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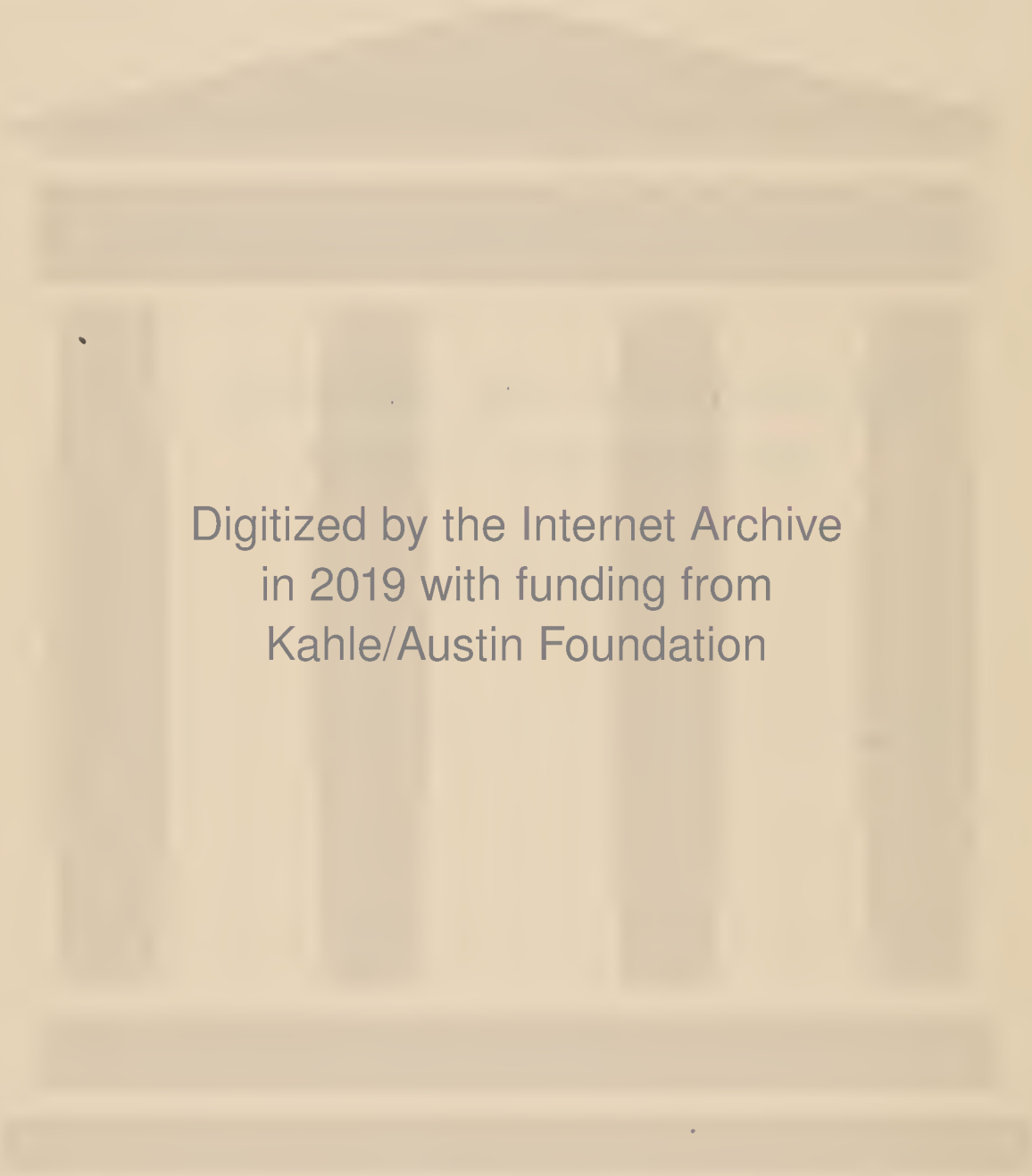


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ETHNOLOGY OF THE KWAKIUTL

BY FRANZ BOAS

VII.—THE SOCIAL DIVISIONS OF THE KWĀG·UL

DIVISIONS AND NAMES OF CHIEFS

I. GWĒTELA (KWĒXĀMŌT)

1. Maămtag·ila

Name for—	Male.	Female.	
Child:	Wāwālk·inē	Wāwālk·inega	1
Youth:	L!ēsdaq	Xūsela	
Prince or princess:	Yāqōlas	K·!edēlēlak ^u	
Chief or chieftainess:	εmāxūyalidzē	L!āl!aqūhēlak ^u	
Feast:	-----	-----	5
Warrior:	-----	-----	
Gwēgūtsa	K·!ānamaxsta	K·!enga	
Ceremonial:	Hāmsbē	Hāmasewidē	
(Society):	(Hāmshāmts!es)	(Hāmshāmts!es)	
House:	εnmsgemsālales		10
Dog:	Wāwadēla		
Canoe:	L!āqwasgem		
Place of origin:	K·!ōdagala		

2. Lōyalalawa

Child:	Wālaganem	Wālagānemga	15
Youth:	K·!enwis	G·elexwits!a	
Prince or princess:	L!āqusdēselas	Lāpelasog·iēlak ^u	
Chief or chieftainess:	Ts!exēd	Lēlēlas	
Feast:	-----	-----	
Warrior:	-----	-----	20
Gwēgūtsa:	Hanāg·ats!ē	K·!ānawēga	
Ceremonial:	εnāwis	Tōgūmālis	
(Society):	(Hāmshāmts!es)	(Tōx·wid)	
House:	εmemx·āsgem		
Dog:	L!āgegwaats!ē		25
Canoe:	L!āqwasgem		
Place of origin:	K·!ōdagala		

1

3. G·ĕxsem

Name for—	Male.	Female.
Child:	Wāgedayō	Wāgedayugwa
Youth:	Q!ōmas	Ts!ex·ts!ēk ^u
Prince or princess:	ĠayōLElas	ēmaḡūlayugwa
5 Chief or chieftainess:	K·īmk·Eqewid	Ts!ets!ālaḡ
Feast:	-----	-----
Warrior:	K·īlemālag·īlis	-----
Ġwēgūtsa:	X·āwaats!ē	Qwēqūlōyō
Ceremonial:	Āgēs	ēnāwis
10 (Society):	(Hāmshāmts!Es)	(Hāmshāmts!Es)
House:		X·its!ax·i!ats!ē
Dog:		Gēgexsta
Canoe:		Ālēwats!ē
Place of origin:		K·!āq!a

15

4. Kūkwāk!um ~

Child:	G·īyaqa	Ġīyaqaga
Youth:	Wābidō ^ē	K·EL!ā
Prince or princess:	Tsex ^ē wid	K·!ōx ^u sē ^ē stili ^ē lak ^u
Chief or chieftainess:	Neqāp!enk·em	X·ix·emg·ilayugwa
20 Feast:	Kwax·īlanōkumē ^ē	Meledē
Warrior:	ēyāg·is	-----
Ġwēgūtsa:	T!ēt!Esemx·ts!āna	Qewēgem
Ceremonial:	L!āx·Elag·īlis	Hēlik·īmeg·īlis
(Society):	(Hāmats!a)	(K·īnqālaLEla)
25 House:		Hamanēkwīla Dzōnoq!wa
Dog:		T!ext!āq!ōd
Canoe:		Ēdemkwāq
Place of origin:		Wāq!anak ^u

5. SēnL!em

30 Child:	Wadzid	Wādzidalaga
Youth:	L!EWels	Q!Exmēn
Prince or princess:	Wālewid	Hāmālak·ālemēga
Chief or chieftainess:	ēnemōgwis	L!āqwag·ilayugwa
Feast:	Kwax·īlanōkumē ^ē	Menlēdzas
35 Warrior:	-----	-----
Ġwēgūtsa:	Ts!āqa	L!ema ^ē is
Ceremonial:	L!ēmElxk·!ālag·īlis	Hayalik·lēdē
(Society):	(Hāmshāmts!Es)	(Hayalik·īlaḡ)
House:		T!ōt!ōsgem
40 Dog:		SēnL!ē
Canoe:		Memxōsela
Place of origin:		Yīq!āmen

6. Lāālx's ^ε Endayo			1
Name for—	Male.	Female.	
Child:	Ādaxalis	Ādaxalisga	
Youth:	Hāmdzalats!ē	Tselx ^u	
Prince or princess:	Q!ūmx·ōd	Kwākwadekwilayugwa	
Chief or chieftainess:	L!āqwalal	Wāyats!ōlī ^ε lak ^u	5
Feast:	Kwax'sē ^ε stāla	PōPELElas	
Warrior:	-----	-----	
Gwēgūtsa:	HōLelid	Xūxwanelq!ēla	
Ceremonial:	^ε wālas nānē	^ε wīlenkūlag'īlis	
(Society):	(Bear)	(Tōx ^ε wid wūq!ēs)	10
House:		Q!ōmogwats!ē	
Dog:		Q!ūmx·elayo	
Canoe:		Lāwenułxāla	
Place of origin:		TayagōL	
7. elgūnwē ^ε			15
Child:	G·ī ^ε yaxalis	G·ī ^ε yaxalisga	
Youth:	^ε nemgwanāl	Ts!ats!ayem	
Prince or princess:	Lālx's ^ε Endayo	Ālāk'ilayugwa	
Chief or chieftainess:	G·ēxk'īnis	Ālāg'imīl	
Feast:	-----	-----	20
Warrior:	-----	-----	
Gwēgūtsa:	Dāmīs	Dātemak ^u	
Ceremonial:	Nōl ^ε id	L!EMELxELag'īlis	
(Society):	(Nūłmał)	(Hāmshāmts!Es)	
House:		K!waats!ē	25
Dog:		Kwanesawē ^ε	
Canoe:		(no canoe name)	
Place of origin:		TayagōL	
II. Q!ōMOYĀ ^ε YĒ (KWĒXA)			
1. Kūkwā ^ε k'lum			30
Child:	Ādag'ī ^ε lak ^u	Ādaga	
Youth:	Wābidō ^ε	Wīna	
Prince or princess:	Hāwilkūlal	L!āqwax'sā	
Chief or chieftainess:	Yāqoładzē	K·lēk·!elag'idzemga	
Feast:	Menlēdzadzē	-----	35
Warrior:	K·īlem	-----	
Gwēgūtsa:	LāxLalil	Dex·āla	
Ceremonial:	Sayāk·!a	G·igāmēq!ōlēla	
(Society):	(Nūłmał)	(Chief Nūłmał)	
House:		^ε nemsgēmsi ^ε lak ^u	40
Dog:		Qōseyē ^ε	
Canoe:		Xewēqwēdek ^u	
Place of origin:		Wāq!anak ^u	

1

2. Haanaḷēnâ

Name for—	Male.	Female.
Child:	Ādag·īlis	Ādag·īlisga
Youth:	X·īmayo	X·īmayugwa
Prince or princess:	TSEX ^ε wīd	LElk·!elyugwa
5 Chief or chieftainess:	YĀX·LEn	LēLElk·!āla
Feast:	-----	-----
Warrior:	-----	-----
Gwēgūtsa:	Nux ^u nemis	Hēlek·!alaga
Ceremonial:	^ε nāx·NEWīselag·īlis	Nawalakumē
10 (Society):	(Hāmshāmts!Es)	(Tōx ^ε wīd)
House:		Q!aats!ē
Dog:		Hanḷembē ^ε
Canoe:		Sīseyulemāla
Place of origin:		HānaḷēNEWaas

15

3. Yaēx·agemē^ε

Child:	Tsōlasō ^ε	Tsōlasōga
Youth:	Xwāt!a	Tsak·us
Prince or princess:	Yāqoḷasemē ^ε	Q!ēx·Lālaga
Chief or chieftainess:	L!āqōḷas	Mōk!ūxwi ^ε lak ^u
20 Feast:	Kwākūx·ālas	Pōḷidē
Warrior:	-----	-----
Gwēgūtsa:	Qāqesbendāla	Ts!EX·āxtōselas
Ceremonial:	^ε nāx·q!Eselag·īlis	Hēlik·īmēg·īlis
(Society):	(Hāmshāmts!Es)	(Hayalik·īla!)
25 House:		ĀmxSEM g·ōk ^u
Dog:		G·ōgūndzēs, Q!E'tSEM
Canoe:		Wīnaats!ē
Place of origin:		Xūdzēdzālis

4. Haāyalik·awē

30 Child:	Wīsadzē	Ḡenaga
Youth:	K·!ēnāx ^u	Mēnga
Prince or princess:	L!āl!aḷawīs	K·!āsōgwi ^ε lak ^u
Chief or chieftainess:	Hāxūyōsemē ^ε	Hayalik·awēga
Feast:	-----	-----
35 Warrior:	GwāxūLayāg·īlis	-----
Gwēgūtsa:	Yalēla	P!Elxela
Ceremonial:	^ε na ^ε nōgwis	NENx·neng·īlis

Name for—	Male.	Female.	
(Society):	(Hāmshāmts!Es)	(Bear)	
House:		Hēleg·ats!ē	
Dog:		Hēlēg·anō	40
Canoe:		Gwēx·semāla	
Place of origin:		ŁE!lād	

5. Lāxsä ¹

Child:	Witālāt	Genagalāt	
Youth:	Bāgwanē ^ε	Ėk·!ax!a	45
Prince or princess:	Lālak·ots!a	LEX·leg·idzemga	
Chief or chieftainess:	εmāxūyalisemē ^ε	εnāx·nag·em	
Feast:	Kwāx·sē ^ε stāla	L!enk·elas	
Warrior:	εyā ^ε g·ēdenō!t	-----	
Gwēgūtsa:	X·ix·eqela	Dādoxsemē	50
Ceremonial:	Nenōlogemē ^ε	Nōlemē ^ε stalidzemga	
(Society):	(Nūlma!)	(Nōlem)	
House:		Hōqūlaēlas	
Dog:		Q!eltsem	
Canoe:		(No canoe-name)	55
Place of origin:		ŁE!lād	

6. G·igilgam

Child:	Nōlē ^ε lak ^u	Winaga	
Youth:	Memtsālāt	Māmana	
Prince or princess:	L!āl ^ε id	εwālasLāla	60
Chief or chieftainess:	K!wāk!wabalasemē ^ε	Lē ^ε lēnox ^u	
Feast:	Pō!edē ^ε stala	Mentēdaas	
Warrior:	Wālebā ^ε yē	-----	
Gwēgūtsa:	Wābetōls	εnemxsaxLāls	
Ceremonial:	Nenk·as ^ε ō	εnā ^ε naqwayēd	65
(Society):	(Bear)	(Paxālala!)	
House:		G·ōkūstālis	
Dog:		Yāse!ana	
Canoe:		Ālēwats!ē	
Place of origin:		K·!āq!a	70

III. εWĀLAS KWĀG·UŁ (LĀQWĪ^εLĀLA)

1

1. Dzendzenx·q!ayo

Child:	Dēyadeas g·iyadzē	G·iyaga	
Youth:	Sexūlas	Wābidō ^ε	
Prince or princess:	Haya!k·engemē ^ε	εmāxūlayugwa	5

¹ All the names of the Lāxsä are newly invented.

Name for—	Male.	Female.
6 Chief or chieftainess:	Yāx·LEN	Hāwēpālayugwa
Feast:	Melnēdzadzē	Hōgwēqelas
Warrior:	K·ilem	-----
Gwēgūtsa:	Hanag·id	Lałk·!u
10 Ceremonial:	Gwa·yōkūlag·ilis	L!āqoselag·ilis
	Gēwas	
(Society):	(Hāmats!a)	(Hāmshāmts!Es)
House:		°nawalagwats!ē
Dog:		Yīxumlats!ē
15 Canoe:		Kwēkumāla
Place of origin:		L!āL!Eq!ūxŁa

2. Wāwālibâ°yē (and Hēmāxsō)

Child:	Aadōł	Adāgalōł
Youth:	°mek·āla	Yāsek ^u
20 Prince or princess:	Aōmak·en	L!ā'qwāl
Chief or chieftainess:	Yāqał°enāla	L!āqwaēł
Feast:	Melnēdzas	Māmenlōł
Warrior:	Hēmotelasō°	-----
Gwēgūtsa:	Xōdzenōd	Pēpexāla
25 Ceremonial:	Hōx°wētasō°	X·its!ānēdē
(Society):	(Hāmshāmts!Es)	(Tōx°wid)
House:		G·ōx ^u g·okūlēg·ē
Dog:		K·alākwa
Canoe:		Winē°stā°lats!ē
30 Place of origin:		°nālaxŁala

3. G·ēxsem

Child:	G·i°yaqa	G·i°yaqaga
Youth:	K!wētē°	Wagalōs
Prince or princess:	YāqōŁas	°māxūlayugwa
35 Chief or chieftainess:	LāLelīŁ!a	Tełts!aas
Feast:	Kwax·sē°stāladzē	EL!enk·elas
Warrior:	K·ēk·alēlayo	-----
Gwēgūtsa:	L!emsētasō°	K·ēk·exelaga
Ceremonial:	°na ^x danadzē	G·igāmēq!ōłēla
40 (Society):	(Hāmshāmts!Es)	(Nūłemał)
House:		BE ^x °sē°stālēk ^u
Dog:		T!sōkūyē
Canoe:		Ālēwats!ē
Place of origin:		K·!āq!a

IV. Q!ŌMK'!UT!ES (LŌ^εELQ!WĒNOX^u)

1

1. Lēq!em

Name for—	Male.	Female.	
Child:	Ādē ^ε stala	Ādē ^ε stālaḡa	
Youth:	Metsa	Masmenga	
Prince or princess:	G'ayosdēdzasemē ^ε	L!āqwaga	5
Chief or chieftainess:	HaēLEkumē ^ε	Qāselas	
Feast:	Menlēd	PōLElas	
Warrior:	Qenkūlag'īlīdzem	-----	
Gwēḡṭsa:	Qāselas	Xewēq ^u	
Ceremonial:	Nōlemē ^ε stalis or Hēlēk'adzēl	Nōlemē ^ε stalidzēmḡa	10
(Society):	(Nōlem)	(Nōlem, or Pāxelalal)	
House:		Lēḡemats!ē g'ōkwa	
Dog:		Lāqax'sāla	
Canoe		SiseyūLEMāla	15
Place of origin:		Ōseq ^u	

2. LēLEḡēd

Child:	Ō ^ε mag'īlis	Ō ^ε mag'īlisḡa	
Youth:	Māx ^ε ēnox ^u	L!ālaḡa	
Prince or princess:	Ēk'!awēḡ'i ^ε lak ^u	Lēlēlayugwa	20
Chief or chieftainess:	Lālep!ālas	Yemḡwas	
Feast:	Pōlīd	Hōq!ūlēlas	
Warrior:	ḠwāxūLEYāḡ'īlis	-----	
Gwēḡṭsa:	L!em ^ε yāla	L!emts!ānak ^u	
Ceremonial:	L!āqūselag'īlis	Winē ^ε stalis	25
(Society):	(Hāmshāmts!es)	(Hawī ^ε nalal)	
House:		G'ōkustâLē	
Dog:		P!ā'LElag'ila	
Canoe:		-----	
Place of origin:		Ōseq ^u	30

ANCESTORS AND PLACES OF ORIGIN OF THE NUMAYMS

I. GWĒTELA

- 1 Lō^εyalal, the younger brother of L!āqwag'ila. His father was
^εmāxūyalidzē, | that is Mātag'ila. He first built his house at
 K'!ōdagala. | Āgwilayugwa was a girl among the children of
 Mātag'ila, that is | ^εmāxūyalidzē, at K'!ōdagala. Lēns!endzēm
 5 was the youngest one among the || children of Mātag'ila, that
 is ^εmāxūyalidzē, who had three | sons and one daughter. |
 Kūkwāk!um, the first one came down at the place called | Wāq!a-
 nak^u. |
- 10 Sēn!ēm, the first one came down at a place called || Yīq!āmen. |
 Lāā!ax's^εendayo came down at Tāyagō! in the bay of Tsāxis. |
 Elgūn^εwē^ε also came down at Tāyagō!, for he was the younger
 brother of | Lā!ax's^εendayo. |

II. Q!ŌMOYÂ^εYĒ

- 15 Kūkwāk!um, the first one came down at the place called || Wāq!a-
 nak^u, for the Kūkwāk!um first scattered when | ^εmāxwa,
 chief of the Maāmtag'ila of the Kwāgru!, was | killed. |
 Hāāna!ēnâ, the first one came down at the place called | Hāna-
 lēnēwaas. ||

I. GWĒTELA

- 1 Lō^εyalal, yīx ts!ā^εyaas L!āqwag'ila. Wā, lā hēēm ōmpsē ^εmāxūya-
 lidzē, yīx Mātag'ila. Wā, laēm hē g'il g'ōx^εwalise K'!ōdagala.
 Āgwilayugwa; wā, hēēm ts!edāq!egēs sāsēma Mātag'ila, yīx
^εmāxūyalidsē, lāx K'!ōdagala. Lēns!endzēm; hēēm āma^εyīnxēs
 5 sāsēmas Mātag'ila, yīx ^εmāxūyalidzē, yūdukwē begwānēm
 sāsēms lē^εwa ^εnemōkwē ts!edāqa.
 Kūkwāk!um, yīxs hāē g'āyaxalisē g'alāsēxa āwīnagwisē lēgades
 Wāq!anak^u.
 Sēn!ēm, yīxs hāē g'āyaxalisē g'alāsēxa āwīnagwisē lēgades Yīq!ā-
 10 men.
 Lāā!ax's^εendayo, yīxs hāē g'āyaxalisē Tāyagō! lāx ōxlālisas Tsāxis.
 Elgūn^εwē^ε, yīxs hē^εmaaxat! g'āyaxalisē Tāyagō!, yīxs ts!ā^εyaas
 Lā!ax's^εendayo.

II. Q!ŌMOYÂ^εYĒ

- Kūkwāk!um, yīxs hāē g'āyaxalisē g'alāsēxa āwīnagwisē lēgades
 15 Wāq!anak^u, yīxs hē^εmaē g'il gwēt'idaatsa Kūkwāk!um, yīxs laē
 k'lē!ax'ēitse^εwē ^εmāxwa, yīx g'īgāma^εyasa Maāmtag'ilasa Kwā-
 gru!.
 Hāāna!ēnâ, yīxs hāē g'āyaxalisē g'alāsēxa āwīnagwisē lēgades
 Hāana!ēnēwaas.

Yaēx'agemē. He came down at Xūdzedzâlis at the lower side of 20
the river of | LEX'siwē^ε. |

Haăyalik'awē, the first one came down at a place called | LE^εlād. |
Lâxsä. These also came down at LE^εlād, for || Lâxsä was the 25
younger brother of Hēlik'awē^ε. |

G'īg'ilgām, the first one came down at the place called | K'!āq!a,
for this is the real numaym of the ^εwālas Kwāg'uł, | and they
scattered when ^εmaḡwa was killed, and they went to the |
Q!ōmoyâ^εyē, though some of the G'īg'ilgām came from the
Q!ōmoyâ^εyē. || And therefore Maēmałp!engem was sent away 30
by his | numaym the G'īg'ilgām of the ^εwālas Kwāg'uł to the |
Q!ōmoyâ^εyē. |

III. ^εWĀLAS KWĀG'UL

Dzenx'q!ayo, the first one came down at a place called | L!āl!E-
q!ūxlā, inside the bay of Tsāxis. ||

Wālibâ^εyē, the first one came down at the place called | ^εnālax- 35
lāla; half way up Knight Inlet. |

Hēmaxsdō, the first one also came down at ^εnālaxlāla, for he was |
the younger brother of wālibâ^εyē. |

G'īg'ilgām, the first to come down was ^εwālas Kwax'īlanokumē,
the father of || Ōmaxt!ālālē^ε at the place named K'!āq!a. | 40

Yaēx'agemē, yīxs hāē g'āyaxalisē Xūdzedzâlis lāx gwāk'!ōtas ^εwās 20
LEX'siwa^εyē.

Ha^εyalik'awē, yīxs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades
LE^εlādē.

Lâxsä, yīxs hē^εmaaxat! g'āyaxalisē LE^εlādē, yīxs ts!ā^εyanukwaē
Hēlik'awa^εyas Lâxsä. 25

G'īg'ilgām, yīxs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades
K'!āq!a, yīxs hāē āla ^εnē^εmēmaatsēxa ^εwālas Kwāg'uł. Wā,
hē^εmis la gwē^εidaatsēx laē k'!ēlax^εit^εse^εwē ^εmāḡwa qa^εs lā lāxa
Q!ōmoyâ^εyē, qaxs lāxelaēxa g'āyulē lāxa G'īg'ilgāmāxa Q!ōmo-
yâ^εyē. Wā, hē^εmis lāg'īlas k'ayōlemē Maēmałp!engemdāsēs 30
^εnē^εmēmōta G'īg'ilgāmāsa ^εwālas Kwāg'uł qa^εs lā lāxa Q!ōmo-
yâ^εyē.

III. ^εWĀLAS KWĀG'UL

Dzenx'q!ayo, yīxs hāē g'āyaxalisē g'ālāsēxa āwīnagwisē lēgades
L!āl!Eq!ūxlā lāx ōxlālisas Tsāxis.

Wālibâ^εyē, yīxs hāē g'āyaxālisē g'ālāsēxa āwīnagwisē lēgades 35
^εnālaxlāla lāxa negoyâ^εyasā wūnāldemsas Dzāwadē.

Hēmaxsdō, yīxs hē^εmaaxat! g'āyaxālise g'ālāsē ^εnālaxlāla, qaxs
ts!ā^εyaas Wālibâ^εyē.

G'īg'ilgām, yīxs hāē g'āyaxalisē ^εwālas Kwāx'īlanōkumē, yīx ōmpas
Ō^εmaxt!ālālēyēxa āwīnagwisē lēgades K'!āq!a. 40

- 41 G'ēxsem. 'wālas 'nemōgwis also came down at K'!āq!a, | for he was the younger brother of Ōmaxt!ālaLē'. And Ōmaxt!ālaLē' | gave the name G'ēxsem to his younger brother. When 'māxwa was killed, | some of the G'ēxsem went to the Gwētela of
45 the || Kwāg'uł. Therefore the Gwētela have G'ēxsem, and they also went to the | Gōsg'imux'. The G'ēxsemx's'anał are G'ēxsem, and there are also | G'ēxsem of the Nāqemg'ilisāla, and G'ēxsem of the L!aL!asiqwāla, and | G'ēxsem of the Nā-k!wax'da'x', and G'ēxsem of the Denax'da'x', and | G'ēxsem of the Hāxwāmis, and G'ēxsem of the Wiwāqē. And all
50 these are || referred to by the G'ēxsem of the 'wālas Kwāg'uł, as born of these G'ēxsem, | all those whom I have named among the different tribes. |

This is referred to by the old people of the Kwāg'uł as "blown away by the | past chief 'maxwa," when he was killed. And also | the same happened to the numaym of the G'ig'ilgām, for they || all come from the numaym of Ōmaxt!ālaLē'. | They scattered to all the tribes beginning | at the time when 'maxwa was killed, for there was only one numaym | G'ig'ilgām of 'wālas Kwāx'īlanokumē, the father of | Ōmaxt!ālaLē'. ||

IV. Q!ŌMK!UT!ES

- 60 Lēq!em, the first one came down at the place called Ōseq'. | Lēlēgēd, they also staid at Ōseq', for Lēq!em was his elder brother. |

- 41 G'ēxsem, yīxs hē'maaxat! g'āyaxalisē K'!āq!a, yix 'wālas 'nemōgwis, yīxs ts!ā'yaas Ō'maxt!ālaLā'yē. Wā, hē'misē Ō'maxt!ālaLā'yē Lēx'ēdes G'ēxsem lāxēs ts!ā'ya. Wā, g'il'mēsē k'!ēlax'itse'wē 'māxwa laē māxt!ēda waōkwē G'ēxsem lāxa Gwētelāsa
45 Kwāg'ułē, lāg'ilas G'ēxsemmukwa Gwētela. Hē'misa lā laxa Gōsg'imux'xa G'ēxsemx's'anał, hē'misa G'ēxsem; hē'misa G'ēxsemasa Nāqemg'ilisāla Lō' G'ēxsemasa L!aL!asiqwāla Lō' G'ēxsemasa Nāk!wax'da'x' Lō' G'ēxsemasa Denax'da'x' Lō' G'ēxsemasa Hāxwāmis Lō' G'ēxsemasa Wiwāqē. Wā, yu-wistaem gwe'yāsa G'ēxsemasa 'wālas Kwāg'ułē maemyulema G'ig'ēxsemaxsa lāqen Lēlēqelasō' ōgūxsemak' lēlqwālala'ya.
50 Hēem gwe'yāsa q!ūlsq!ūlyaxdāsa Kwāg'ułē yāmē'stanōsa g'igāmayaūāē 'māxwa, yīxs laē k'!ēlax'itse'wa. Wā, hēemxaā-wisē gwēx'idēda 'ne'mēmōtasa G'ig'ilgām, yīxs hēmaaxat! 55 'nāxwa g'āyulē 'ne'mēmōtasa Ō'maxt!ālaLā'yā G'ig'ilgāmxwa lāx G'ig'ilgām gwē'īd lāxwa 'nāxwax lēlqwālala'ya g'āg'il-lēla lāx 'māxwa, yīxs laē k'!ēlax'itse'wa, yīxs 'nem'ēmaē g'il G'ig'ilgāmē 'ne'mēmōtasa 'wālas Kwāx'īlanōkumē, yix ōmpas Ō'maxt!ālaLā'yē.

IV. Q!ŌMK!UT!ES

- 60 Lēq!em, yīxs hāē g'āyaxālisa āwīnagwisē Lēgades Ōseq'. Lēlēgēdē, hēemxaa lā Ōseq', yīxs nōlanokwaas Lēq!em.

PAINTINGS AND HOUSE DISHES OF THE SOCIAL DIVISIONS OF THE
KWĀG'UL

I. GWĒTELA

1. Maāmtag'ila. The front board of the house is painted with 1
coppers, | one on each side of the door of the house. The posts |
on each side of the rear are grizzly bears, below on the floor,
and eagles are sitting on the | heads of the grizzly bears, and
there is a copper on the chest of each eagle.||

And on the grizzly bear also stands a man, | and red cedar bark 5
is around the heads of the men. | They are speaking-posts and
therefore | the two posts on each side of the door of the house are
named "speaking-posts." | These were obtained as supernatural
treasures by L!āqwag'ila at the river of K!ōdagala. This is the
great|| house named 'nemsgemsālalelas. There are four | house 10
dishes in the large house, two eagle dishes, | and one grizzly-bear
dish, and one | wolf dish. They just stay in the house, and the
people | talk about them. I do not know why the chief of the||
numaym Maāmtag'ila, 'māxūyalidzē, never gave a feast. That is 15
all | about this. This is called q!elsem (that is "rotten face," one
who gives no feast). |

2. Lōyalalawa. On the outside of the front boards of the house
of | Ts!exēd, their chief, is the doubleheaded serpent lying across

PAINTINGS AND HOUSE DISHES OF THE SOCIAL DIVISIONS OF THE
KWĀG'UL

I. GWĒTELA

1. Maāmtag'ila, yixs k!ātemalaē tsāgemasēs g'ōkwaxa L!āqwa 1
lāx 'wāx'sanēx'stā'yasa t!EX'īlāsa g'ōkwē. Wā, lā lēlāmasa 'wāx'-
sōtēwalilās nānēda banenxālilē. Wā, lā k!ūdzetā'ya kwēkwē lāx
ōxlā'yasa nānē. Wā, lā pēpaq!ūpelēda kwēkwēkwaxa L!āl!eqwa.

Wā, lāxaē nānē banenxālilāsa begwānemē la lāxūtewēx ōxlā- 5
'yasa nanē. Wā, laem L!āgēx'ubōlē qēqEX'ama'yasa bēbegwāne-
mē. Wā, la'mēsē yāq!ent!eqa. Wā, hē'mis lāg'ilas lēgadēda mā-
'le lēlāmsa 'wāx'sōtstālilāsa t!EX'īlāsa g'ōkwas yāq!ent!eqē lāma.
Wā, hēem lōgwēs L!āqwag'ila lāx wās K!ōdagala, yixa 'wālasē
g'ōkwaxa lēgadās 'nemsgemsālalelas. Wā, lā mewēxlēda lōel- 10
qwalilē ha'nēl lāxa 'wālasē g'ōkwaxa mā'EXLA kwēkwa lōqwalila.
Wā, hē'misa 'nemēXLA nānē lōqwalila. Wā, hē'misa 'nemēXLA
ālanem lōqwalila. Wā, ā'misē hēgwaēl lāxa g'ōkwē. Wā, lā āem
gwāgwēx's'alasa. Wā, la'men k!ēs q!ālelax k!ēsēlas k!wēlats!ē-
noxwē g'igāma'yasa 'ne'mēmotasa Maāmtag'ilē 'māxūyalidzē. Wā, 15
laem lāba laxēq.—Hēem lēgades q!elsem.

2. Lōyalalawa, yix gwālaasas L!āsanā'yas tsāgemas g'ōkwas
Ts!EX'ēdē, yix gīgāma'yas, yixs siseyulaēs xwālēwa'yas ōgwāxtā-

the top | of the front boards of the house, and the thunder-bird
 20 sits on the || head of the man in the middle of the double headed
 serpent. There is no painting on the | front boards of the house.
 This house was given in marriage by Hōxawid to his princess |
 Lelēlālas, for Hōxawid was chief of the numaym | G'ig'elgām of
 the Hāxwāmis. There are four house dishes in the | house, one a
 25 grizzly-bear dish, one a || beaver dish, one a Dzōnoq!wa dish, | and
 one a wolf dish. And the name given in marriage is | Kwakwa-
 x'ālas, a feast name of Chief Ts!ex'ēd. | That is all about this. |

30 3. G'ēxsem. The way the front of the house of || Chief K'emk'eqewēd is painted is a grizzly-bear painting on each side of the |
 front of the house. It is not known where he got it, | or whether
 he obtained it in war. That is all that is said about this. |

4. Kūkwāk!ūm. They have no painting on the front of | their
 house, but they have posts. They are Dzōnoq!was standing on ||
 35 grizzly bears, one on each side of the door, inside house, and |
 in the rear of the house there are hoḡ^uhok^u sitting on grizzly
 bears. | This house was given in marriage by Yaqa!ēnlidzē, a
 chief who lived long ago and was chief of the numaym | Mēmā-
 g'ins of the Qwēq^usot!ēnox^u, for | Neqāp!enk'em took for his wife
 40 Yaqa!ēnlidzē's princess, whose name was L!ālēlilayugwa, || and
 therefore the house was given to him in marriage. In the house

ēyasa tsāgēmasa g'ōkwē. Wā, lā k!walēda kūnkūnxūlig'ē lāx
 20 ōxlā'ēyas x'ōmsasa bāk'awa'ēyasa sīseyūlē. Wā, laem k'leās k'!āte-
 mēs tsāgēmasa g'ōkwē. Wā, hēm g'ōkūlxlēs Hōxawidē qaēs k'!ē-
 dēlē, yix Lelēlālasē; yixs g'igāma'yaē Hōxawidāsa ēne'mēmōtasa
 G'ig'ilgāmasa Hāxwāmis. Wā, la'mē ha'nēla mewēxla lōelqwalīla
 ha'nēl lāxa g'ōkwēxa ēnemēxla nānē lōqwalīla. Wā, hē'misa ēne-
 25 mēxla ts!āwa lōqwalīla; wā, hē'misa ēnemēxla dzōnoq!wa lōqwalīla;
 wā, hē'misa ēnemēxla āla'ēnem lōqwalīla. Wā, hē'mis lēgemg'elx-
 la'ēyē Kwakwax'ālas qa k!wēladzēxLāyōsa g'igāma'ēyē Ts!ex'ēdē.
 Wā, laem g'wāl lāxēq.

3. G'ēxsem, yix g'wālaasas k'!āta'ēyas tsāgēma'ēyas g'ōkwas g'igā-
 30 ma'ēyasē K'emk'eqewēdē, yixs ēwāx'sōtstālasaēda nānē k'!ātemēs
 tsāgēma'ēyas g'ōkwē. Wā, la'mē k'!ēs q!ālēlē g'ayōlasasēq lō-
 wī'nānēmaq. Wā, laem wālē wāldemē qāē.

4. Kūkwāk!ūm, yixs k'leāsa k'!ātemēs tsāgēmas L!āsanā'ēyas
 g'ōkwas, ōgū'la lāxēs lēlāmē, yixs lēlaxwatāyaēda dzōnoq!wāxa
 35 nēnānē lāx ēwāx'sōtstālīlasa āwīlēlāsa g'ōkwē. Wā, lā k!wādzētā-
 'ya hōḡ^uhokwēxa nēnanē lāxa ēwāx'sōtēwalīlas ōgwiwalīlasa g'ōkwē.
 Wā, hēm g'ōkūlxlēs Yāqa!ēnlidzē yix g'igāmayōlasa ēne'mēmōtasa
 Mēmāg'insasa Qwēq^usot!ēnoxwē yixs g'eg'adaēda g'igāmayōlāē
 Neqāp!enk'emōlas k'!ēdēlas Yāqa!ēnlidzeōlaxa lēgadās L!ālēlila-
 40 yugwa. Wā, hē'mis g'āxēlas g'ōkūlxla'ēya g'ōkwē. Wā, hē'mis

are | four house dishes, one of the great house dishes is a Dzō- 41
noq!wa, | one of them a grizzly bear, and one a | whale, and one
a | killerwhale. These are the four house dishes given in marriage
by Chief || Yaqa!°enlidzē for his princess L!ālēlilayugwa when she 45
married | Neqāp!enk°em. That is all I know about the numaym |
Kūkwāk!um of the Gwētela, for nothing was obtained as super-
natural treasure by their ancestors. |

5. SēnL!em. They have painted on the front of their house
two | suns, one on each side of the front of the outside || of the 50
house. The house has no carved posts, and there are two |
house dishes inside, both doubleheaded serpents. | These were also
obtained in marriage by Chief Tsex°wēd from the chief | of the nu-
maym Nōnemaseqālis of the Ławēts!ēs, Lēlāk°enēs, | for Tsex°wēd
had for his wife the princess of Lēlāk°enēs, || L!āx°L!ēldzemga. 55
However, they never talk about the house given in marriage by |
Lēlāk°enēs, for the sun painting of the house belongs to the Sēn-
L!em. | That is all about this. |

6. Laālax°s°endayu. Their chief L!āqwalat has no painting on
the house, | but seven birds are sitting on || top on the edge of the 60
outside of the house front. This was obtained as supernatural
treasure by | Lālēlil!a, who was known as a great sea-hunter.

mexēl laqēda mewēxla lōelqwalilaxa °nemēxlēda °wālasē lōqwalil 41
dzōnoq!wa; wā, hē°mēsa °nemēxla lōqwalilē nānē; wā, hē°mēsa
°nemēxla lōqwalil gwe°yema; wā, hē°mēsa °nemēxla lōqwalil
māx°ēnoxwa. Wā, mewēxlēda lōelqwalilē lōqwaxlāsa g°igāmayōlē
Yāqa!°enlidzēyo!a qaēs k°lédēlwūlē L!ālēlilayugwōlaxs laē lā°wades 45
Neqāp!enk°emōlē. Wā, hēem wāxen q!ālē lāxa °ne°mēmotasa Kū-
kwāk!ūmasa Gwētela, yixs k°lēasaē lōgwalas g°ilgalēsas.

5. SēnL!em, yixs k°lātemalaē tsāgēmas g°ōkwasēxa ma°tsemē
L!ēse!a, yixs °nāl°nemaē lāxa °wāx°sanōlema°yas tsāgēmas L!āsanā-
°yasa g°ōkwē. Wā, la k°lēas k°lās lēlāmas g°ōkwas. Wā, lā ma°ex- 50
lāda lōelq!wa ha°nēl lāqxa °nāxwa°mē sīsēseyūlaēda ma°exla lōel-
q!wa. Laemxaē lōqwaxlē lāxa g°igāmayōlaē Tsex°wēdōla yis g°igā-
mayōlasa °ne°mēmotasa Nōnemaseqālisasa Ławēts!ēsē, yix Lēlāk°-
enēs wūla, yixs geg°adaē Tsex°wīdōlas k°lédēlas Lēlāk°enēs wūlas
L!āx°L!ēldzemga. Wā, laemlē k°lēs gwagwēx°s°ālasē g°ōkūlxla- 55
°yas Lēlāk°enēs wūlē qaxs hās°maaxa SēnL!emē L!ēse!a k°lātemēsēs
g°ōkwē. Wā, laemxaē gwāl laxēq.

6. Laālax°s°endayo, yixs k°lēasaē k°lātemēs g°ōkwas g°igāma-
°yasē L!āqwalat, yixs k!wāsāxtā°yēda ālēbōsgēmē ts!ēk!wa lāx
ōgwāxtā°yas tsāgēmas L!āsanā°yas g°ōkwas. Hēem lōgwēs lāle- 60
lil!axa ts!ēlwāla °wālas ālē°winoxwa, yixs ts!ā°yaē lālelil!ās L!ā-

62 Lālelil!a was the younger brother of L!āqwalat. | L!āqwalat sent his younger brother Lālelil!a to | hunt seals at Sālots!a, which is called Nomas. | He started from | LEX'siwē, for it is said that the
 65 ancestors of the numaym Laā!ax's'endayu lived there. || The name of the steersman of Lālelil!a is not given. It was | evening when they started for the island Sālots!a. The tide | began to run out, and the canoe was being turned around. Then | Lālelil!a warned his steersman, and told him not to be afraid, because | sea-hunters are not afraid of anything. Then they saw many
 70 birds || gathering at the place where they were being gathered ahead of the bow of the | small hunting canoe. Then Lālelil!a and his steersman paddled quickly. | Then they nearly arrived at (the place) where there were | many birds gathered. Then the top of the front | of a large house appeared from out of the sea. It was not there
 75 for a long time. The house came || out of the sea like an island. This was the house of Q!ōmogwa | which was seen by Lālelil!a. Then he ran into the sea into the | door of the great house coming out of the sea. Then Lālelil!a told | his steersman that they would go into the great house that came out of the sea. | The
 80 steersman said, "Go on. Just paddle." Thus he said. || Then they paddled, going with the tide, which ran into the door of the great house that had come up from the sea. | Then he went in with his small hunting canoe. | And it stood at the right-hand side of the

62 qwalat. Wā, lā!aē 'yālaqē L!āqwalat'axēs ts!ā'yē Lālelil!a qa lās ālēxwax mēgwata lāx Sālots!axa gwe'yōwē Nōmas g'āg'elis lāx LEX'siwē qaxs hāael g'ōkūlē g'ālāsa 'nemēmōtasa Laā!ax's'en-
 65 dayo. Wā, la'mē k'!ēs Lēqalase'wē k!wax!a'yas Lālelil!a. Wā, la-em'lawisē dzāqwxas laē LEX'idē lāsgemēx Sālots!a. Wā, lā!aē ts!ax'idēda demsx'ē. Wā, la'em'laē qedōsa. Wā, gwā!ela'em'lawisē Lālelil!a q!āq!agemlaxēs k!wax!a'yē qa k'!ēsēs k'!ēlas qaxs k'!ēsaē k'!ēm ēs'ālēwinowē. Wā, la'em'laē dōqwalaxa q!ēnemē ts!ēl-
 70 ts!ek!wa lāel pekwxēs pekwasē'wa lax neqāg'iwa'yas āg'iwa'yas ālē'waselelā xwāxwaguma. Wā, ā'em'lawisē 'nemāla yāya'na sēxwē Lālelil!a LEX'wēs k!wax!a'yē. Wā, la'em'lawisē elāq lāg'aa lāxa q!ēnemē pekwa ts!ēlts!ek!wa g'āxaalasē nē'idē ōgwāxtā'yas tsāgema-
 75 s'wālasē g'ōkustā!a'ya. Wā, k'!ēdzā!aē gālaxs g'āxaē hē!a gwēx's 'mek'ālaxa g'ōkustā!a'yē. Wā, hēem g'ōx'sa Q!ōmōgwa'yē la dōgūlts Lālelil!a. Wā, la'em'laē tsewēlelēda demsx'ē 'wāp lāx t!EX'ilāsa 'wālasē g'ōkustā!a'ya. Wā, la'em'laē Lālelil!a āxk'!ā-laxēs k!wax!a'yē qa's lālag'ī laēl lāxa 'wālasē g'ōkustā!a'ya. Wā, ā'em'lawisē k!wax!a'yas 'nēk'a: "Wāg'a, ā'em sēx'wīdex," 'nēx'laē.
 80 Wā, lāx'da'x'laē sē'wēg'endxa ts!aēlelā lāx t!EX'ilāsa 'wālasē g'ōkus-tā!a'ya. Wā, la'mē laēl LEX'wēs ālēwaselelā xwāxwagūma. Wā, lā!aē hāng'alit lāxa hē!k'!ōtēwalī!asa 'wālasē g'ōkustā!a'ya. Wā,

great house that had come up from the sea. | Then Lālelil!a saw 83
four house dishes standing in the rear | of the great house that
had come up from the sea, one a whale dish, || and one killer- 85
whale dish, and one sealion | dish, and one seal dish. Then | Lā-
lelil!a heard what they said. "Now you have obtained as super-
natural treasure this house that has come up from the sea, |
and these four house dishes. Now go on, and club these sea-otters
as your | supernatural treasure." Thus said what was heard by
him. Immediately Lālelil!a stepped out || of his little canoe. He 90
clubbed the many sea-otters that were crawling about on the
floor | of the house. As soon as his small canoe was full, he went
aboard. | Then the sea began to flood the house, and the | little
canoe of Lālelil!a floated. Then the great house that had come
up disappeared, | and the canoe just floated on the open sea. || Lā- 95
lelil!a went home to his village at LEX·sīwē, his canoe full of
sea-otters. | Then he reported to his elder brother L!āqwalal that a
large house coming up from the sea had been seen; | that they
had gone in, and that he had heard them | saying. "Now you
have obtained as supernatural treasure this house that has come
up, and these four | house dishes. Now club some of these sea-
otters here, for you obtained them as supernatural treasures.
Thus said what I || heard," said Lālelil!a to his elder brother L!ā- 100
qwalal as he reported to him. | Now he gave what he had ob-
tained by good luck, the sea-otters and the four house dishes, |

laEM^εlaē dōqūlē Lālelil!āxa lōElqwalilē mewēXLa ha^εnēl lāxa ōgwi- 83
walilasa ^εwālasē g'ōkustāLa^εyaxa ^εnemēXLa gwe^εyem lōqwalila,
hē^εmesa ^εnemēXLa māx^εēnox^u lōqwalila, Lē^εwa ^εnemēXLa L!ē^εEN 85
lōqwalila; wā, hē^εmisa ^εnemēXLa mēgwat lōqwalila. Wā, lā^εlaē
Lālelil!a wūlālaxa ^εnēk'a: "Laems Lōgwalaxwa g'ōkustāLa^εyēx
Lē^εwa mewēXLax lōqwalila. Wā, wēg'a kwē^εēd lāxwa q!āsax qa^εs
Lōgwaōs," ^εnēx^εlaē wūlēlas. Wā, hēx^εidaem^εlāwisē Lālelil!a la^εtā
lāxēs xwāxwagūmē qa^εs kwē^εēdē lāxa q!āsa q!ēnem g'ilemg'ililēla 90
lāxa g'ōkwē. Wā, g'il^εEM^εlāwisē qōt!a xwāxwagumaxs laē lāxs lāq.
Wā, la^εmē paōlēlilēda demsx^εē wāpa. Wā, g'il^εEM^εlāwisē pex^εwalilē
xwāxwagūmas Lālelil!a lāalasē x'is^εēdēda ^εwālasē g'ōkustāLa^εya.
Wā, la^εmē āem la hānwālx·da^εx^u lāxa aōwak^ε. Wā, la^εmē g'āx
nā^εnakwē Lālelil!a lāxēs g'ōkwalasē LEX·sīwē^ε qōt!axa q!āsa. Wā, 95
lā^εlaē ts!Ek^ε!ālēlasēs dōx^εwalēla ^εwālasē g'ōkustālē lāxēs ^εnōlē L!ā-
qwalalē. Wā, hē^εmēsēx le^εmaē laēL lāq. Wā, hē^εmis la wūlēla-
tsēxa ^εnēk'a: "Laems Lōgwalaxwa g'ōkustāLa^εyēx Lē^εwa mewēXLax
lōqwalila. Wā, wēg'a kwē^εēd lāxwa q!āsax qa^εs Lōgwaōs, ^εnēk'EN
wūlēlē," ^εnēx^εlaē Lālelil!āxēs ^εnōlē L!āqwalalē, laē ts!Ek^ε!ālēlaq. 100
Wā, la^εmē lāk^ε!Eg'a^εtsēs Lōgwa^εya q!āsa Lē^εwa mewēXLa lōElqwali-

2 to his elder brother L!āqwalał, that the house that came up from the sea should be imitated by him with | all the birds sitting on the upper edge of the outer | front of the house that came up.
 5 LāleliL!a did not wish || to put to shame his elder brother L!āqwalał. Therefore he did this with his house that had come up. | Now LāleliL!a built a house like that house in | Qālogwis, and he imitated all, the whale dish, | the killerwhale dish, the sea lion dish, and the seal dish. Therefore the | numaym Laālx's'Endayu own
 10 the birds || sitting on the upper edge of the front outside of their house in this manner:

on the outside
 from the sea,
 ting on two
 of the place



They stand in this way: | of the house coming up namely, four cranes | sit-crosspieces and | on top where the two cross-



pieces are nailed on an eagle is seated. | That was the style of the house coming up from the sea which was first seen by

15 LāleliL!a. || There is nothing (carved) on the posts. There is only one thick beam. | Now Q!ūmx'ōd married the | princess of Haēlekum. He was the chief of the numaym Lēq!em. | The name of his princess was Ōmagasemē, and | Haēlekum gave
 20 his house in marriage to his son-in-law Q!ūmx'ōd. The || posts of the house are flat. There are two in front of the house | and two flat posts in the rear of the house. The paintings on the |

2 lē lāxēs 'nōlē L!āqwalał lō' qa nānaxts!ewēsēxa g'ōkustāla'yē lāx
 'nāxwa'maē ts!ēk!wēda k!ūsāxtā'yax ēk!enxa'yasa tsāgemas L!ā-
 sanā'yasa g'ōkustāla'yē. Wā, la'mē lāleliL!a k!ēs 'nēk' qa's
 5 max'ts!amasēxēs 'nōlē L!āqwalał lāg'ilas hē gwēx'itsa g'ōkustāla'yē
 lāq. Wā, la'mēsē L!āqwalałē g'ōkwēlaxa hē gwēx's g'ōk' lāx
 Qālogwis. Wā, lāxaē 'wīlaem nānaxts!ewaxa gwe'yemē lē'wa
 māx'ēnox' lē'wa l!ēx'enē lē'wa mēgwatē lōelqwalila. Wā, hēem
 lāg'ilas āxnōgwadēda 'ne'mēmōtasa Laālx's'endayāsa ts!ēk!wās
 10 k!wāsāxtā'yax tsāgemas L!āsanā'yasēs g'ōkwēxa g'a gwālēg'a (fig.).
 Wā, lā lāsa g'a gwālēg'a (fig.) lāx L!āsanā'yasa g'ōkustāla'yē yīxs
 mōsgemaē ādemgūlēyēda k!wāsena'yaxa ma'ts!aqē gayāla. Wā, lā
 k!waxtā'yēda kwēkwaxa negetāla lāp!ena'yatsa ma'ts!aqē geyāla.
 Wā, hēemlaē gwālēda g'ōkustāla'yaxs g'ālaē dōx'walelē lāleliL!āq.
 15 Wā, la'em k!eās gwālaats lēlāmas ōgū'lā lāqēxs lēkwaēs k'ātēwa'yē
 'nemts!aqa. Wā, lā gegadē lēwelgāma'yas L!āqwalał yīx Q!ūmx-
 x'ōdē yīs k!ēdelas Haēlekum yīxs g'īgāma'yasa 'ne'mēmōtasa
 lēq!em. Wā, lā lēgades k!ēdelasēs Ōmagasema'yē. Wā, lā g'ō-
 kūlxlaē Haēlekuma'yaxa g'ōkwē lāxēs negūmpē Q!ūmx'ōdē. Wā,
 20 la'mē āwādzō pēpegēdzowē lēlāmasa g'ōkwēxa mālexsa lāxa ō'stā-
 līlasa g'ōkwē. Wā, hē'mēsa mālexsa laxa ōgwiwalilē. Wā, lā k!ā-

posts in the rear are large wolves looking upward, and | grizzly 23
bears are the paintings of the posts on each side of the door. |
I think that is all. ||

7. Elgünwē^ε. These just kept together from the beginning | with 25
the numaym Laälax's^εEndayo. And therefore they have no | dif-
ferent house, but Wanuk^u, who believes that he is now a chief, |
built a house for himself, but there is nothing in the house. |

II. Q!ÖMOYÂ^εYĒ, THE KWĒXA

1. Kükwākūm. They sprung from one souree with the Kükwa- 1
k!ūm of the | Gwētela. They also have no painting on the front
boards outside of | the house. Their ehief Yāqoładzē took for
his wife Ō^εmasqwapelag'ilis, | the princeess of Amāwa^εyus, ehief of
the numaym || Naensx'a. He gave in marriage the house with the 5
painting | of the whale on the outside front, and inside there are
four | house dishes, one of them a sea-otter house dish, and one |
a killerwhale house dish, and one beaver house dish, and | one
a whale house dish. Then Yāqoładzē married again the princeess
of || Gwēx'sēselasemē^ε, Ts!ets!äläl, and | Gwēx'sēselasemē^ε gave to 10
his son-in-law in marriage his house. And the painting | on the
outside of the front of the house is a grizzly bear of the sea split

dedzälēda lēlāmasa ōgwiwalilaxa ek'!egēmāla āwā ālanema. Wā, 22
lā nēnāne k'!ādedzā^εyaxa lēlāmasa ^εwāx'sōtstälilasa t!ex'ila. Wā,
lax'staax^umē ^εwila.

7. Elgünwē, yixs ā^εmaē q!ap!aēltsā g'äg'ilēla lāxēs āwānā^εyē 25
lē^εwa ^εnē^εmēmōtasa Lāälax's^εEndayo. Hē^εmis lāg'ilas k'!eās g'ōkwa
ōgū'lā lāx Wanukwē yixs laē ōq!ūs^εem la g'igāma^εya. Wā, la^εmē
g'okwēla qa^εs g'ōkwa. Wā, lā k'!eās gwēx'sdems g'ōkwas."

II. Q!ÖMOYÂ^εYĒXA KWĒXA

1. Kükwāk!ūm, yixs ^εnēm^εmaē g'āyewasas lē^εwa Kükwāk!ūmasa 1
Gwētela. Wā, laemxaē k'!eās k'!ātemēs tsāgēmas L!āsanā^εyas
g'ōkwas. Wā, lā g'igāma^εyasē Yāqoładzē geg'adex^εides Ō^εmas-
qwapelag'ilis, yix k'!ēdelas Amāwa^εyos, yix g'igāma^εyasa ^εnē^εmē-
motasa Naensx'ā. Wā, la^εmē g'ōkūlxlālaxa g'ōkwē k'!ātamalē 5
ts!āgēmas L!āsanā^εyasēxa gwe^εyemē. Wā, lā hā^εnēla mewēxla
lōelqwalil lāq, yixs ^εnēmēxlaēda q!āsa lōqwalila lē^εwa ^εnēmēxla
max^εēnox^u lōqwalila lē^εwa ^εnēmēxla ts!ā^εwē lōqwalila; wā, hē^εmisa
gwe^εyemē lōqwalila. Wā, lā ētlēd geg'adē Yāqoładzās k'!ēdelas
Gwēx'sēselasema^εyē yix Ts!ets!älälē. Wā, laemxaē g'ōkūlxlālaxa 10
g'ōkwē Gwēx'sēselasema^εya lāxēs negūmpē. Wā, la^εmē k'!ātemalē
tsāgēmas L!āsanā^εyas g'ōkwasēxa kwaxsaakwē nānēs. La^εmē hē

13 in two. | One-half of the grizzly bear of the sea is on the right
hand side of the door, and the other half | on the left hand side
15 of the door, and their heads touch at the || door, and the vomiter
is on top of the house. That is a carved man, | for when Yāqoḷadzē
gives an oil feast, the .oil box | is put on the roof. And when
they sing the host song of | Yāqoḷadzē, a man goes up to the
roof of the feast house. | There is a gutter on the back of the
20 long square cedar beam. The carved vomiting || man is at the
other end of it in this manner.¹ Then they put the | oil box on
the other end of it, and the man who | takes care of it pours the
oil into the gutter on the back of the | vomiting beam, and the oil
runs along the gutter on the back to the hole | behind the head
25 and it runs out, being vomited by the vomiter, and it || runs into the
fire in the middle of the feast house. This is called | by the Indians
"vomiter-at-smokehole-of-the-feast-house." There are also two |
dishes, one a grizzly-bear house dish, and one a wolf | house dish.
That is all. |

2. Hāānaḷēnā. The crosspiece on top of the front board out-
30 side of the house is the double headed serpent. || They did not get
it from anyone. Not one man | claims to know from whom the

13 lēda āpsōt!ēna^εyē nānēsa hēlk'ōtstā^εyasa t!ēx'ila. Wā, lā hē lēda
āpsōx^usāsēda gēmōtstālasasa t!ēx'ila lāxēs k'emk'eqōgamalāē lāxa
15 t!ēx'ila. Wā, laēm hōqwastālēda g'ōkwēxa k'!ēkwē begwānema,
yīxs g'il^εmaē k!wēlasē Yāqoḷadzāsa L!ē^εna laē hāng'āsasa L!ē^εnats!āla
k'!emyaxla. Wā, g'il^εmēsē denx'ēdayowē k!wēla^εyālayowē q!ēm-
dems Yāqoḷadzē lēda begwānemē lāxa ōgwāsasa k!wēla^εyatslē
g'ōkwa. Wā, lā xwag'eg'ēda g'ilt!a k'!ewelk^u k!waxlāwa. Wā,
20 hēem hōqwa k'!ēk^u begwānemē āpsba^εyaxa g'a g'wālēg'a.¹ Wā, lā
hānālēda L!ē^εnats!āla k'!imyaxla lax āpsba^εyas. Wā, ā^εmēsēda be-
gwānemēxa aaxsilāq gūxts!ālasa L!ē^εna lāx xūg'ēg'a^εyas ōxla^εyasa
hōqwa. Wā, lā wāg'ilt^εs!ālēda L!ē^εnāxa xūg'ēg'a^εyas qa^εs lē hē^εnakūla
lāx kwāwap!a^εyas qa^εs g'āxē hōx^εwidayosa hōqwa. Wā, la^εmē
25 hōxlālas lāxa laqawalīasa k!wēladzatslē g'ōkwa. Wā, hēem gwe-
^εyāsa bāk!umē hōqwastāla k!wēladzatslē g'ōkwē. Wā, lā mālēxla
lōelq!wāsxa ^εnemēxla nānē lōqwalīla; wā, hē^εmisa ^εnemēxla ālanem
lōqwalīla. Wā, laēmxaē gwāla.

2. Hāānaḷēnā, yīxs sīseyūlaē gēg'āxtā^εyax tsāgēmas L!āsanā^εyas
30 g'ōkwas. Wā, lā k'!ēās g'wāyōlaq. K'!ēās ^εnemōkwa begwānem
q!ēq!ālak'!ālax g'āyōlasasa ^εne^εmēmotasa Hāānaḷēnāq. Wā, lāxaē

¹ A sketch accompanied this description which is not repeated here, because the passage is quite clear. See publications of the Jesup North Pacific Expedition, Vol. V., plate 45, fig. 3.

numaym Hāānaḷēnā got it, and | the painting on their canoe is the 32 double headed serpent. Therefore it is called the double headed serpent | canoe. I shall not give up to try to learn why | they have the double headed serpent. That is the end.||

3. Yaēx·agemē. The paintings on the front board outside of 35 the house | are killerwhales facing each other, for this is the house given in marriage by the chief | of the numaym Kwēk·āāēnox^u, whose name is Lēk·emāxōd, which came from | the history of ʿnālanokūmg·iḷak^u. It is said that L!āqoḷas | married L!āḷemāxodālayugwa, the princess of Lēk·emāxōd. Therefore || he gave in 40 marriage the house painted with the killerwhales facing each other | to his son-in-law L!āqoḷas, chief of the numaym | Yaēx·agemē^ε, and he obtained at the same time four house dishes with the | house which was given in marriage, one of them is a whale | feasting dish, one a killerwhale feasting dish, one || a bullhead 45 feasting dish, and one a Dzōnoq!wa feasting dish. | That is all about this. |

4. Hāāyalik·awē^ε. The painting on the front outside of the house is a | whale. The house was given in marriage by Wāg·idēs, | chief of the numaym Wīwomasgem of the Mamalēleqāla, whose name was || Wāg·idēs. The princess of Wāg·idēs was Gwē- 50 k·iḷak^u, who | was now the wife of Chief Hāxwayōsemē^ε, who

hēm k·lātsemēs xwāk!ūnāsēda sīseyulē lāg·iḷas lēgades sīseyultse- 32 māla xwāk!ūnās. Wā, lāḷalen k·lēs yāx·iḷeḷ q!aq!ēḥstaḷeq lāg·iḷas āxnōgwatsa sīseyulē. Wā, laem lāba.

3. Yaēx·agemē^ε, yīxs k·lātemālaē tsāgemas L!āsanā^εyas g·ōkwas 35 yīsa k·emk·eqogamāla māx^εēnoxwa, yīxs g·ōkūlxḷayaas g·igāma^εyas ʿne^εmēmotasa Kwēk·āāēnox^uxa lēgades Lēk·emāxōdēxa g·ayā lāx ʿnālanokūmg·iḷax^uxa nūyāmē. Wā, lāḷaē gēg·adē L!āqoḷatsas L!āḷemāxodālayugwa yīx k·lēdēḷas Lēk·emāxōdē. Wā, hē^εmis lāg·iḷas g·āx g·ōkūlxḷālaxa g·ōkwē k·lātemālaxa k·emk·eqogamāla 40 māx^εēnox^u lāxēs negūmpē L!āqoḷas, yīx g·igāma^εyas ʿne^εmēmotasa Yaēx·agemā^εyē. Wā, laemxāē mewēxla lōelqwalīla ʿnema^εnakūla lē^εwa g·ōkūlxḷa^εyē g·ōkwa. Wā, hē^εma ʿnemēxla gwe^εyem lōqwalīla lē^εwa ʿnemēxla māx^εēnox^u lōqwalīla; wā, hē^εmēsa ʿnemēxla k!ōma lōqwalīla; wā, hē^εmēsa ʿnemēxla Dzōnoq!wa lōqwa- 45 līla. Wā, laemxāē wī^εla lāxēq.

4. Hāāyalik·awē^ε, yīxs k·lātemālaē tsāgemas L!āsanā^εyas g·ōkwas yīsa gwe^εyem. Wā, laem^εlaē g·ōkūlxḷa^εya g·ōkwas Wāg·idēsxa g·igāma^εyas ʿne^εmēmotasa Wīwomasgemasa Mamalēleqālaxa lēgades Wāg·idēs. Wā, hē^εmēs k·lēdēḷts Wāg·idēsē Gwēk·iḷak^u, yīx la 50 gēnemsa g·igāma^εyē Hāxwayōsema^εyē, qaxs hē^εmaē g·igāmēsa

52 was ehief of the | numaym Hāāyalik'awē^ε of the Kwēxa. There
are | four house dishes in the house which was given in marriage,
one is a Dzōnoq!wa | house dish, and a whale, an eagle, and
55 beaver house dish. || That's all again. |

5. Lāxsä. They just staid with the numaym Hāāyalik'awē^ε, | for
they have no noble aneestor, and, | therefore the numaym Lāxsä
live in a house with the | Hāāyalik'awē^ε,
60 and even at the present || day the Lāxsä eontinue to stay with
them. That is all about them. |

6. G'ig'ilgām. They have no painting in front of the house,
neither | at the present day nor in olden times. Their chief only
has around the floor of the | house—K!wāk!wabalasemē^ε is their
ehief—carved men | on the boards of the height of the chest
65 when we are || standing up, and the distance between the earved
men is one fathom. | The carved men begin at the | end of a pole
placed to the right inside of the | door of the house, and going
on to the right towards the rear of the house, and around to the |
70 left hand side of the door, and their || distance from the wall
boards is one fathom. The carved | men are inside of the boards
all around the house, as it is marked here.¹ | Ōmaxt!ālaLē^ε did
this, placing men all around, | beecause this was the way in which

52 ^εne^εmēmotasa Hāāyalik'awa^εyasa Kwēxa. Wä, lä hä^εnēlēda me-
wēxLa {ōelqwalil lāxa g'ōkūlxla^εyē. Wä, hē^εmaēda dzōnoq!wa
lōqwalilā lē^εwa ālanem lē^εwa kwēkwē lē^εwa ts!ā^εwē lōelqwalilā.
55 Wä, laemxaē gwāla.

5. Lāxsä, yixs ā^εmaē k'!ūdenōdzē lāxa ^εne^εmēmotasa Hāāyali-
k'awē, qaxs gwālela^εmaē k'!ēs nēnāxsālēs g'alemg'alisē. Wä, hē^εmis
lāg'ilas āem ^εnemaē^εwadadēda ^εne^εmēmōtasa Lāxsä lē^εwa g'igā-
ma^εyasa ^εne^εmēmotasa Hāāyalik'awa^εye. Wä, wax^εmēsēxwa lāx
60 ^εnāla lä hēx^εsāem q!ap!ēxseyōtsa Lāxsä. Wä, laem gwāl lāxēx.

6. G'ig'ilgām, yixs k'!ēasaē k'!ātema^εye tsāgēmasēs g'ōkwē lāxwa
ālēx ^εnāla, lēwēs g'ālemg'alisē. Wä, lēx^εa^εmēs gwālaats āwēlēlās
g'ōkwās K!wāk!wabalasema^εyē yix g'igāma^εyas, yixs bēx^εsē^εstalil-
kwaasa la k'!ēk'!adzā^εyaxa saōkēwxa yō āwāsgēmēns dzāmaxg'ēns
65 lāx^εwalēk'. Wä, lä ^εnā^εnemp!enk' lāxēns bālāqē āwālagālaasasa
bēbegwānemē k'!ēkwa. Wä, hē^εmisē g'āg'elilā k'!ēk'!akwē bēbe-
gwānemē seg'edzā^εyē lapdemās dzōxūm lāx hēlk'!ōtstāhīlāsa t!ēx'ī-
lāsa g'ōkwē la hā^εstalilēlaxa āwēlēlāsa g'ōkwē qa^εs g'āxē lāxa
gēm^εxōtstāli^εlāsa t!ēx'īla. Wä, lä ^εnemp!enk' lāxēns bālax yix
70 wāla^εlaasa lāx tsaxsē^εstā āwē^εstelsasa g'ōkwē. Wä, hēem k'!ēdzā-
yaatsa bēbegwānema ōts!āwasa tsāgēma āwē^εstāsa g'ōkwēxa xelde-
kwē.¹ Wä, hēem lāg'ilas hē gwēx^εidē Ōmaxt!ālaLa^εyē qa bēx^εsē-
^εstalilkwa yixs hāael gwaēlē^εs lē^εlanema g'ig'egāma^εyasa lēlqwāla-

¹ A sketch accompanied this description which is not repeated here, because the passage is quite clear.

he invited the chiefs of the tribes | to eat seal at K'!āqa. When || all the men had gone out, he carved the men at the | places where 75 his guests had been sitting. It is as though he had made fun of | the chiefs on account of what he had done when he made carvings of them. | Therefore it is done this way around the house. There are two | house dishes, one a seal house dish, and || the 80 other one a killerwhale house dish. It also | occurred to Ōmaxt!ālaL̄^ε to imitate the seal which he had killed | in making a house dish, and it occurred to him that he would go to the killerwhales after his death, | and therefore he imitated the form of a killerwhale for his house dish | when he gave a feast of many seals at K'!āq!a. That's again all about them. ||

III. 'WĀLAS KWĀG'UL

1. Dzendzenx'q!ayu. The painting on the front | outside of the 1 house is the Qōlos, for the Qōlos is the ancestor of the Dzendzenx'q!ayo. | There are four house dishes of their ancestor YāxLEN. | One of the house dishes is the Qōlos; and also the elder brother of Qōlos, Thunderbird. || That is another feasting-dish. And the | Thunder- 5 bird, the house dish, is made in the same way as the Qōlos house dish is made; and there is a | whale house dish and a beaver. That is all again. |

La'yē qa lās q!esaxa mēgwatē lāx K'!āq!a. Wā, g'il^εem^εlāwisē hōqūwelsēda 'nāxwa begwānemxs laē k'!ēdzōtsa begwānemē lāx 75 k!wādzēlasdāsēs Lē'lānemē. Wā, laem 'nemāx'is Lō^ε aemlālasa g'ig'egāma'yē lāxēs gwēx'idaasē yīxs hē'maē la k'!ēdzoyowē. Wā, hē'mis lāg'ilas hē'gwālē āwē'stalīlasa g'ōkwē. Wā, lā mālexla^εma lōqwalīlas. Wā, hē'ma 'nemēxla mēgwat lōqwalīla. Wā, hē'misa 'nemēxla max^εēnox^u lōqwalīla. Wā, laemxaē Ō'maxt!ālaLa'yē 80 āem 'nēnk'!ēx^εēd qa's nānaxts!ewēxa mēgwatēxēs yānemē qa's lōqwalīla. Wā, lā g'ig'aēx'īdexs lēl lāxa māx^εēnoxwē qō lē'lLō. Wā, hē'mis lāg'ilas nānaxts!ewaxa māx^εēnoxwē qa's lōelqwalīlēxs laē k!wē'latsa q!ēnemē mēgwata lax K'!āq!a. Wā, laemxaē lāba.

III' 'WĀLAS KWĀG'UL

1. Dzendzenx'q!ayu, yīxs qōlosaē k'!ātema^εyas tsāgemas L!āsa- 1 nā^εyas g'ōkwas, qaxs hē'maē g'ilg'alitsa Dzendzenx'q!ayoxa qōlosē. Wā, lā mewēxla lōelqwalīlas g'igāma^εyasē YāxLEN, yīxs hē'maē 'nemēxla lōqwalīltsēda qōlosē. Wā, hē'mēsē 'nōlās qōlosa künkūn-xūlig^ε. Hēem 'nemēxla lōqwalīlts yīxs hē'maaxat!gwālē yīxa kün- 5 künxūlig'a'yē lōqwalīlē gwālaasasa qōlosē lōqwalīla; wā, hē'mēsa gwe'yemē lōqwalīla; wā, hē'mēsa ts!ā'wē. Wā, laemxaē lāba.

8 2. Wāwālibâ'yē. The painting on the front outside of the house
is | the whale, for the ancestor of their chief was a whale. There-
10 fore || his name is Yāqał^εEnāla. And he painted his origin on the
outside | front of his house. There are four house dishes; one is a |
whale house dish, another one a killer-whale house dish, and | one
a bullhead house dish, and one a Dzōnoq!wa-of-the-sea house dish. |
15 The numaym Hēmasxdō keeps together with the || numaym Wāwalī-
bâ'yē, for the Hēmasxdō have no noble ancestor | like the elgūnwē
and the numaym Lāxsā, | and they are ashamed to talk about it.
That is again all about this. |

3. G'ēxsem. The painting on the outside front | of the house
20 of their chief Lālelil!a, is the same as that of the painting || on the
outside front of the house of K'emk'eqewēd, who is the chief of the |
numaym G'ēxsem of the Gwētela. The only difference is that the |
G'ēxsem of the ^εwālas Kwāg'uł have four house dishes—two | grizzly-
bear dishes, one wolf house dish, and | one beaver house dish. It is
25 said, that Chief Lālelil!a || obtained these in marriage from the chief
of the numaym K'!Ek'!aēnox^u of the Āwaīlela at Hānwad from the
chief who had the name K'emgēd. | His princess had the name Melē-
dzas, as she was the wife of Lālelil!a. | Then he obtained in marriage
the house with the crosspiece on top of the front outside | (represent-
ing the) double headed serpent, and sitting between the eyes (of the
30 double headed serpent) the thunderbird || on the head of the man

8 2. Wāwālibâ'yē, yīxs k'!ātamalaē tsāgemas L!āsanâ'yas g'ōkwa-
sēxa gwe'yem, yīxs gwe'yemaē g'ilg'alīsasa g'igāma'yas lāg'ilas
10 lēgades Yāqał^εEnāla. Wā, lā k'!ātemtsēs g'ayewasē lāx tsāgemas
L!āsanâ'yasēs g'ōkwē. Wā, lā mewēxla lōelqwalīlasxa ^εnemēxla
gwe'yem lōqwalīla lē'wa ^εnemēxla māx^εenoxwa lōqwalīla lē'wa
^εnemēxla k!ōma lōqwalīla lē'wa ^εnemēxla Dzōnogwēs lōqwalīla.
Wā, la^εmē âma ^εne^εmēmotasa Hēmaxsdō la k!ūdenōdzēxa ^εne^εmē-
15 motasa Wāwalibâ'yē qaxs k'!ēsaē nāxsālē g'āg'elelasasa ^εne^εmēmo-
tasa Hēmaxsdō hē gwēx'sa elgūnwa'yē lē'wa ^εne^εmēmotasa Lāxsā
yīxs māx'ts!ōlemaē gwāgwēx's'alasa. Wā, laemxaē lāba.

3. G'ēxsem, hē^εmaaxat! âem g'wālē k'!ātemas tsāgema'yēs L!āsa-
nâ'yas g'ōkwas g'igāma'yasē Lālelil!a, yīx g'wālaasas k'!ātema'yas
20 tsāgema'yas L!āsanâ'yas g'ōkwas K'emk'eqewēdē, yīx g'igāma'yasa
^εne^εmēmotasa G'ēxsemasa Gwētela. Wā, lēx'a^εmēs ōgwaqał^εyōs
G'ēxsemasa ^εwālas Kwāg'uł yīxs mewēxlaēs lōqwalīlēxa ma^εxla
nenānē lōelqwalīla lē'wa ^εnemēxla ālanem lōqwalīla. Wā, hē^εmēsa
^εnemēxla ts!ā^εwē lōqwalīla. Wā, laem^εlaēda g'igāma'yē Lālelil!a
25 g'eg'adānemaq lax g'igāma'yasa ^εne^εmēmotasa K'!Ek'!aēnoxwasa
Āwaīlela lax Hānwadē, yīxa g'igāma'yē lēgades K'emgēdē. Wā,
lā lēgades Melēdzasē k'!ēdēlas. Wā, hē^εmīs la g'enems Lālelil!a.
Wā, hē^εmis g'ōkūlxlālaxa g'ōkwē gēg'riwalēs tsāgema'yas L!āsanâ-
^εyasa g'ōkwaxa sīseyulē. Wā, lā k!wāk!wagustā'yēda kūnkūnḡūli-

in the middle of the double-headed serpent; and the four | feasting-dishes which I have just named were also obtained there. That's the end. |

IV. Q!ŌMK'!UT!ES

1. Lēq!em. The painting on the front outside of the house is 1 the | killer-whale, which was obtained as supernatural treasure by the first chief, Haēlēkūmē^e, who was | a sea-hunter. He went hunting seal at night at Ōseq^u. | There he saw a large house at the upper side of || Ōseq^u, and he saw sparks coming out of the roof. Then | 5 Haēlēkūmē^e wished to go ashore to look at it. He | arrived at the beach, and he went up the beach. Then he | saw that killer whales were the painting on the outside front of the | house. He arrived at the door and looked through a || hole. Then he heard many men 10 talking | about him, that he was always trying to head off the people when they were out sea-hunting. | He heard one man say, "I wish | our friend Haēlēkūmē^e would come so that we might advise him not | to head us off when we are hunting; for he will get more || game if he 15 keeps behind us." Thus he said. At that | time Haēlēkūmē^e jumped through the door of the house, and | stood at the fire in the middle of the house. He spoke, | and said, "I am Haēlēkūmē^e whom you

g'a'yē lāx x'ōmsas bāk'awa'yas. Wā, hē'mesen lāx'de lēlēqalase- 30
ēwēda mewēxla lōelqwalīla. Wā, hēm g'āyanematsēx. Laem lāba

IV. Q!ŌMK'!UT!ES

1. Lēq!em, yīxs k'!ātemālaē tsāgemas L!āsanā'yas g'ōkwasēsa 1 māx'ēnoxwēxa lōgwa'yasa g'ilgalisasa g'igāma'yasē Haēlēkūmē, yīxs ālē'winowāē. Wā, lālaē ālēxwaxa mēgwataxa gānolē lāx Ōseq^u. Wā, lā'laē dōx'walelaxa 'nemsgēmēsē 'wālas g'ōk^u lax āpsōtas Ōseq^u. Wā, lā'laē dōqūlaqēxs ānōbēxsālaē sālās. Wā, laem'lā- 5 wisē Haēlēkūmē^e 'nēk' qa's lā ālē'sta dōx'wīdeq. Wā, laem'lawisē lāg'alis lāx L!ema'isas laem'lāwise lāsdēs lāxa L!ema'is, lāa'lasē dōx'walelaqēxs māx'ēnoxwāē k'!ātama'yas tsāgema'yas L!āsanā'yasa g'ōkwē. Wā, lā'laē lāg'aa lāx t!ex'ilās. Wā, lā'laē hānxsa lāxa kwāx^usā qaxs wūlaaxa q!ēnema bēbegwānem yaēq!ent!āla g'wāgwēx- 10 s'āla laqēxs hēmenala'maē g'āg'alagemaxa lēlqwālala'yaxs ālē-xwāē. Wā, lā'laē wūlālaxa 'nemōkwē begwānem 'nēk'a: "Wānēsle g'āxens, 'nemokwai' Haēlēkūma'ya qens lēxs'alēqē, qa k'!ēsēs g'āg'alagemaxa g'āxens, yīxg'ins ālēxwēk' qaxs hālē q!eyōlatsēxa seyak!wēmasē qō ālxlēlē 'nāxwał g'āxens," 'nēx'laē. Wā, hēm- 15 'lāwis la dewēlats Haēlēkūma'yē lāx t!ex'ilāsa g'ōkwē qa's lā lāx'ūlīl lāx ōbēx'lalāsa laqawalīlasa g'ōkwē. Wā, lā'laē yāq!eg'a'la. Wā, lā'laē 'nēk'a: "Nōgwaem Haēlēkūma'yaxēs wālagēlōs qa

wished to | come to be given instructions, friends." Thus he said.
 20 Then || all the men just hung their heads. Then they lifted their
 heads, | and an old man spoke, and | said, "What you say is true,
 friend. We have all been wishing | for you to come into this house
 of our chief | Hēlē^εstalīse^{la} here. Now you have obtained it as
 25 supernatural treasure, and this harpoon that is in it, || and the four
 house dishes—one a sea-otter house dish, | one a bullhead house
 dish, one a stomach-of-the-sea-lion | house dish, and one whale house
 dish." Thus he said. "Now | your name will be L!āqwag·ila, for
 that is the name of the owner of this | house that you obtained by
 30 good luck. Thus it is said by our friends here. || They wish to advise
 you not to head them off | when we are sea-hunting, but just keep
 close behind us, then you will obtain much | game. Now you shall
 sit for four days in the house that you obtained as | supernatural
 treasure." Thus said the killer-whale man. Then | all the men
 35 went out of the house, and went into the water || at the beach, and
 killer-whales were spouting. | Haēlēkūmē^ε just sat in the rear of the
 house which he had obtained as supernatural treasure, | and his
 steersman went back to his house at Ōseq^u. | In vain the steersman
 of Haēlēkūmē^ε was questioned. He just | said, "Don't talk about
 40 him." Thus he said, for he had seen || the many men coming out of

g·āxē qa^s lēxs^εālase^{wōs}, ēnē^εnēmōk^u," ēnēx·laē. Wä, laem^εlaē âem
 20 ēnāxwa kwēkumdīlēda ēnāxwa begwānema. Wä, lā^εlaē x·itlēdēda
 ēnāxwa. Wä, lā^εlaē yāq!eg·a^εlēda q!ūlyakwē begwānema. Wä,
 lā^εlaē ēnēk·a: "Āla^εmēs wāldēmōs, qāstā, qaxg·anu^εx^u āla^εmēk· wāla-
 qēla qa^s g·āxaōs g·āxēL lāxōx g·ōkwasg·anu^εx^u g·īgāmēk· lāxg·a
 Hēlē^εstalīse^{la}x·xōs lōgwēlaqōs lē^{wōx} g·ēx·g·aēlēx lāq^uxwa māstōx
 25 lē^εwa mewēxlax lōelqwalīlaxwa ēnemēxlax q!āsa lōqwalīla, lē^εwa
 ēnemēxlax k!ōma lōqwalīla, lē^εwa ēnemēxla pōxūntsa l!ēx^εenē lō-
 qwalīla lē^εwa ēnemēxlax gwe^εyem lōqwalīla," ēnēx·laē. "Wä,
 la^εmēs lēgadehts L!āqwag·ila qaxs hē^εmaē lēgēms g·ōgwadāsa
 g·ōkwaqōs lōgwa^εya. Wä, g·a^εmēsēg·a wāldēm^εg·asg·ens ēnē^εnēmō-
 30 kwak· yīxs ēnēk·ēk· qa^s lēxs^εalē lāl qa^s k!ōsaōs la g·āg·alagemā-
 xenu^εx^u ālēxwa^εg·iwa^εyē qa^s ā^εmeōs hēlāxlē g·āxenu^εx^u qa^s q!eyō-
 laōsaxa sēyak!wēma. Wä, laem^εlas mōp!enxwa^s lō^ε k!waēl lāxōs
 lōgwa^εyaqōs g·ōkwa," ēnēx·laēda māx^εēnoxwē bēbegwānema. Wä,
 lā^εlaē ēwī^εla hōqūwelsēda bēbegwānemē lāxa g·ōkwē qa^s lā hē^εstāla
 35 lāxa l!ema^εisē. Wä, la^εmē l!ā^εēdēda māx^εēnox^u. Wä, âem^εlāwisē
 la k!waēlē Haēlēkūmaē lāxa ōgwiwalīāsēs lōgwa^εyē g·ōkwa. Wä,
 âem^εlāwisē la nā^εnakwē k!waxlā^εyas lāxēs g·ōkwē lāx Ōseq^u. Wä,
 wāx^εem^εlāwisē wūlase^{wē} k!waxlā^εyas Haēlēkūmē. Wä, âem^εlā-
 wisē ēnēk·a: "Gwāldzās g·wāgwēx^εs·alaqē," ēnēx·laē, qaxs dōqwa-
 40 la^εmaēda q!lēnemē bēbegwānemxs g·āxaē hōqūwels qa^s lā hāyen-

the house, going down | the beach, and going into the sea; and | 41
 they all spouted, and the men turned into killer-whales; | and he
 also had heard what was said by the killer-whale | men to Haēḷekū-
 mē^ε. Therefore he did not wish them || to talk about him. When four 45
 days had passed, | the steersman of Haēḷekūmē^ε arose and went | to
 the hunting-canoe of Haēḷekūmē^ε. Then he paddled | and went to the
 large house. Before he got near, | he saw the great house; and
 painted on the outer || front was a killer-whale. And he saw HaēḷE- 50
 kūmē^ε | walking outside. Then he went ashore, and Haēḷekūmē^ε |
 went to meet him. Then Haēḷekūmē^ε spoke, and | said, "Come,
 master, and go into this my house which I obtained as supernatural
 treasure." | Thus he said to him, and immediately the steersman
 followed him, || and they went in. Then Haēḷekūmē^ε saw that | all 55
 the four posts were carved in the form of sea-lions, | and there were
 sea-lions at the ends of the two beams of the house. | The heads of the
 sea-lions showed outside at the front boards of the house. | When he
 had done this, Haēḷekūmē^ε went out of the house; and || his steers- 60
 man spoke, and said, | "O Master Haēḷekūmē^ε! stay here and let me
 ask | our tribe to come and move here." Thus he said. | Then he
 was just told by Haēḷekūmē^ε to go. Immediately | the man went

ts!ēsela lāxa L!ema^εisē qa^εs lā hōx^usta lāxa demsx^εē wāpa. Wā, lā 41
 ēnāxwa L!ā^εēda; la^εmē la ēnāxwa la māx^εēnox^εwēdēda bēbegwānemē.
 Wā, hē^εmisēxs ēnāxwa^εmaē wūLElax wāldemi^εlālāsa māx^εēnoxwē
 bēbegwānem lāx Haēḷekūma^εyē. Wā, hē^εmē lāg^εilts k^ε!ēs ēnēk^ε
 qa^εs g^εwāgwēx^εs^εalē lāq. Wā, g^εil^εem^εlāwisē mōp!enxwa^εsa laē 45
 gāg^εustāwēda begwānemē, yīx k^εwaxlā^εyas Haēḷekūma^εyē qa^εs lā
 lāxēs yā^εyats!ēda ālē^εwaseLElās Haēḷekūma^εyē. Wā, lā^εlaē sēx^εwida
 qa^εs lā lāxa ēwālasē g^εōkwa. Wā, k^ε!ēs^εem^εlāwisē ēx^εag^εaaLEla
 lāqēxs laē dōx^εwaLElaxa ēwālasē g^εōkwa k^ε!ātamalaē tsāgemas
 L!āsanā^εyasēxa māx^εēnoxwē. Wā, lā dōqūlax Haēḷekūma^εyaxs 50
 g^εig^εelselaē. Wā, lā^εlaē lāg^εalis lāq. Wā, laem^εlāwisē Haēḷekū-
 ma^εyē lālalaq. Wā, lā^εlaē yāq!eg^εa^εla, yīx Haēḷekūma^εyē. Wā,
 lā^εlaē ēnēk^εa: "Gēlag^εa adā, qa^εs laōs laēL lāxg^εen lōgwēg^εen
 g^εōkwa," ēnēx^εlaēq. Wā, hēx^εidaem^εlāwisē k^εwaxlā^εyas la lāsge-
 mēq qa^εs lē hōgwīla. Wā, la^εmē dōx^εwaLElē Haēḷekūma^εyaqēxs 55
 laē la ēnāxwaem la k^ε!ēk^ε!āk^u L!ēL!ex^εenēs mōts!aqē lēlāma. Wā,
 laxaē la L!ēL!exbalaxa ma^εts!aqē k^εēk^εatewēsa g^εōkwē. G^εāx x^εi-
 x^εexsāla x^εi^εx^εōmsasa L!ēL!ēxenē lāx tsāgemas L!āsanā^εyasa g^εōkwē.
 Wā, laem^εā^εem^ε hē g^εwēx^εidēxs laē lāwelsē Haēḷekūma^εyē. Wā,
 lā^εlaē yāq!eg^εa^εlēda begwānemē, yīx k^εwaxlā^εyas. Wā, lā^εlaē ēnēk^εa: 60
 "ēya, q!āgwidā, Haēḷekūma^εyā', yūlag^εaema lāx qen lālag^εi āxk^ε!ā-
 laxens g^εōkūlōta qa g^εāxlag^εēsē me^εwa lāq^u," ēnēx^εlaē. Wā,
 âem^εlāwisē ēnēx^εsōs Haēḷekūma^εyē qa^εs lālag^ε. Wā, hēx^εidaem^ε-
 lāwisē la lāwelsēda begwānemē qa^εs lā lāxs lāxēs yā^εyatslē xwā-

- 65 out and went aboard his small canoe || and paddled. Then he arrived |
 on the beach of the village at Ōseq^u. Then he was met by his
 tribe; | and immediately he reported about HaēLEKŭmē^ε, that he had
 obtained a | large house at Aōsayagŭm as supernatural treasure;
 and before he ended his | report, the tribe pushed their canoes into
 70 the water || and loaded them. They took down their houses and
 took them | to Aōsayagŭm, and they built the houses of the tribe
 on each side of the | large house. Now the large house was in the
 middle at | Aōsayagŭm. Now HaēLEKŭmē^ε was a real chief among
 his tribe, | the ancestors of the numaym Lēq!EM. That is the end. ||
 75 2. LĒLEGĒd. They have no painting on the outer front of the |
 house of Chief Lālēp!ālas. A double headed serpent is across | the
 top of the house front, and a wolf stands on the | man in the middle
 of the double headed serpent. A raven stands at the door of the |
 80 house, and the raven stands with spread legs; and || those who go
 into the house walk under them, for that is the door of the house
 between the | feet of the raven. |

NAMES OF THE KWĀG'UL EAGLES AND NUMAYMS

- 1 These are the names of the Eagles of the Kwāg'ul: |
 1 and 2. L!āqwag'ila (Copper-Maker) is the first of the Eagles. |
 Next to him is Dōqwāyēs, who is of the numaym Dzēndzēnx'q!ayo |
-
- 65 xwagŭma. Wā, laēm^εlāwisē sēx^εwida. Wā, g'il^εEM^εlāwisē lāg'alis
 lāx L!EM^εisāsēs g'ōkŭlasē Ōseq^u lāa^εlasē lālālasōsēs g'ōkŭlōtē. Wā,
 laēm^εlaē hēx^εidaEM ts!Ek'!ā!ēts HaēLEKŭma^εyaxs Lōgwalaaxa ^εwā-
 lasē g'ōkwa lāx Aōsayagŭm. Wā, k'lēs^εEM^εlāwisē q!ŭlba ts!Ek'!ā-
 lēlaēna^εyas lāa^εlasē wī^εx^ustalēda lēlqwālaLa^εyaxēs xwāxwak!ŭna
 70 qa^εs mōxselēq. Wā, la^εmē ^εwilg'elsa L!ēx'axēs g'ig'ōkwē qa^εs lās
 lāx Aōsayagŭm. Wā, ā^εmisē ^εwāx'sag'elēlē g'ig'ōkwas g'ōkŭlōtasēxa
^εwālasē g'ōkwa. Wā, la^εmē neqētsEMalasa ^εwālasē g'ōkwa lāx
 Aōsayagŭm. Wā, la^εmē āla la g'igāma^εyē HaēLEKŭma^εyasēs g'ōkŭ-
 lōta g'ālāsa ^εne^εmēmōtasa Lēq!EMē. Wā, laēm lāba.
 75 2. LĒLEGĒdē, yīxs k'!ēāsāē k'!ātemēs tsāgēmas L!āsanā^εyas
 g'ōkwas g'igāma^εyasē Lālēp!ālas. Wā, lā sīseyulē gēg'iwa^εyas
 tsāgēmas L!āsanā^εyas g'ōkwas. Wā, lā^εlaē ālanēmē g'ilāla lāx
 bāk'awa^εyas sīseyulē. Wā, lā^εlaē lāwīlēda gwā^εwina lāx at!ēx'īlāsa
 g'ōkwē. Wā, lā^εlaē gaxalaxa gwā^εwina. Wā, hē^εmis la qāyabodā-
 80 lasōsa laēlē lāxa g'ōkwē qaxs hē^εmaē t!ēxīlāsa g'ōkwē āwāgawa^εyas
 g'ōg'egŭ^εyāsa gwā^εwina.

NAMES OF THE KWĀG'UL EAGLES AND NUMAYMS

- 1 G'aEM LĒLEGĒmsa kwēkwēkwasa Kwākŭg'ule:
 1 and 2. L!āqwag'ila hēEM xamaēlbēsa kwēkwēkwē. (Wā, hē^εmis

of the 'wālas Kwāg'ul, but Llāqwag'ila is of the numaym Maāmta-
g'ila || of the Gwētela. | 5

3. Next to him is K'îmk'EgEWĭd of the numaym G'ĕxSEM | of the
Gwētela. |

4. Next to him is 'maḡ^uMEWISAGEMĕ, next to K'îmk'EgEWĭd, |
when property is given to the tribes, when he invites all the || four 10
Kwakiutl tribes at Tsāxis. 'maḡ^uMEWISAGEMĕ is of the | numaym
Wāwālibāyĕ of the 'wālas Kwāg'ul. |

5. Next to 'maḡ^uMEWISAGEMĕ is 'wālas. | 'wālas is Eagle of the
numaym G'īg'îlgām of the Q!ōmoyâ'yĕ, who were named by the |
first people Kwēxa. ||

6. Next to him is Âgwilagemĕ, to 'wālas, for | Âgwilagemĕ is 15
Eagle of the numaym Kūkwāk!um of the Q!ōmoyâ'yĕ. |

7. Next to him is G'ĕxsĕ'stālisemĕ, to Âgwilagemĕ, | for G'ĕxsĕ-
'stālisemĕ is Eagle of the numaym Yaĕx'agemĕ | of the Q!ōmo-
yâ'yĕ. ||

8. Next to him is Neg'ādzĕ (Great-Mountain), to G'ĕxsĕ'stā- 20
lisemĕ, for | Neg'ādzĕ is Eagle of the numaym G'ĕxSEM of the
'wālas Kwāg'ul. |

These are all the Eagles of the three tribes of the Gwētela, | and.
Q!ōmoyâ'yĕ, and 'wālas Kwāg'ul; and there is no Eagle | among the
Q!ōmk'!ut!es. These are the Eagles of the Kwakiutl tribes who

māk'ilaqē Dōqwāyĕs, yixs 'ne'mēmotasa DzENDZENX'q!ayosa 'wālas 3
Kwāg'ula,) yixs Maāmtag'ilaĕ 'ne'mēmotas Llāqwag'ila yīsa Gwē-
tela. 5

3. Wā, hĕ'mis māk'îlĕ K'îmk'EgEWĭdĕ, yixs 'ne'mēmotasa G'ĕxSE-
mĕsa Gwētela.

4. Wā, hĕ'mis māk'ilaqē 'maḡ^uMEWISAGEMa'yĕ lāx K'îmk'EgE-
wĭdĕ, yixs yāqwase'waĕ lāx lĕlqwālala'yaxs plĕkwaĕ 'wī'laxa Kwā-
kūg'ulaxs mōsgemakwaĕ lāxg'a Tsāxisĕk', yixs Wāwālibāya'ĕ 'ne- 10
'mēmotas 'maḡ^uMEWISAGEMa'yasa 'wālasĕ Kwāg'ula.

5. Wā, hĕ'mis māk'ilax 'maḡ^uMEWISAGEMa'yĕ 'wālas, yixs kwē-
kwaĕ 'wālasasa 'ne'mēmotasa G'īg'îlgāmasa Q!ōmoyâ'yĕxa gwe'yāsa
gālĕ begwānem Kwēxa.

6. Wā, hĕ'mis māk'îla ÂgwilagemA'yĕ lax 'wālasĕ, yixs kwĕkwaĕ 15
ÂgwilagemA'yasa 'ne'mēmotasa Kūkwāk!umasa Q!ōmoyâ'yĕ.

7. Wā, hĕ'mis māk'îla G'ĕxsĕ'stālisema'yĕ lāx ÂgwilagemA'yĕ,
yixs kwĕkwaĕ G'ĕxsĕ'stālisema'yasa 'ne'mēmotasa Yaĕx'agemA-
'yĕsa Q!ōmoyâ'yĕ.

8. Wā, hĕ'mis māk'îla Neg'ādzĕ lāx G'ĕxsĕ'stālisema'yĕ, yixs 20
kwĕkwāĕ Neg'ādzāsa 'ne'mēmotasa G'ĕxSEMasa 'wālasĕ Kwāg'ula.

Wā, laem 'wī'laxa kwĕkwĕkwasā yūdux^usemakwēxa Gwētela
lĕ'wa Q!ōmoyâ'yĕ lĕ'wa 'wālas Kwāg'ula. Wā, la k'leās kwĕx^usa
Q!ōmk'!ut!ese. Gaem kwĕkwĕx^usa Kwākūk'ewakwēxa gōkūlā.

25 live || at Tsāxis; the Gwētela, Q!ōmoyâ'yē, and 'wālas Kwāg'uł; | and the Q!ōmk' lut!es have no Eagle. |

The order of the Eagles of the Kwakiutl is not changed when property is given to the tribes | when they are invited; for when the name-keepers | make a mistake, and place one Eagle over another
30 one, || the Eagle at once quarrels with the one who had been named before him, and | often he breaks his copper, and often he gives the | broken piece of copper to the name-keeper, who keeps the order of seats of all the | men; for there is one man who is the name-keeper of the Gwētela, | of the Q!ōmoyâ'yē, and of the 'wālas
35 Kwāg'uł, and also of the || Q!ōmk' lut!es. |

And these are never changed; for when a name-keeper gets weak | because he is old, he gives the office of name-keeper to his | eldest son, for the | name-keeper is not a nobleman. ||

40 The name-keeper of the Gwētela is called Wīłtsē'stāla, and his seat is | in the numaym Laālax's'endayo. |

And the name-keeper of the Q!ōmoyâ'yē is Sēwid, and his seat is in the | numaym Hāānałēnā. |

And the name-keeper of the 'wālas Kwāg'uł is Wāłālas, and his ||
45 seat is in the numaym G'īg'ilgām. |

And the name-keeper of the Q!ōmk' lut!es is called Lālep!ālas, and his seat | is in the numaym Lēlēgēd. |

25 lāx Tsāxisēxa Gwētela Lē'wa Q!ōmoyâ'yē Lē'wa 'wālasē Kwāg'uła. Wā, la k'!ēas kwēx'sa Q!ōmk' lut!esē.

Wā, hēem k'!ēs layap!ālaxs yāqwase'waasa lēlqwālaLa'yaxs lēlēlase'waēxa kwēkwekwasa Kwākūk'ewakwē, yīxs g'il'maē lēx-lēqūlila q!aq!astō lagōtsa 'nemōkwē kwēk' lāxa 'nemōkwē laē
30 hēx'idaem xōmał'idēda kwēkwē Lē'wa la nālagōdeq. Wā, hēt!a q!ūnālatsē q!ēltap!ex'ēidaxēs L!āqwa.. Wā, lā q!ūnāla yāx'witsa q!ēldekwe L!āqwa lāxa q!āq!astowaxa LāLEXwa'yasa 'nāxwa bēbegwānema, yīxs 'nał'nemōkwaē begwānemē q!āq!astowasa Gwētela Lē'wa Q!ōmoyâ'yē Lē'wa 'wālasē Kwāg'uła; wā, hē'misa Q!ōm-
35 k' lut!esē.

Wā, hēem k'!ēs L!āl!ayokūlē yīxs g'il'maē la wayats!āla qaxs laē q!ūlyakwa q!āq!astowaxs laē lāsasēs q!āq!astōēna'yē lāx 'nōlast!ēgema'yasēs begwānemē xūnōkwa, yīxs k'!ēsaē nāxsāla begwānema q!āq!astowē.

40 Wā, hēem q!āq!astōsa Gwētelē Wīłtsē'stāla, yīxs hāē Lāgwa'ya 'ne'mēmātasa Laālax's'endayo.

Wā, hē'nīs q!āq!astōsa Q!ōmoyâ'yē Sēwidē, yīxs hāē Lāgwa'ya 'ne'mēmōtasa Haānałēnā.

Wā, hē'mis q!āq!astōsa 'wālas Kwāg'ułē Wāłālasē, yīxs hāē Lā-
45 gwa'ya 'ne'mēmōtasa G'īg'ilgāmē.

Wā, hē'mis q!āq!astōsa Q!ōmk' lut!esē Lālep!ālasē, yīxs hāē Lāgwa'ya 'ne'mēmōtasa Lēlēgēdē.

And that is the way in which property is given to the Eagles when | 48
property is given to the Kwakiutl tribes who are invited, for they
never || allow any change of the order of their seats. | 50

The Eagle gives his seat to his eldest son; and when | the eldest
child of any Eagle is a girl, then | the girl takes the seat of her
father the Eagle, although she has a younger brother, | for they
can not give the place of the Eagle to the younger brother || of the 55
eldest one of the children. |

The only time when an Eagle gives his seat to the younger brother
of the eldest child | is when that child dies. Then there is no objec-
tion on the part of all the people, | when they give property to the
Eagles. |

For that they do not change their names starts from (the time)
when long ago || Ō^εmaxt!ālaLē^ε, the ancestor of the numaym 60
G'ig'ilgām of the | Q!ōmoyâ^εyē, made the seats of the Eagles; and
those went down to the | numayms. And the name-keeper Wiltsē-
^εstala says, | "Now our chiefs have been given everything, and I will
go right down (according to the order of rank)." | Thus he says, when
he gives out the property; for I will just name the names || of one of 65
the head chiefs of the numayms of the | Kwakiutl tribes. They
never change their names from the beginning, | when the first human
beings existed in the world; for names can not go out | of the family
of the head chiefs of the numayms, only to the eldest one | of the
children of the head chief. ||

Wā, hēem gwālaats yāq!wina^εyaxa kwēkwewaxs yāqwase^εwa- 48
asa lēlqwālaLā^εyax lēlēlase^εwaēxa Kwākūk'ewakwē, yīxs k'lēsaē
hēlq!āla layap!āla. 50

Wā, lā lēx'aem lādzatsa kwēkwa ^εnōlast!ēgema^εyē xūnōkwa, yīxs
g'il^εmaē ts!edāqē ^εnōlast!ēgema^εya sāsēmasa ^εnāxwa kwēkwewa
la^εmēsa ts!edāqē lāxstōdxcs kwēkwē ōmpa, yīxs wāx^εmaē ts!ā^εya-
nu^xsa begwānemē qaxs k'leāsaē gwēx^εidaas layō lāxa ts!ā^εyāsa
^εnōlast!ēgema^εyasa sāsēmasa kwēkwē. 55

Wā, lēx'aemēs lāx'demsa kwēkwē lāx ts!ā^εyāsa ^εnōlast!ēgema-
^εyaxs lē^εlaē. Wā, laem k'leās wāldemsa ^εnāxwa begwānem lāxēq.
Wā, g'il^εmēsē ^εwī^εla yax^εwit^εse^εwēda kwēkwewē.

Yīxs k'lēsaē L!āL!ayokūlē lēlēgēmas g'äg'īlēla lāx g'ālaōlē
Ō^εmaxt!ālaLā^εyē, yīx g'ālāsa ^εne^εmēmōtasa G'ig'ilgāmasa Q!ōmo- 60
yā^εyē, lāxwēg'ila qa lālēxwēsa kwēkwewē lē^εwa neqaxa lāxa
^εnāl^εne^εmēmasē. Wā, la ^εnēk'ēda q!aq!astowē, yīx Wiltsē^εstala:
"La^εmē wilxtowens g'ig'igāma^εyē. Wā, la^εmēsen neqāxōdeI,"
^εnēk'exs laē lēx^εēdex lāxen lēx'aēnēemlē lēqelasō^εla lēlēge-
masa ^εnāl^εne^εmōkwē lāx lēlāxuma^εyasa ^εnāl^εne^εmēmasasa Kwākū- 65
k'ewakwēxa k'lēse L!āL!ayoxlālabendalaxes lēlēgemē g'äg'īlēla
lāx g'ālaōlē bekumg'alisa bēbegwānemēx, yīxs k'lēsaē lāts!āē-
noxwē lēlēgēmasa lāxuma^εyasa ^εnāl^εne^εmēmasē lāxa ^εnōlast!ēge-
ma^εyas sāsēmasa lēlāxuma^εyē.

70 And the names can not be given to the husband of the | daughter, none of the whole number of the names, beginning with | the ten-months child's name until he takes the name of his father, the name of the | head chief. These are called the "myth names." |

75 The only names of the head chief of the numayms || that can be given in marriage are the names which he obtains in marriage from his fathers-in-law, and | also the privileges, for he can not give his own privileges to his son-in-law. |

And when the head chief of a numaym has no | son, and his child is a girl, she takes the place | of her father as head chief; and when
80 the head chief has no child, || and the younger brother of the head chief (among the brothers | of the man) has a child, even if she is a girl, then the head chief among the | brothers takes the eldest one of the children of his younger brother, and | places him or her in his seat as head chief of the numaym. |

85 Now that finishes our talk about the Eagles, and the || head chiefs of the numayms of the Gwētela, for they never change | their order. |

Now I shall talk about the number of numayms | of the Gwētela and about the number of names of the head chiefs, beginning | from the time when they are born until they become head chiefs of the ||
90 numaym. |

70 Wä, laxaē k'leās gwēx'idaas lasēs lēlēgemē lāx lā'wūnemasēs ts!edāqē xūnōkwa lāx 'wāxaasasēs lēlēgemē g'äg'ilela laqēx g'ā-laē hēlogwila lāg'aa laqēxs laē lāLEX lēgēmasēs ōmpēxa lāxumēxlāyo lēgēma. Wä, hēm lēgades nūyambalis lēlēgemē.

Wä, lēx'a'mē lēlēgemg'ilxlēsa lāxuma'yasa 'nāl'ne'mēmasēs
75 geg'adanemē lēlēgem lāxēs naengūmpē lē'wa k'lek'!es'owē qaxs k'leāsaē gwēx'idaas lasēs k'lek'!es'ō lāxēs negūmpē.

Wä, g'il'mēsē k'leās xūnōkwa lāxuma'yasa 'ne'mēmōtēxa begwānemē xūnōx's, wä, g'il'mēsē ts!edāqē xūnōkwas laē hē l'lā-yōxēs ōmpē lāxa lāxuma'yē. Wä, g'il'mēsē k'leās xūnōx'sa lā-
80 xuma'yē, wä, g'il'mēsē xūngwadē ts!a'yāsa lāxuma'yasa 'ne'mēmāsa begwānemē lōxs wāx'maē ts!edāqa, wä lēda lāxuma'yasa 'ne'mēma āx'ēdex 'nōlast!egēma'yas sāsēmasēs ts!ā'ya qa's lā lāx'stōts lāxēs lāxwālaasa lāxuma'yasēs 'ne'mēmōtē.

Wä, laem gwāla gwāgwēx's'ala lāxa kwēkwēkwē lē'wa lēlāxuma'yasa 'nāl'ne'mēmasasa Gwētela, yīxs k'leāsaē lālagodala lāxēs
85 gwēgwālaLElasē.

Wä, la'mēsen gwāgwēx's'alat lāx 'wāxax'idadzasas 'nāl'ne'mēmasasa Gwētela lō' 'wāxaasas lēlēgemas lēlāxuma'yas g'äg'ilela laqēxs g'ālaē māyōlēmsēs ābēmpē lāg'aa laqēxs laē lāxumdxēs
90 'ne'mēmōtē.

I. NUMAYMS OF THE GWĒTELA |

91

This is the head of the numayms of the Gwētela: |

1. Maāmtag'ila. Their head chief is ʼmāxūyalidzē. This is his name | when he is head chief of his numaym, the Maāmtag'ila, and this || is the name when he invites all the tribes. | 95

And his man's name is Yāqōlas (Place-of-Obtaining-Property) before he | becomes head chief of the Maāmtag'ila, for then he gives property to his | tribe the Gwētela. |

And his young man's name is L!ēsdaq (White-Goose). And L!ēsdaq gives away property to the young men || —that is, when the 100 young men give to one another paddles and mats, in the way | the first men used to do, for the sake of the greatness of the young man's name, | but in our recent days it is different; for shirts and kerchiefs | are given away by the young men for the sake of the greatness of the young man's name, | and nothing is given to old men when the young men || give to one another. | 5

And his child's name, when he is ten months old, is Wāwālk'inē (Found-by-Good-Luck); that is, when they sing off the (hair of the) head, and | after they are painted with ocher, and when the thunder-bird straps of | dressed deer-skin are put on. The ocher is for the greatness of the name Wāwālk'inē, || when the whole tribe come to 10 paint themselves. |

I. ʼNĀLʼNEʼMĒMASA GWĒTELA

91

Wā, g'aʼmēs ʼmekumālats ʼnālʼneʼmēmasasa Gwētela g'ada:—

1. Maāmtag'ila, yīxs lāxumalaax ʼmāxūyalidzē. Hēm lēgem-sēxs laē lāxumaʼyasēs ʼneʼmēmota Maāmtag'ila. Wā, hēm lēgem-sēxs laē lēlaxa ʼnāxwa lēlqwālalaʼya. 95

Wā, hēʼmis q!waxexlāyo lēgem-sē Yāqōlas, yīxs k'!ēsʼmaē lā-xumdxēs ʼneʼmēmota Maāmtag'ila, qaxs laē t!ensela p!esaxēs g'ōkū-lōta Gwētela.

Wā, la hēʼaxlālax L!ēsdaq. Wā, laem gūmyadzexlālax L!ēsdaqēxa hāʼyālʼāxs gūmyasap!aasa sēʼwayowē lēʼwa lēlʼwaʼyēxa gūwē- 100 g'ilasa g'ālē begwānema qa ōʼmayōsēs hēlaxlāyowē lēgema. Wā, lōx ōgūxʼidxwa ālēx ʼnāla, yīxs q!esenaʼyaē lēʼwa laelaxwēwaʼyē la gūmyadzayōsa hāʼyālʼa qa ōʼmayōsēs gūmyadzexlāyo lēgema, yīxs k!ēasaē lasa q!ulsq!ūlyakwē bēbegwānem lāxa hāʼyālʼagāla gūmyasap!a. 5

Wā, hēʼmis g'inlaxlāyō lēgem-sēxs laē hēlogwila yīx Wā-wālk'inaʼyē, yīxs laē gūwāl ts!exʼeltsemtseʼwē x'ōmsas lōxs laē gūwāl gūmsasōʼsa gūgūmyimē lōxs laē ʼwīʼla qexʼālelē kūnṽwē-demas ēelag'imdzā. Wā, hēʼmis ōʼmayōs lēgemasē Wāwālk'inaʼya gūgūmyimaxs laē ʼnāxwa gwagūmsēnāsōʼsēs g'ōkūlōtē. 10

11 And his first name is that of the place where he was borne by his mother. | When the mother gives birth to her son at Tsāxis, | then his name is Tsāxisadzē; and when | she gives birth to a girl at Tsāxis, then her name is Tsāxisga. ||

15 And his sparrow name during the winter dance is K'!ānamaxsta. | And he is hāmshāmts!es, and his name is Hāmsbē; for there are seven | names for the head chiefs of the numaym Maāmtag'ila. |

And all these names do not change. They come from the | family myth; and these are the names of the head chief of the numaym ||
20 Maāmtag'ila. |

2. Lōyalala^{wa}. Their head chief is Ts!ex^{ēd}. That is his name when | he becomes head chief of the numaym Lōyalala^{wa}, and that is his name when | he invites all the tribes. |

25 And his man's name is L!āqudsēlas. That is before || he becomes head chief of the Lōyalala^{wa}, for then he gives away property to his | tribe the Gwētela. |

And his young man's name is K'!enwēs (spider crab), when | K'!enwēs gives away to the young men, when they give to one another paddles and mats, | in the way the people used to do of
30 old for the sake of the greatness of the young man's || name. He has that name when he gives to the young men, | namely K'!enwēs. |

11 Wā, hē^{mis} g'il lēgēmsē āwīnagwīts!ēna^{yas} māyolāsasēs ābempas, yīxs g'il^{maē} hē māyolaxa ts!edāqasēs begwānemē xūnōkwē Tsāxisē. Wā, lā, hēx^{idaem} lēx^{ētsō's} Tsāxisadzē. Wā, g'il^{mēsē} ts!edaqē māyolemasa ts!edaqē lāx Tsāxisē, laē lēgades Tsāxisga.

15 Wā, lā gwēdzexlāla K'!ānamaxsta lāxa ts!ētslēqa.

Wā, la hāmshāmts!esa, wā, lā lēgades Hāmsba^{yē}, yīxs alebōsgēmgāex lēlēgemxs lāxuma^{yas} ēne^{mēmota} Maāmtag'ila.

Wā, yuwē^{staem} k'!ēs L!al!ayokūla lēlēgemōx g'āg'ilela lāx nūyamē. Āem hēx^{sā} lēgēmsa lāxuma^{yas} ēne^{mēmota} Ma-
20 āmtag'ila.

2. Lōyalala^{wa}, yīxs lāxumalaax Ts!ex^{ēdē}. Hēem lēgēmsēxs laē lāxuma^{yasēs} ēne^{mēmota} Lōyalala^{wa}. Wā, hēem lēgēmsēxs laē lēlaxa ēnāxwa lēlqwālala^{ya}.

Wā, hē^{mis} q!wāxexlāyo lēgēmsē L!āqudsēlasē, yīxs k'!ēs^{maē}
25 lāxumdxēs ēne^{mēmota} Lōyalala^{wa}, qaxs laē t!ensēla p!esaxēs g'ōkūlōta Gwētela.

Wā, lā hēlaxlālax K'!enwis. Wā, laem gūmyadzexlālax K'!enwisēxa hā^{yāfāxs} gūmyasaplaasa sē^{way} wē lē^{wa} lēl^{wa}-
yēxa gwēg'ilasasa g'ālē begwānema qa ō^{mayosēs} hē^{laxlāyowē}
30 lēgema. Wā, hē^{em} lēgādēda lēgēmas gūmyadzexlāyosa hē^ā,
yīx K'!enwisē.

And his child's name when he is ten months old is Wālaganem; | 32 that is, after they singe off (the hair of) the head, and after he is painted with | ocher, and when the thunderbird straps of dressed deer-skin are put on. || That is for the sake of the greatness of the 35 name Wālaganem when he is painted, and | when his tribe pain themselves. |

And his first name when he is borne by his mother is ^εyīlīs | if that is where he is born. Then his name is ^εyīlīs until the time | when he shall be ten months old. ||

And his sparrow name is Hanāg'ats!ē (Advice-Receptacle), for 40 Hanāg'ats!ē was song-leader in the beginning | in the winter ceremonial, beginning from the time when the myth people first became human beings; | and it is only given to the eldest-born | children of the first Ts!ex^εēd. Therefore he has | the name, Hanāg'ats!ē. ||

And in the hāmshāmts!ēs his name is ^εnawīs; | and the name of the 45 head chief of the numaym | Lōyalala^εwa never changes, for he changes his name for a short time only | when he gets a name in marriage. |

3. G'ēxsem. Their head chief is K'īmk'eqewīd; that is the name when || he is head chief of the numaym G'ēxsem, and that is his 50 name when | he invites all the tribes. |

Wā, hē^εmis g'īnlēxlāyo lēgēmsēxs laē hēlogwila yix Wālaganem, 32 yīxs laē gwāl ts!ex^εēltsemtse^εwē x'ōmsas lōxs laē gwāl gūmsasō^εsa gūgūmyīmē lōxs laē ^εwīla qex^εālelē kūnṣwēdemas ēēlag'īmdzā. Wā, hēem ō^εmayōs lēgēmasē Wālaganem gūgūmyīmāxs laē 35 ^εnāṣwa gwagūmsēnāsō^εsēs g'ōkūlōtē.

Wā, hē^εmis g'īl lēgēmsēxs g'ālaē māyōlēmsēs ābempē ^εyīlīsē qaxs hāē māyō^εīdayōsēs ābempē, wā, la^εmē lēgades ^εyīlīsē lālaa lāxēs hēlogwilax'demla.

Wā, lā gwēdzēxlālax Hanāg'ats!ē qaēs gwasx'ālaē nāgādē Hanā- 40 g'ats!ē lāxa ts!ēts!ēqa g'āg'īlela lāxs g'ālaē g'āx bekung'alisa g'āla nūṣ^unemisa k'!ēs layō lāxa ōgū^εla begwānema ōgū^εla lāxa ^εnōlast!ē-gēma^εyas sasē^εnakūlāsa g'āla Ts!ex^εēda. Wā, hē^εmis lāg'īlas lē-gades Hanāg'ats!ē.

Wā, la lēgades ^εnāwīs lāxēs hāmshāmts!ēs.

45

Wā hē^εemxat! k'!ēs L!āl!ayokūla lēgēmsa lāṣuma^εyasā ^εne-^εmēmōtasa lōyalala^εwa yīxs lēx'a^εmaē yāwas^εid L!āyewats lēgēma-sēxs lēgēmg'īlxlālasaē, yīsēs geg'adaasē.

3. G'ēxsem, yīxs lāṣunalaax K'īmk'eqewīdē. Hēem lēgēmsēxs laē lāṣuma^εyasēs ^εne^εmēmōta G'ēxsemē. Wā, hēem lēgēmsēxs laē 50 lēlēlaxa ^εnāṣwa lēlqwālala^εya.

52 And his man's name is Gayōlelas, before he becomes | head chief
of his numaym G'ēxsem, for then he gives property to his tribe |
the Gwētela. ||

55 And his young man's name is Q!ōmas (crab); and he is named
Q!ōmas | when the young men give away to one another shirts and
kerchiefs for the sake of the | greatness of the name Q!ōmas. |

And his child's name is Wāgedayo when he is ten months old, and
when the | thunderbird straps of dressed skin are put on, and after
60 he is painted with || ochre, and after the hair has been singed off. |

And when he is born in Ts!amas (Victoria), then his name is
Ts!amas. |

His sparrow name is X'āwaats!ē. |

His name as hāmshāmts!es is Āgēs. |

And his warrior name is K'ilemālag'ilis, for he has been a warrior ||
65 ever since the myth people became human beings. |

4. Kūkwāk!um. Their head chief is Neqāp!enk'em. This is his
name | as head chief of the numaym Kūkwāk!um; that is | when he
invites all the tribes, and he takes the place of his father. |

70 And his man's name is Tsex'wid before he becomes || head chief
of the numaym Kūkwāk!um; for then he gives away property to
his | tribe the Gwētela. |

52 Wä, hē'mis q!wāxexlāyo lēgēmsē Gayōlelas, yīxs k'!ēs'maē lā-
xumdxēs 'ne'mēmota G'ēxsemē, qaxs laē t!ensēla p!esaxēs g'ōkū-
lōta Gwētela.

55 Wä, lä hēlaxlälax Q!ōmasē. Wä, laem gūmyadzexlälax Q!ōma-
sēxa hā'yāl'āxs gūmyasap!aasa q!esena'yē lē'wa lālaḡwīwa'yē qa
ō'mayōsēs lēgemē Q!ōmasē.

Wä, lä g'ūlaxlälax Wāgedayo yīxs hēlogwila, yīxs laē 'wī'la la
qex'ālelē kūḡwēdemas ēelag'indzâ lōxs laē ḡwāl ḡumsasō'sa
60 ḡūḡmyīmē, yīxs laē ḡwāl ts!ex'eltsemtse'wa.

Wä, lä māyōlem lāxa Ts!amasē, wä, hē'mis lēgēmsē Ts!amasē.

Wä, la ḡwēdzexlälax X'āwaats!ē.

Wä, la lēgades Āgēsē lāxēs hāmshāmts!ets!ēna'yē.

Wä, la bābak!waxlälāx K'ilemālag'ilis qaxs ḡwasx'ālaē baba-
65 k!waxs ḡāg'ilelaxs ḡālaē bekug'alisa nux'nemisē.

4. Kūkwāk!um, yīxs lāxumalaax Neqāp!enk'eme hēem lēgem-
sēxs laē lāxuma'yasēs 'ne'mēmota Kūkwāk!um. Wä, hēem lēgem-
sēxs laē lēlaxa 'nāḡwa lēlqwāla'ya yīxs laē l!ayostōdxēs ōmpē.

Wä, hē'mis q!waxexlāyo lēgēmsē Tsex'widē, yīxs k'!ēs'maē lā-
70 xumdxēs 'ne'mēmota Kūkwāk!um, qaxs laē t!ensēla p!esaxēs
g'ōkūlōta Gwētela.

And his young man's name is Wābidō^ε; that is, when the young 72
men give to one another paddles | and mats, in the way the people
used to do of olden times, for the sake of the greatness of the | young
man's name. ||

And his warrior name is | Yāg'is. And he only takes the name 75
Yāg'is when he has killed a man, and when he keeps the | scalp of
the one whom he has killed in the way it was done by his ancestors,
for | there is not one of the generations of chiefs Neqāp!enk'em who
has not | killed a man; therefore their boxes were filled with ||
scalps of the men they killed, and | therefore he is called Yāg'is. | 80

And his feast name is Kwāx'īlanōkumē. |

And his child's name is G'īyaqa when he is ten months old. |

And his sparrow name in the winter ceremonial is T!ēt!esemx'-
ts!āna. ||

When he is hāmats!a he has the name L!āx'elag'īlis. | 85

And when he was borne by his mother in Xūlk^u, at the mouth of
the river | Gwānē^ε, then his name is taken from the place where he
was borne by his mother until he is ten months old. | Then he has
the name Xūlk^u. |

5. SēnL!em. Their head chief is ^εnemōgwis. That is his name
when || he invites all the tribes, and when he is head chief of his | 90
numaym SēnL!em. |

* * * * *

Wā la he^εaxLāla Wābidō^εxa hā^εyā^εā^εxs gūmyasap!aasa sē^εwayowē 72
Lē^εwa lēlwa^εyēxa gēg'ilasasa g'ālē begwānema qa ō^εmayōsēs hē^εax-
Lāyowē Lēgema.

Wā, la bābak!waxLāla ^εyāg'isē. Wā, laemxaē ā^εem lēx^εēdes 75
^εyāg'isē yīxs laē k'!ēlak'axa begwānemē qa^εs g'āxē axēlax L!ēsas
x'ōmsasēs k'!ēlāg'īkwē lāx gwēg'ilasas g'īlg'alisa wīwōmps, yīxs
k'!eāsaē ^εnemōx^usa L!al!ayots!āla g'īgāmē^ε Neqāp!enk'em k'!ēs k'!ē-
lax^εīdxa begwānemē, lāg'īlas hēmenālaem qōt!ēs g'īldasaxa
sābekwē L!ētsōx x'ōmsasēs k'!ēlāg'īkwē begwānema. Wā, hē^εmis 80
lāg'īlas Lēgades ^εyāg'isē.

Wā, la k'!wēladzEXLāla Kwāx'īlanōkuma^εyē.

Wā, la gīn!EXLāla G'īyaqa, yīxs laē hēlogwīla.

Wā, la gwēdzEXLāla T!ēt!esemx'ts!āna lāxa ts!ēts!ēqa.

Wā, la Lēgades L!āx'elag'īlis laxēs hāmats!aēna^εyē. 85

Wā, la māyoLEMSēs ābempē lāx Xūlkwē lāx ōx^usiwa^εyas wās
Gwānē^ε, wā, hē^εmē LēgEMSēxa¹ g'āg'īLEla laqēxs g'ālaē māyoLEMSēs
ābempē lālaa laqēxs, laē hēlogGEMg'ila. Wā, laem Lēgades Xūlkwē.

5. SēnL!em, yīxs Lāxumalaax ^εnemōgwisē, hēem LēgEMSēxs laē
LēlEXaxa ^εnāxwa lēlqwālala^εya qaēs laēna^εyē Lāxuma^εyasēs ^εne^εmē- 90
mota SēnL!emē.

¹ Or hē^εmis LēgEMSē.

He is hāmshāmts!Es and has the name L!ēmElxk'!ālag'ilis. |

95 (Infant's name, if born in Tsāxis, Tsāxisadzē.) |

6. Laālx's'Endayo. The head chief is L!āqwalat. That is his name when | he is head chief of the numaym Laālx's'Endayo. That is his | name when he invites all the tribes, and when he tells
100 the chiefs || of all the tribes that he takes the place of his father L!āqwalat, for | that is the head chief; and his father L!āqwalat just changes his name, | and he takes the name P!āselat. And his seat is at the end, the last one in the | numaym Laālx's'Endayo. |

5 * * * * *

And his dance is the grizzly bear, and his name is 'wālas nān. |

And when he is borne by his mother in Qālogwis, then | his name is Qālogwidzē. |

10 * * * * *

15 These are the seven numayms of the Gwētelā who || had the name Kwēxāmōt among the men of olden times; but the new tribal name | of the Kwēxāmōt is Gwētelā, since the time of 'māxwa, when he | was killed by the Q!ōmoyā'yē. |

92 (Man's name, Wālewīd; young man's name L!ēwels (elk); feast name Kwax'īlanōkumē; child's name, Wadzid; sparrow name, Ts!āqa.)

95 Wā, la hāmshāmts!Esa la lēgades L!ēmElxk'!ālag'ilis.
(Infant's name, if born in Tsāxis, Tsāxisadzē.)

6. Laālx's'Endayo, yīxs lāxumalaax L!āqwalat; hēem lēgem-sēxs laē lāxuma'yasēs 'nē'mēmōta Laālx's'Endayo. Wā, hēem lēgem-sēxs lae lēlēlaxa 'nāxwa lēlqwālala'ya,qa's nēlēxa g'īg'egāma-
100 'yasa 'nāxwa lēlqwālalaēxs lē'maē L!āyoxēs ōmpē L!āqwalat yīxs laē hēla lāxuma'ya. Wā, ā'misē ōmpas L!āqwalatē la L!āyoxlā. Wā, laem lēgades P!āselatē qa's lā lāxsdend lax māk'!exsda'yasēs 'nē'mēmōta Laālx's'Endayo.

(Man's name, Q!ūmx'ōd; young man's name, Hāmdzalats!ē; feast
5 name, Kwax'sē'stāla; child's name, Ādaxalis; sparrow name, Hōlelid.)

Wā, lā nānē lādās; wā, la lēgades 'wālas nānē.

Wā, hēlat!a māyōlēmsēs ābempē Qālogwisē, wā, hē'mis lēgem-sē Qālogwidzē.

10 7. Elgūnwē (chief's name, G'ēxk'īnis; man's name, Lālx's'Endayo; young man's name, 'nēmgwanat; child's name, G'īyaxalis; sparrow name, Dāmis; nūlmat name, Nōt'id; infant's name, if born at Wadzōlis Wadzōlidzē).

Wā, laem 'wī'laxa ālēbōsgemak'lūsē 'nā'nē'mēmōmatsa Gwētelaxa
15 lēgada Kwēxāmōtē lāxa g'ālā begwānema. Wā, lāx alōmas legūxlāyosa Kwēxāmōtōx Gwētelax, g'āg'īlēla lāx 'māxwa yīxs laē k'!ēlax'itsōsa Q!ōmoyā'yē.

Now, the names of the head chiefs of the various numayms do not change; | for the head chief can not give his || names to the husband 20 of his princess, | —beginning with the head chief's and man's name, down to | the young man's name, child's name, sparrow name, and | hāmshāmts!ES name, fool-dancer's name, and grizzly-bear dancer's name,—to his | sons-in-law; for it was instituted in olden times that the head chiefs || had to keep their names, and that they could give 25 them to no other than the eldest among their | children. |

Now that finishes our talk about the seven numayms | of the Kwēxāmōt who have the new name Gwētēla, and the names | beginning with the time when the child is just born until he becomes || head chief of the numaym. That is all. | 30

II. NUMAYMS OF THE Q!ŌMOYÂ^éYĒ |

1

I shall first talk about the name of the tribe Q!ŏmoyâ^éyē, for | this is the first name of the tribe Q!ŏmoyâ^éyē. Then a warrior | killed 5 ʼmāxwa at Ēg'isbalis, and ʼmāxwa was the || head chief of the great head numaym of the Gwētēla, the Maāmtag'ila. | When ʼmāxwa was dead, the Q!ŏmoyâ^éyē changed their name; and | now the name of the tribe was Kwēxa, beginning from the time when they killed the past ʼmāxwa. | And then the Kwāg-ul who have now the

Wä, hästaem k'!ēs L!āl!ayōkūlē LĒLEGEMASA LĒLAXUMA^éYASA 18 alogūq!ESē ʼnāl^éNE^émēmōta, yīxs k'!ēāsaē gwēx'idaasa Lāxuma^éyē la LĒGEMG'ELXLALASēs LAXUMA^éyē LĒLEGEM lāx lā^éwūNEMASēs k'!ēdē- 20 lēxa g'ägīLEla lāx LĒGEMAS lāxēs Lāxuma^éyaē LĒ^éwis q!WAXEXLāyo LĒ^éwis hēlaxLāyo LĒ^éwis g'īnLEXLāyo LĒ^éwis gwēdZEXLāyo LĒ^éwis hāmshāmts!ES LĒLEGEMA, LĒ^éwa nōlEMała LĒ^éwa nānē lāda lāxēs naENGūmpē, yīxs gwālELamoyōlaEL Elg'aALElōdayo lāxa LĒLAXUMA- 25 ʼyēxa LĒLEGEMAS qa k'!ēsēs lāsas lāxa ōgū'la lāx ʼnōlast!EGEMA^éYASēs sāSEMē.

Wä, laem gwāla gwagwēx's^éāla lāxa āLEBōSGEMak!ūsē ʼnāl^éNE- ʼmēmōtsa Kwēxāmōtēxa āLEXLālāx Gwētēla LĒ^éwis LĒLEGEMē g'ā- g'īLEla laqēxs g'ālaē mayOLEMSēs ābempē lāg'aa laqēxs laē Lāxumd- 30 xēs ʼNE^émēmōtē. Wä laem lāba.

II. ʼNĀL^éNE^éMĒMASA Q!ŌMOYÂ^éYĒ

1

Hēt!ALEN g'īl gwāgwēx's^éālasla legūXLāyāsa Q!ŏmoyâ^éyē, yīxs hē^émaē g'īl legūXLāyosē Q!ŏmayâ^éyē. Wä, lä k'!ēlax^éidē bāba- k!wāsēx ʼmāxwa lāx Ēg'isbalisē, yīxs g'īgāma^éyaē ʼmāxwa yīsa ʼmekuma^éyasa ʼwālasē ʼNE^émēmōtsa Gwētēlaxa Maāmtag'ila. Wä, 5 g'īl^émēsē lē^élē ʼmāxwa lāa^élasē L!ayoxLāxa Q!ŏmoyâ^éyē. Wä, laem- laē legūXLālax Kwēxa, g'äg'īLElaxs laē kwēx^éēDEX ʼmāxwōl. Wä, laem^élaxaawisa Kwāg-ulēxa la legūXLālax Gwētēla L!āyoxLā. Wä,

9 name Gwētela also changed their name. | They had no longer the
tribal name Kwāg'uł, for that was the first tribal name of the ||
10 Kwāg'uł; but their tribal name was Kwēxâmot, because | their
chief 'māxwa had been killed. And thus you know how it began |
that the Q!ōmoyâ'yē have the tribal name Kwēxa; for the name |
kwēxa means that they strike with their walking-sticks whatever is
struck by them, and that they | strike with the sword, for it is called
15 *kwēxa* to strike with a pole, || as 'māxwa was struck with when he was
killed. That is all. |

Now I shall talk about the various numayms of the | Q!ōmoyâ'yē.
The head numaym is: |

1. Kūkwāk!um.

* * * * *

These are the myth names of the head chief of the | numaym
22 Kūkwāk!um of the Q!ōmoyâ'yē. |

Now I shall begin with the names of the head chief next to this
one. ||

* * * * *

Now these are all the names of the head chief of the numaym |
Yaēx'agemē. |

laem^εlaē gwał legūxlāx Kwāg'ułē qaxs hē^εmaē g'il legūxlāyosa
10 Kwāg'ułē. Wā, laem legūxlāx Kwēxâmotē, qaxs laē kwēx^εē-
tse^εwēs gīgāmēx^εdē 'māxwa. Wā, yū^εmōk^u qa^εs q!ālaōsax g'āg'īle-
lasas lāg'īlas legūxlāxax Q!ōmoyâ'yax Kwēxa, yīxs hē^εmaē kwēxa-
x'lēxa kwēx^εīdāxēs sek!aganowē lāxēs kwēxase^εwē lōxs kwēx^εi-
daasēs kwēxayowē. Wā, hēem lēgades kwēxa yīxs dzōmeg'alaē
15 kwēxelāsa kwēx^εīdāx 'māxwa laē lēlāmatse^εwa. Wā, yū^εmōq^u.

Wā, la^εmēsen gwāgwēx^εs'ālał lāxa alogūq!esē 'nā^εnē^εmēmatsa
Q!ōmoyâ'yē. Wā, hēem 'mekumālatsēxa

1. Kūkwāk!um (chief's name, Yāqoładzē; man's name, Hāwīl-
kūlał; young man's name, Wābidō^ε; child's name, Ādag'īlak^u; feast
20 name, Menlēdzadzē; sparrow name, Laxlālī; nūlmał name, Sa-
yāk'la; warrior's name, K'īlem).

Wā, hēem nūyambalis lēlēgēmas lāxuma^εyasa 'mekūma^εyē 'ne-
mēmāsa Kūkwāk!umasa Q!ōmoyâ'yē.

Wā, la^εmēsen lāsl lāx lēlēgēmas lāxuma^εyas mā^εk'īlāq.

25 2. Haānałēnā (chief's name, Yāx'len; man's name, Tsex^εwīd;
young man's name, X'īmayo; child's name, Ādag'īlis; sparrow name,
Nux^unemis; hāmshāmts!es name, 'nax'newīselag'īlis).

3. Yaēx'agemē^ε (chief's name, L!āqōlas; man's name, Yāqoła-
semē^ε; young man's name, Xwāt!a; child's name, Tsōlasō^ε; feast
30 name, Kwākūx'ālas; sparrow name, Qāqesbendāla; hāmshāmts!es
name, 'nāx'q!esēlag'īlis).

Wā, laemxaē 'wīla lēlēgēmasa lāxuma^εyasa 'ne^εmēmāsa Yaē-
x'agemā^εyē.

* * * * * *

These are all the names of the head chief of the numaym | 46
G'īg'ilgām, for there are seven numayms of the Q!ōmoyâ'yē. | That
is all about the Q!ōmoyâ'yē. |

III. NUMAYMS OF THE 'WĀLAS KWĀG'UŁ | 1

Now I shall talk about the numayms of the 'wālas Kwāg'uł | and
the names of their head chiefs. This is the first, the head | numaym: |

1. Dzendzenx'q!ayo. 5

* * * * * *

These are all the myth names of the head chief of the || numaym. | 15
* * * * * *

4. Haăyalik'awē (chief's name, Hăxŭyōsemē; man's name, L!āl!a-
lawīs; young man's name, K!ēnax^u; child's name, Wisadzē; spar- 35
row name, Yaŭela; hămshămts!es name, 'na'nōgwis; warrior's name,
Gwāxŭlayăg'ilis).

5. Lâxsă (chief's name, 'măxŭyalisemē; man's name, Lălak'ots!a;
young man's name, Băgwanē; child's name, Witâlâl; sparrow name,
X'ix'eqela; nŭlmał name, Nenōlogemē; feast name, Kwax'sēstala; 40
warrior's name, 'yăg'edenōl).

6. G'īg'ilgām (chief's name, K!wāk!wabalasemē; man's name,
L!āl'īd; young man's name, Memtsālał; child's name, Nōl'ēlak^u;
sparrow name, Wăbetōls; grizzly-bear dance name, Nen'as'ō; feast
name, Pōlēdēstāla; warrior's name, Wălebâ'yē). 45

Wă, laem 'wī'la lēlēgemasa lăxuma'yasa 'ne'mēmamaxa G'īg'il-
gām, yîxs ālēbōsgemāk!ŭsăē 'nāl'ne'mēmasasa Q!ōmoyâ'yē. Wă,
laem 'wī'laxa Q!ōmoyâ'yē.

III. 'NĀL'NE'MĒMASA 'WĀLAS KWĀG'UŁ 1

Wă, la'mēsen gwāgwēx's'ālał lāxa 'nāl'ne'mēmasasa 'wālas Kwā-
g'uł lō' lēlēgemasa lēlăxuma'yasa. Wă, g'a'mēs xa'mabē 'mek'u-
mēsēg'a

1. Dzendzenx'q!ayo (chief's name, Yăx'len; man's name, Hayal- 5
k'engemē; young man's name, Sexŭlas; child's name, Dēyadeas
g'iyadzē; sparrow name, Hanag'īd; hămshămts!es name, Gwayōkŭ-
lag'ilis; deer-dance (gēgexŭlał) name, Gēwas; feast name, Melnē-
dzadzē; warrior's name, K'ilem).

2. Wăwălibâ'yē (chief's name, Yăqał'enāla; man's name, Aōma- 10
k'en; young man's name, 'mek'āla; child's name, Aadōl; sparrow
name, Xōdzenōd; hămshămts!es name, Hōx'wētaso; feast name,
Melnēdzas; warrior's name, Hēmotelasō).

Wă, laemxăē 'wī'la nŭyambălisē lēlēgēms lăxuma'yasa 'ne'mē-
ma. 15

3. G'ēxsem (chief's name, LăLelīl!a; man's name, Yăqōlas; young
man's name, K!wēt!ē; child's name, G'ī'yaqa; sparrow name, L'em
sētasō; hămshămts!es name, 'năx'danadzē; feast name, Kwāx'sē-
stăladzē; warrior's name, K'ēk'atelayo).

20

IV. NUMAYMS OF THE Q!OMK'!UT!ES |

Now I shall begin with the Q!ōmk'!ut!es, for they are a tribe different | from the 'wālas Kwāg'uł, and this is the first | numaym: |—

1. Lēq!em.

* * * * *

And he is Nō!em dancer, and has the name Nō!emē'stalis if it is a man; | but if it is a woman, she has the name Nō!emē'stalidzemga; | his feast name is Menlēd; he is a warrior, and has the name ||
30 Qenkūlag'ilidzem; and his name is thus because the | head chief of the numaym Lēq!em never laughs. These are all the | names of the head chief. | * * *

These are the different numayms of the four | Kwakiutl tribes, The Kwāg'uł, who are called Kwēxāmōt, | of the Q!ōmoyâ'yē, who
40 are called Kwēxa; and || of the 'wālas Kwāg'uł, who are called Lāqwi'lāla, because they burn everywhere the houses | of all the tribes when they make war upon them, for the ancestors of the | 'wālas Kwāg'uł always made war, and therefore their war name is

20

IV. 'NĀL'NE'MĒMASA Q!OMK'!UT!ES

Wä, la'mēsen lās!a lāxa Q!ōmk'!ut!esē, yīxs ōgū'la'maē lēlqwā-lalē lāxa 'wālas Kwāg'uł. Wä, g'a'mēs 'mekumālas 'nāl'ne'mē-masasēg'a

1. Lēq!em (chief's name, Haē!ekūmē; man's name, Grayosdēdza-
25 semē; young man's name, Metsa; child's name, Ādē'stala; sparrow name, Qāselas).

Wä, lä nō!emē lādās. Wä, lä lēgades Nō!emē'stalis, yīxs begwā-nemaē, wāx'ē ts!edāqa lä lēgades Nō!emē'stalidzemga. Wä, lä k!wēladzēxlāx Menlēdē. Wä, lä bābak!wa; wä lä lēgades Qen-
30 kūlag'ilidzem, yīxs hēē lāg'ilas hē g'wēx'sg'imāla lēgēmasēs k'!ēsaē dā'lēnoxwa lāxuma'yasa 'ne'mēmāsa lēq!emē. Wä, laem 'wī'lē lēlēgēmasa lāxuma'yas.

2. Lēlēgēd (chief's name, Lalep!alas; man's name, Ēk'!awēg'i-lak^u; young man's name, Māx'ēnox^u; child's name, Ō'mag'ilis; spar-
35 row name, L!emyāla; hāmshāmts!es name, L!āquselag'ilis; feast name, Pōlīd; warrior's name, G'wāxūleyāg'ilis).

Wä, laem 'wī'la lāxēq yīx alogūq!es 'nāl'ne'mēmatsa mōsgēma-kwē Kwākūk'ewakwaxa Kwāg'ułēxa lēqelase'was Kwēxāmōtē. Wä, hē'misa Q!ōmoyâ'yēxa lēqelase'was Kwēxa. Wä, hē'misa
40 'wālas Kwāg'ułxa lēqelase'was Lāqwi'lāla qaxs lāqwi'lālaax g'ig'ō-kwasa 'nāxwa lēlqwālāla'ya, yīxs wīnaaq qaxs wīnabesaēxa g'alāsa 'wālas Kwāg'uł. Wä, hēm's wīnaxlāyosē Lāqwi'lāla. Wä, hē'misa

Lāqwi^εlāla; and also | the Q!ōmk'!ut!es who are ealled Lōel- 43
q!wēnox^u (halibut-fishers). And so that is all | about this. ||

These names never change. |

45

I think this is all, for these are the names of the | head chiefs of the
numayms of the tribes, and the houses and the | dogs all have names.
The reasons why the chiefs of the people of former times | kept dogs
was to keep watch against attacks of enemies and against attempts
of witeheraft. ||

Q!ōmk'!ut!esēxa ɭeqelase^εwas Lōelq!wēnoxwē. Wä, lawēsɭa ^εwī^εla 43
lāxēq.¹

Wä, hēem k'!ēs L!āyoēnox^u ɭēɭegemē.

45

Wä, lāxst!aak^{uε}em ^εwī^εla, yixs ^εnāxwa^εmaē hē gwāla ɭēɭegemas
ɭēɭaxuma^εyas ^εnā^εne^εmēmasa lēlqwāla^εyē ɭē^εwa g'ōkwē ɭē^εwa
waōts!ē; ^εnāxwaem ɭēɭegada, yixs hē^εmaē lāgilasa g'ig'egema^εyasa
g'ālē axēlaxa ^εwats!ē qa^εs q!āq!alalaxa wīna ɭē^εwa dādaala ēqa.

¹Here follows a list of the names of houses and dogs of the chiefs which I have omitted. See tabular statement, pp. 795 et seq. See also Addenda, p. 1386.

VIII. FAMILY HISTORIES

WAIL OF L!AL!EQWASILA,¹ A GWA^εSELA WOMAN²

- 1 Haha hananē! Now I come to think of my forefathers | and of
my great-grandfathers. Now I will tell the story of my house |
when we were chiefs in the beginning of this our world. |
- 5 Haha hananē! Yāqa^εnāla (II 1) went about spouting. || He was
my chief in the beginning of the world. He traveled about in his
canoe, | a whale; for he was a whale, the ancestor of my people the
Gwa^εSela; | and he went into NegēL. He saw that there was a good
beach, | and he went ashore there; and Yāqa^εnāla (II 1) built a
10 house, | and came out of his whale-body. Now, || the whale-canoe
of Yāqa^εnāla (II 1) lay crosswise on the beach. | Then Yaqa^εn^lis
(II 1) gave a name to the village, and called it Gwēqelis. |
- Haha hananē! Then Yāqa^εn^lis (II 1) said that he would go and |
see the country southward. He went aboard his | traveling-canoe,
15 "Whale," and came to Padzō. There || Yāqa^εnāla (II 1) saw a
good beach, and | the whale landed in the middle of the beach of
Padzō. | Yāqa^εn^lis (II 1) went ashore out of his traveling-canoe,

WAIL OF L!ĀL!EQWASILA,¹ A GWA^εSELA WOMAN

- 1 Haha hananē; lāk[·]as^εmaēg[·]in g[·]ig[·]aēx[·]id[·]xen wīwōmpk[·]aswūla
Lōkwasen gāgaselak[·]asa lāk[·]as^εmēsen newēlasg[·]in g[·]wā^εalīdzemēk[·]
g[·]iqostālēs lāxō ^εnā^εlax.
- Haha hananē; wā hēk[·]as^εmaēxs lāk[·]asaē L!ā^ltsē^εstalīselē Yāqa^ε-
5 ^εnālaēsxen g[·]iqag[·]iwa^εyē g[·]walesa ^εyā^εyasēlaxēs g[·]wē^εyīmē ^εyīnāsēla
qāk[·]asēxs g[·]wē^εyīmaen āwanāyax Gwa^εselēk[·]. Wā, g[·]āxk[·]asē g[·]ā-
xē^εid lāk[·]asēx NegēLē. Wā, lāk[·]asē dōx^εwalelaxē ēx[·]ē ^εwīnagwisa.
Wā, lāk[·]asē lag[·]alis lāq. Wā, lāk[·]asē g[·]ōkwīla Yāqa^εnāla laqēxs
lāk[·]asaē lāqā lāxē g[·]wē^εyīmē. Wā, ākwas^εmēsē la gēg[·]īliselak[·]asa
10 g[·]wē^εyīmē ^εyā^εyatslē^s Yāqa^εnāla lāxē L!ema^εyaēsē. Wā, lāk[·]as^εmē
Yāqa^εn^lisē lēx^εēts Gwēqelisē lāxēs la g[·]ōkwēlasa.
- Haha hananē; hēk[·]as^εmēs la nēg[·]ats Yāqa^εn^lisē qa^εs g[·]āxk[·]asē
dōxdegwēselaxō ^εnālenak[·]ā^εlax. Wā, lāk[·]as^εmē lāxs lāxēs ^εyā^εyasī-
ēlālayōwa g[·]wē^εyīmē. Wā, g[·]āxk[·]asē lāxō Padzawa. Wā, lāk[·]asē
15 Yāqa^εnāla dōx^εwalelaqōxs ēk[·]aēx āwīnagwisa. Wā, lāk[·]as^εmē
tsex^εwalīsēda g[·]wē^εyīmē lāk[·]asēx ^εnegoyālisas Padzawa. Wā, lāk[·]as-
ēlaxaē la Yāqa^εn^lisē lā^ltā lāxēs ^εyā^εyasiēlālayuwa g[·]wē^εyīmē qa^εs lā

¹ L!al!Eqwasila.

² In the following family traditions the individuals are designated by Roman numerals for each generation; by Arabic numerals for each individual. This seemed necessary on account of the constant changes of names.

"Whale," and went | to look at it. He saw that it was a good place 18
to build a house. | And now Chief Yāqaŋenlis (II 1), my ancestor,
built a house ten || steps deep. He closed the mouth of the river 20
at | EMXSDelis, and therefore the river is called EMXSDelis (closed-
bottom). | Then Yāqaŋenlis's (II 1) name was changed from Yāqa-
ŋenlis | to TSEXTSEXŭlis (stranded-whale); for that is what the whale
did when | it went ashore at Padzō. Now, TSEXTSEXŭlis (II 1)
finished || his house. It was ten steps deep. Then a canoe | came 25
paddling along, and TSEXTSEXŭlis (II 1) went to meet (the travelers),
and he | invited them in. A man and his wife | and a pretty young
woman came ashore. They sat down. | Then TSEXTSEXŭlis gave
them to eat. And after they had eaten, || TSEXTSEXŭlis questioned 30
his guests: "O brother! | who are you?" Then the man said, "I |
am SēNLē (I 1). My village is in the world above, | and this is my
princess, SēNLēgas (II 2); and this | is my wife, O brother!" Then
SēNLē (I 1) questioned him also: || "And who are you, O brother!" 35
Then | TSEXTSEXŭlis (II 1) replied, and said, "I am | TSEXTSEXŭlis.
I come from North-End-of-our-World. | I wish to marry your prin-
cess, O brother! so | that our names may be really together." Then ||
SēNLē (I 1) asked his princess to sit down by the side of | TSEX- 40

dōx^εwīdeq. Wä, lāk^εas^εmē dōx^εwalelaqēxs ēk^εaē lāx g^εōkwēlasē. 18
Wä, lāk^εas^εmē Yāqaŋenlisēxen g^εiqa^εgiwa^εyē g^εōkwēlaxē ^εneqax^ε·^εi-
daxaliē dzōyagek^u g^εōkwa. Wä, lāk^εas^εma emx^εemk^εamasax wäs 20
emxsdelisē. Wä, hēk^εas^εmēs lāg^εilas lēgats emxsdelisa wa. Wä,
lāk^εas^εmē L!ā^εyoxlā^εyē Yāqaŋenlisē; wä, lāk^εas^εmē lēgadē Yāqaŋenli-
sāsas TSEXTSEXŭlisē, qāk^εasē gwēx^ε·^εidaasasa gwe^εyimaxs lāk^εasaē
tsexwalisa gwe^εyimē lāk^εasex Padzawē. Wä, lāk^εas^εmē g^εwālk^εasē
g^εōkwila^εyas TSEXTSEXŭlisēxa neqāx^ε·^εidaxaliē dzōyagek^u g^εōkwa 25
g^εāxk^εasaasē sēxwa. Wä, lāk^εasē TSEXTSEXŭlisē lālālāq qak^εats
L!ā^εli^εlālēq. Wä, g^εāxk^εasē hōx^εwūsdēsēda begwānemē lōkwasēs ge-
nemē lōkwasā ēx^εsokwē ałōstāgas ts!edāqa. Wä, lāk^εasē k!ūs^εālila.
Wä, lāk^εasē TSEXTSEXŭlisē L!ēxwēlaq. Wä, g^εilk^εas^εmēsē gwāl L!ē-
xwaxs lāk^εasaē TSEXTSEXŭlisē wūlak^εasxēs L!ēxwēlag^εilē: "Wä, ^εnem- 30
weyōt; sō^εmaa engwas." Wä, lāk^εasē ^εnēk^εasēda begwānemē:
"Nōgwak^εas SēNL!ā^εya g^εōkūla lāx ēk^ε!ādzēlisasens ^εnālak^εasēx. Wä,
yōkwas^εmēsen k!ēdēlk^εasa, yik^εasxōx SēNLēgasēx; lōkwasg^εin ge-
nemk^εasek^ε, ^εnemweyōt." Wä, lāk^εasē SēNL!ā^εyē ōgwaqak^εas
wūlak^εaseq: "Wä, sōkwas^εmaa engwas, ^εnemweyōt." Wä, lāk^εasē 35
TSEXTSEXŭlisē nā^εnaxmēk^εaseq. Wä, lāk^εasē ^εnēk^εasa: "Nōgwak^εas
TSEXTSEXŭlisa, g^εāx^ε·^εid lak^εasxōx gwābalisasens ^εnālax. Wä, lāk^εas-
^εmēsen ^εnēx^ε·k^εas qen gāgak^ε·lēxs k!ēdēlk^εasaqōs, ^εnemweyōt, qa-
k^εasaens ā^εma ^εnemg^εilqelaxens lēlēgemk^εasēx." Wä, ōkwas^εmēsē
SēNL!ā^εyē ^εyālaxsigwīlaxēs k!ēdēlk^εasē qa lāk^εasēs k!wānōdzēlila 40

42 tsexūlis, and they were married. Then | SēnL!ē^ε (I 1) gave as a marriage present the names Sēsaxâlas and Sēwid to | TsexTsexūlis (II 1), and this was the first name obtained in marriage by my ancestor the chief. |

45 Haha hananē! When SēnL!ēgas (II 2) had a child, || a boy, SēnL!ē^ε (I 1) called his grandson Ānḡwīd (III 1), | and Sēsaxâlas called his child Yāqaṭenlis (III 1), | and Sēsaxâlas gave his house of ten steps to his | son Yāqaṭenlis. Therefore I am on one side Kwakiutl on account of | the chief, my ancestor. ||

50 Haha hananē! Now, Sēsaxâlas (II 1) said that he would go to | see the regions to the south. SēnL!ē^ε (I 1) and | his wife, and SēnL!ēgas (II 2) and her son, Anḡwīd (III 1), stayed at home. | Now we shall call him by this name, for the child Yāqaṭenlis (III 1) | had
55 this name on the side of his father Sēsaxâlas (II 1). || Sēsaxâlas left the whale as food for his father-in-law SēnL!ē^ε (I 1); | and SēnL!ē^ε (I 1) gave his flat-bowed canoc to his son-in-law Sēsaxâlas (II 1) | to travel in, for he was going to see the southern regions. | As soon as Sēsaxâlas (II 1) started, | SēnL!ē^ε (I 1) cut off the blubber of the
60 whale. Now, SēnL!ē^ε obtained a new name || from this, and his princess was named K!āmaxalas (II 2). | And after this she was not named SēnL!ēgas (II 2); and SēnL!ē^ε (I 1) obtained | this new

41 TsexTsexūlisē. Wā, lāk'asēmē hayasek'ālaḡ'idē. Wā, lāk'asēmē SēnL!a^εyē lēgemg'elx!ālaḡ Sēsaxâlasē lōkwasē Sēwidē lāk'asex TsexTsexūlisē. Wā, hēk'asēm g'il geg'ādanem lēlēgemsen g'iqag'iwa^εyē.

Haha hananē; wā hēk'asēm la xūngwadaats SēnL!ēgasasa bā-
45 bagumē. Wā, lāk'asē SēnL!a^εyē lēx^εēts Ānḡwīdē lāk'asxēs ts!ōḡu-
LEma. Wā, lāk'asē Sēsaxâlasē lēx^εēts Yāqaṭenlisē lāk'asxēs xūnōkwē.
Wā, lāk'asēmē Sēsaxâlasē ts!āsēs neqāx'īdaxaliḡ dzōyagek^u g'ōk^u
lāk'asxēs xūnōkwē Yāqaṭenlisē. Wā, hēk'asēm la kwax^uk'!ōt!E-
nēsen g'iqag'iwa^εyē.

50 Haha hananē; wā, lāk'asēmēsē Sēsaxâlasē 'nēxk'as qa's lāk'asē
dōqwaxwa 'nālē'nak'ālaḡ. Wā, lāk'asē āmlēḡwē SēnL!a^εyē lōkwa-
sēs genēmē lōkwasē SēnL!ēgasē lōkwasēs xūnōkwē Ānḡwīdē.
Wā, lāk'asēmēns lēqelales lāk'asqēxs lāk'asaaxt lēgadk'ats Yāqa-
ṭenlisa g'inānemk'asē lāk'asxēs ōmpk'asē Sēsaxâlasē. Wā, lāk'asēmē
55 g'ōlisa Sēsaxâlasasa ḡwe^εyīmē lāk'asxēs negūmpē SēnL!a^εyē. Wā,
lāk'asēmēsē SēnL!a^εyē lāk'atsēs t!egūnē lāk'asxēs negūmp Sēsaxâlasē
qak'as 'yā'yats!ēs lāk'asxēs laēnēlē dōxdēḡwēselak'asxē 'nālē'na-
k'āla. Wā, g'ilk'asēmēsē ālēx^εwīdē Sēsaxâlasaxs lāk'asaē k!ā-
maxelē SēnL!a^εyaxē ḡwe^εyīmē. Wā, lāk'asēmē lēgemōlē Sēn-
60 L!a^εyē lāk'asxēq. Wā, lāk'asēmē lēḡadē k!ēdēlasa K!āmaxalasē.
Wā, lāk'asēmē ḡwāl lēḡades SēnL!ēgasē. Wā, lāk'asēmxaē g'āya-
nemē SēnL!a^εyaxa lēgemk'asē lāk'asxēs k!āmaxelak'ats!ēna^εyaxa

name from the eutting of the blubber of the | whale. Now, Sēsaxâlas 63
(II 1) arrived at Ōdzâlas, | for that is where the houses of the anees-
tors of the Ninkish stood, of || Hēx'hak'in (I 2). Then my aneestor 65
Chief Sēsaxâlas (II 1) was invited in. |—|

Haha hananē! My great-grandfather was taken eare of by the |
aneestors of the tribes. |

Haha hananē! Therefore I feel proud in my heart. ||

Haha hananē! Then Sēsaxâlas (II 1) followed Hēx'hak'in (I 2), | 70
and they went into the hcuse with the carved posts. Then | Sēsa-
xâlas (II 1) was told to sit down on the bear-skin spread on the floor.
Then they | broke roasted soekeye-salmon, and Sēsaxâlas (II 1)
ate. | Sēsaxâlas saw the princeess of || Hēx'hak'in (I 2) sitting by the 75
side of her mother; and | after Sēsaxâlas (II 1) had eaten, he was
questioned by | Hēx'hak'in (I 2): "Let me ask you, O brother!
who are you?" | Then Sēsaxâlas said, "I | am Sēsaxâlas (II 1). I
eome from the northern part of our world." Thus he said || to him. 80
"And who are you?" asked Sēsaxâlas of Hēx'hak'in. | Then he said,
"I am Hēx'hak'in (I 2). I have always | lived in the village of
Ōdzâlas; and this is my princeess | Gaāxstalas (II 3), and this is her
mother Hēk'inēdzemga (I 3), | and these are my slaves, and the
speaking-posts of my || house." Thus said Hēx'hak'in (I 2) to Sēsa- 85

gwe'yîmē. Wä, lāk'asēm lāg'aē Sēsaxâlasē lāk'asex Ōdzâlasē 63
qāk'asexs hēk'asaē g'ōkūlē g'īgāma'yasa g'ālāsa ēnemgēsē, yīk'asex
Hēx'hak'inē. Wä, lāk'asē lālēlālasō'kwasa yīk'asxen g'īqagiwa'yē 65
Sēsaxâlasē.

Haha, hananē; xa g'wālelak'asēmōla mayax'ilasō'kwasen gāga-
selāsa g'ālā begwānēmsa lēlqwālala'yē.

Haha hananē; hēk'asēmēs ōkwasēm lemgenusg'in nāqēk'asg'in.

Haha hananē; wä, lāk'asēm Sēsaxâlasē lägrēx Hēx'hak'inē qa- 70
k'ats lä hōgwēl lāk'asxē g'ōkwē k'lēx'k'ladzēkwa. Wä, lāk'asēmē
k'lwādzōlēlemē Sēsaxâlasē lāk'asxē lebēlē l'la'ya. Wä, lāk'asē
lenx'witsō'kwasa l'lobekwē melēk'a. Wä, lāk'asēme l'lexwak'asē
Sēsaxâlasē. Wä, lāk'asēmē Sēsaxâlasē dōqūlak'asex k'ledēlas
Hēx'hak'inaxs k'waēlk'asaē lāk'asex āpsalīlasēs ābempk'asē. Wä, 75
g'īlk'asēmēsē g'wālk'as l'lexwē Sēs xâlasaxs lāk'asaē wūl'lālē Hēx-
hak'inax Sēsaxâlasē: "Wäg'ax'en wūlāk'asōl, ēnemweyōt, sōkwas-
ēmaa āngwak'ats?" Wä, lāk'asē Sēsaxâlasē ēnēx'k'aseq: "Nōgwa-
k'as Sēsaxâlasa g'āx'ēidelak'asex gwābal'sasens ēnālax," ēnēx'k'as
laxaēq. "Wä, āngwak'ast'lās?" ēnēx'k'asēlaxaē Sēsaxâlasax Hēx'ha- 80
k'inē. Wä, lāk'asē ēnēk'a: "Nōgwak'as Hēx'hak'ina. Hē'menēs
g'ōkūlak'as laxōx Ōdzâlasēx. Wä, yōkwasēmēsen k'ledelōx Gaāx-
stālask'asēx lōkwasōx ābempk'asaxs yīk'asxōx Hēk'inēdzemgax,
yōkwasēmēsen q'lāq!ek'ōx, lōkwasen yaēq!ent'lālax lēlāmsen
g'ōkwasēx," ēnēk'asē Hēx'hak'inax Sēsaxâlasē. Wä, lāk'asē Sēsa- 85

86 xâlas (II 1). Now, Sēsaxâlas | tried to discover the thoughts of
 Hēx'hak'în (I 2), and he wooed | his princess. Then Hēx'hak'în
 told Sēsaxâlas, | the chief, my ancestor, to go ahead (and to marry
 her), as he had said. | Then Sēsaxâlas (II 1) married her by giving
 90 him his traveling-canoe. || After they were married, Hēx'hak'în (I 2)
 spoke, | and said, "Now, listen to me, son-in-law | Sēsaxâlas! You
 have come to me so that I might be your father-in-law. | Now, these
 speaking-posts of my house shall go to you, | and this house has a
 95 name. It is named Q!aāts!ē, and || this is the name. Now, your
 name shall be 'wâlas 'nemōgwis (II 1); and | also the seal house-
 dish, and the wolf, and the | dzōnoq!wa, and the beaver, and also
 two slaves, | to take care of your house-dishes, son-in-law! They
 belong to this | house; and all this goes to you, son-in-law, 'wâlas
 100 'nemōgwis; and || also ten sea-otter blankets and twenty-five | mar-
 ten blankets and twenty black-bear | blankets, which will be the blan-
 kets of your wife, | son-in-law, 'wâlas 'nemōgwis (II 1)." Then Hēx'-
 5 hak'în (I 2) | sent out some of his slaves to hunt || seals at Dāg'ulk^u.
 As soon as they left, | Hēx'hak'în (I 2) and 'wâlas 'nemōgwis (II 1)
 also started, | for now he no longer had the name Sēsaxâlas. They
 were going | to invite the 'nēnēlk'!ēnox^u, for they were living up the
 river | at the upper end of the lake of Gwanē^ε. They had not been

86 xâlasē gwānax nâqēk'asas Hēx'hak'înē. Wā, lāk'asēmē g'āyok!wā-
 lax k'!ēdēlk'asas. Wā, lāk'asē ōkwasēm wāxē Hēx'hak'înax Sēsa-
 xâlasēxEN g'iqag'iwa'yē qa ōkwasēmēs wāg'ī lāk'asxēs wāldēmē.
 Wā, lāk'asēmē qādzē!ēidē Sēsaxâlasasēs t!ēgūnē 'yā'yats!ē lāk'aseq.
 90 Wā, g'īlk'asēmēsē gwāl qadzēLaxs lāk'asaē yaq!ēg'a!ē Hēx'hak-
 k'înē. Wā, lāk'asē 'nēk'asa: "Wa, hōlēlak'asL g'āxEN, negūmp
 Sēsaxâlas; g'āxk'asēm g'āx'alela g'āxEN qak'asEN negwāyadaōs.
 Wā, lāk'asēmēsēk' lālg'īn yaēq!Ent!ālag'as lēlām g'ōk^u lāk'asōL-
 xg'ada lēgādka'sek' g'ōkwa. Hēm lēgēmka'tsg'ē Q!aāts!ē, wā,
 95 hēk'asēmēsē lēgēmē lāk'asēms lēgādLES 'wâlas 'nemōgwisē; wā,
 hēk'asēmēsa lōqūlīlē mēgwat; wā, hēk'asēmēsa ālanēmē lōk'wasa
 dzōnoq!wa lōk'wasa ts!a'wē. Wā, hēk'asēmēsa ma'lōkwē q!āq!ēk'ā
 qak'as āaxsilaxs lōēlqūlīlaqōs, negūmp. Wā, yōkwasēm 'nami-
 'lālōtsōs g'ōkwak'asaqōs, negūmp 'wâlas 'nemōgwis. Wā, hēk'as-
 100 'mēsa lastōk^u q!āsašgem 'naenx'ūna'ya lōk'wasg'ada sek'!agālak'
 LēLEGEX^uSEM 'naenx'ūna'ya lōk'wasg'ada ma'tsōkūk' L!ENL!EntSEM
 'naenx'ūna'ya; wā, hēk'asēm 'naenx'ūnēx'tsg'as genemka'sg'ōs,
 negūmp 'wâlas 'nemōgwis." Wā, lāk'asēmē 'nēx'k'asē Hēx'hak'înē
 qak'ats 'yālaqak'asēsēs waōkwē q!āq!ēk'o qa lās māmēgwat!axa
 5 mēgwatē lāk'asēx Dāg'ulkwē. Wā, g'īlk'asēmēsē ālēx'widēx lāk'a-
 saē ōgwaqa ālēx'widē Hēx'hak'înē lōk'wasēs 'wâlasē 'nemōgwis
 qak'asEXs lak'as'maē gwāl lēgades Sēsaxâlasē. Wā, lāk'asēmē
 lāk'asL lēlēla!xē 'nēnēlk'!ēnoxwē, yīk'āSEXs hāē g'ōkūlē 'uēnēlg'āsē
 lāk'asEX 'nēldzās dze!lālas Gwanē^ε. Wā, k'!ēsk'ast!ē gālaxs g'āx-

away long, || when ^εwālas ^εnemōgwis arrived at the village of the 10
^εnēnēlk'!ēnox^u, whose chief was | Mā^εnakūla. As soon as they
 arrived at Ōdzālas, | the slaves also came home bringing fifty |
 seals. Then Hēx'hak'in (I 2) gave these as a wedding-feast to his
 son-in-law | ^εwālas ^εnemōgwis (II 1), to give them as food to his
 guests, the ^εnēnēlk'!ēnox^u. || Then Hēx'hak'in (I 2) gave him as a 15
 marriage present the name Kwax'īlanōkumē^ε (II 1) | as the feast
 name of ^εwālas ^εnemōgwis, for | ^εwālas ^εnemōgwis (II 1) was to
 be his potlatch (inviting) name. Then the fifty | seals were placed
 in the four house-dishes, and | they were placed before the ^εnēnēlk'!ē-
 nox^u. When || they had finished, they gave away the ten sea- 20
 otter blankets, | twenty-five marten blankets, twenty | black-bear
 blankets, to their guests. This was the first | time that property
 was given away with a feast of seals in house-dishes, and this was the
 first time that the | Gwa^εsela made a potlatch at the time of a
 feast. ||

Haha hananē! Therefore I feel like laughing at what | the lower 25
 chiefs say when they try to claim higher rank than what I have— |
 I, who had in the beginning an ancestor who was a chief who gave
 away property at a feast. |

Haha hananē! Now, Gaāxstālas (II 3) had a child, | a girl.
 When the child was four days old, || Hēx'hak'in (I 2) asked his wife 30

k'asaē seyōgwa^εyē ^εwālas ^εnemōgwisaxa ^εnēnēlk'!ēnoxwēxa g'īgadās 10
 Mā^εnakūla. Wā, g'īlk'as^εmēsē g'āx^εalela lāx Ōdzālasē g'āxk'asaasē
 ōgwaqa g'āx^εālisa q!āq!Ek'owē mālaxa sek'!āsgemg'ustāwē mē-
 gwata. Wā, lāk'as^εmē Hēx'hak'inē wāwatqālas lāk'asxēs negūmp
^εwālas ^εnemōgwis qa hāmgiłits lāk'asxēs lēlelaēna^εyaxa ^εnēnēlk'!ē-
 noxwē. Wā, lāk'as^εmē lēgemg'elxlāla Hēx'hak'inax Kwax'īlanō- 15
 kuma^εyē qa k!wēladzēxlāyōs ^εwālasē ^εnemōgwisa qak'asexs lēlela-
 yoxlāyaē ^εwālasē ^εnemōgwisa. Wā, lāk'as^εmē hex^{uts}loyowa sek'!as-
 gemg'ustāwē mēgwat lāk'asxē mewēxla loelqūlila. Wā, hēx'ε-
 dak'as^εmēsē lāk'as k'agēmlī^εemxē ^εnēnēlk'!ēnoxwē. Wā, g'īlk'as-
^εmēsē g'wālexs lāk'asaē yax^εwitsa lastowē q!ēq!asasgem ^εnaenx^εūnē 20
 lōkwasa sēk'!agāla lēlegēx^usem ^εnaenx^εūnē lōkwasa matsokwē
 l!ēl!entsem ^εnaenx^εūnē lāk'asxēs lēlelakwē. Wā, hēk'as^εem g'īl
 yaqwāgelilaxēs lōx^{uts}!ewakwē mēgwata. Wā, hēk'as^εem g'ālabentsa
 Gwa^εsela ^εmāx^εwid yāqwāgelilak'asxēs k!wēlēkwē.

Haha hananē; xen lāg'ila ōkwas^εem dēdalēqelas wāldemasen 25
 g'īgabā^εyaxs lāk'asaē wāx'k'as g'āg'ēqaq!axg'in g'walēts!ē^εmēg'in
 g'īqag'ī^εwāla ^εmāxwag'iwāla k!wēlasag'iwala.

Haha hananē; wā, lāk'as^εmē xūngwadix^εidē Gaāxstālasasē ts!ā-
 ts!adagemē. Wā, g'īlk'as^εmēsē mōp!enēla g'īnānemk'asaxs lāk'a-
 saē Hēx'hak'inē āxk'!ālaxēs genēmē Hēk'īnēdzemga qa^εs walqēs^εi- 30

31 Hēk'înedzemga (I 3) to give a marriage gift | of ten sea-otter
blankets, thirty | marten blankets, and ten blaek-bear | blankets,
and that 'wālas 'nemōgwis (II 1) | should invite again the 'nēnēlk'!ē-
nox^u on aecount of the high rank of 'māxūlayugwa (III 2). Then ||
35 Hēx'hak'în (I 2) gave this name as a marriage gift to 'wālas 'nemōg-
wis (II 1) for | the name of his daughter. As soon as he had finished
his speech, | Hēx'hak'în (I 2) told (this to) 'wālas 'nemōgwis | 'wālas
'nemōgwis (II 1) was very glad. | He started at once to invite the
40 'nēnēlk'!ēnox^u. || He did not stay away long, before he eame baek,
paddling in his canoe, with | his guests, the 'nēnēlk'!ēnox^u; and
'wālas 'nemōgwis (II 1) gave away | ten sea-otter blankets and
thirty | marten blankets and ten blaek-bear blankets | to the
45 'nēnēlk'!ēnox^u; and then he told about giving a high rank || to his
daughter, who was given two names | —'māxūlayugwa (III 2),
"this name is given by my father-in-law; and | I will give her a
name from my side, she shall | be ealled Gündēlemga (III 2)."
Thus said 'wālas 'nemōgwis (II 1). | Therefore I am Nimkish on one
50 side, on aecount of my aneestor the ehief || who had married among
the Kwakiutl. |

Haha hananē! Therefore I am known by all the tribes | all over this
world, and only the ehief | my aneestor gave away property in a

31 dēsa lastowē q!āsasgemē 'naenx'ūna'ya; lōkwasa yūdux'sōkwē
lēlegex'sem 'naenx'ūna'ya; hēk'as'mēsē lastowē l!enl!entsemē
'naenx'ūna'ya qak'asēs ēt!ēd lēlax'īdē 'wālasē 'nemōgwisxē
'nēnēlk'!ēnoxwē qak'as o'mayōs 'māxūlayugwa. Wā, lāk'as'mē
35 Hēx'hak'înē lēgemg'elxīālaq lāk'asex 'wālasē 'nemōgwis qak'as
lēgēms xūnōkwas. Wā, g'ilk'as'mēsē gwālk'asē wāldemk'asas
lāk'asaē nēlē Hēx'hak'īnax 'wālasē 'nemōgwisa. Wā, lāk'asē āla
ēk'ē nāqa'yas 'wālasē 'nemōgwisa. Wā, hēx'īdk'as'mēsē lāk'as
ālēx'wīdk'asa lēlsayokwasas 'wālasē 'nemōgwisaxē 'nēnēlk'!ēno-
40 xwē. Wā, k'!ēsk'asē gāfaxs g'āxk'asaē aēdaaqa seyōgwa'ya lēltsa-
yāxa 'nēnēlk'!ēnoxwē. Wā, lāk'asē yāx'widē 'wālasē 'nemōgwitsa
lastowē q!ēq!asasgem 'naenx'ūnē' lōkwasa yūdux'sōkwē lēle-
gex'sem 'naenx'ūnē' lōkwasa lastowē l!enl!entsem 'naenx'ūnē'
lāk'asxa 'nēnēlk'!ēnoxwē. Wā, hēk'as'mēs la 'nēg'atsēs o'mayō-
45 gwilaē qa maltsemē lēlēgēmsēs ts!edāq!edza'yē xūnōkwa lāk'asex
'māxūlayugwa, "yix lēgemg'elxīā'yāsg'īn negūmpek'. Wā, lāk'as-
'mēsēn ōgwaqak'asl lēx'ēdelts lēgēma g'āg'īlī g'āxen. Lak'as'em-
xaak' lēgadelts Gündēlemga," 'nēk'asē 'wālas 'nemōgwise. Wā,
hēk'as'mēn lāg'īlk'asa 'nemxk'!ōtem qasen g'ēqagiwa'yaxs gāg'a-
50 di'lālaē lāk'asxaaxō Kwāg'ul'k'asē.

Haha hananē; hēk'as'mēn lāg'īlk'asa k'!ēās k'!ēs malt!ēlk'as
laxox ā'wī'stāxsens 'nālax. Wā, hēk'as'mēsēxs lēx'ak'as'maē g'ilg'i-

great feast, and therefore | they only try to imitate me. They try to imitate the chief, my grandfather, || who is the root of my family. | 55

Haha hananē! And it was not long before 'wālas 'nemōgwis | (II 1) had a son. Then Hēx'hak'in (I 2) gave | as a marriage gift four sea-otter blankets, ten | marten blankets, and seven black-bear || blankets, thirty-five mink blankets, | and fifty deer-skin 60 blankets. Then | 'wālas 'nemōgwis (II 1) thanked his father-in-law. He also | gave him a name. Now 'wālas 'nemōgwis (II 1) was going to change his name, for | he was already a real chief, therefore Hēx'hak'in (I 2) wished him || to change his name; and now Hēx'hak'in 65 (I 2) gave to his | son-in-law as a marriage gift the name Lālēlil!adzē (II 1), and a name for | the boy. The name 'māxūlag'ilis (III 3) was for the | boy. After this was done, Lālēlil!adzē (II 1) called | the 'nēnēlk'!ēnox^u. When they all came, the chief, || the root of my 70 family, gave away property to the ancestors of the 'nēnēlk'!ēnox^u. Therefore none | of the lower chiefs has done as my ancestor did. |

Haha hananē! Then Lālēlil!adzē (II 1), on his part, gave to | his son the name L'ālisk'as'ō (III 3); and L'ālēlil!adzē (II 1) gave him the name | L'ālisk'as'ō (III 3) because he wanted his children || to 75 have names from both sides. Therefore he | also gave a name of

lax'iden g'iqagiwa'yē yex^usemēk'asexs lēlēlaē. Wā, yōkwas'ēmōs 53
ōkwas'ēm la hayig'ēsōkwatsa. Wāx'kasēx la ha'yig'ēxen g'igaa-
nāyēxen gāgasēla. 55

Haha hananē; wā, k'lēsk'asē gālāxs lāk'asaē 'wālasē 'nemōgwisē
ēt!ēdk'as xūngwadex'itsa bābagumē. Wā, hēx'idk'as'ēmēsē Hēx'ha-
k'inē ēt!ēd waqēs'itsē mōwē q'lāsasgēm 'naenx'ūnē Lōkwasā lastowē
Lēlēgēx'sēm 'naenx'ūnē Lōkwasā ālēbowē L!ēnl!entsem 'naen-
x'ūnē Lōkwasā mamōx'sokūlasa sek'la mātsasgēm 'naenx'ūnē Lō- 60
kwasā sek'ax'sōkwē tētek'!ōtsem 'naenx'ūnā'yē. Wā, lāk'as'ēmē
mōlē 'wālas 'nemōgwisas wāldemasēs negūmp. Wā, hēk'as'ēmēsa
lēgēmē qak'asexs lak'as'emaē L'ayoxlālē 'wālasē 'nemōgwisē qak'a-
sexs lāk'as'emaē ālak'!āla g'igāma'ya, lāg'ilk'asas 'nēk'ē Hēx'hak'inē
qa L'āyoxlā'yēs. Wā, lāk'as'ēmē Hēx'hak'inē lēgēm g'elx'lāx lā- 65
lēlil!adzē lāk'asxēs negūmpē. Wā, hēk'as'ēmēsa lēgēmē qak'asē
bābagumē. Wā, lāk'as'ēmēsē lēgēmē 'māxūlag'ilisē qak'asa bāba-
gumē. Wā, g'ilk'as'ēmēsē gwālexs lāk'asaē Lālēlil!adzē ēt!ēd lēhē-
laxa 'nēnēlk'!ēnoxwē. Wā, gāxk'as'ēmxaē 'wī'la plēkwa gālāsa
'nēnēlk'!ēnoxwē lāk'asxen g'igaa'nā'yē, k'leāsg'ilk'asas 'nemāx'ī- 70
salēs Lōkwasen g'iqagiwa'yē lāk'asxen g'igabā'yēx.

Haha hananē; wā, lāk'as'ēmēsē Lālēlil!adzē ōgwaqa lāk'atsē lē-
gēmē lāk'asxēs xūnōkwē L'ālisk'as'ō. Wā, lāk'as'ēmē lēx'ēdes
L'ālisk'as'ō lāk'aseq qak'asexs 'nēk'aē Lālēlil!adzē qa gwālēlak'as-
'ēmēsē 'nemx'idēs lēlēgēm k'asē Lōkwasēs gāg'adī'lālasē; lāg'ilk'a- 75

- 77 his own to his children. Therefore | I am the only one who has many names, because the ehief, | the root of my family, married in different tribes. |
- 80 Haha hananē! Now he gave away the four sea-otter || blankets, ten marten blankets, | seven blaek-bear blankets, thirty-five | mink blankets, and fifty deer-skin | blankets to the 'nēnēlk'!ēnox^u. As soon as he had finished | his potlatch, he told the 'nēnēlk'!ēnox^u
- 85 that he, || 'wālas 'nemōgwis (II 1), had changed his name. "You will call me LāleliL!adzē (II 1). | Now you will eall my prince 'māxūlag'īlis (III 3), | that will be his name from his mother's side; | and his name will be L!ālisk'as'ō (III 3) from his father's side." Thus said | LāleliL!adzē (II 1) to his guests. ||
- 90 Haha hananē! Therefore I am full of names and of privileges. | And therefore I have many ehiefs as ancestors | all over the world; and therefore I feel like laughing at what is said by | the lower chiefs, when they claim to belong to the ehief, my ancestor. |
- Haha hananē! Now, LāleliL!adzē (II 1) had four daughters ||
- 95 and two sons. The | eldest girl was called 'māxūlayugwa (III 2) | on her mother's side, and Gündēlemga (III 2) on her | father's side. The seend one was a boy, who was ealled 'māxūlag'īlis (III 3) | on

76 sas ōgwaqa lēx'ēdesēs hesāq lēgem lāk'asxēs sāsēmē. Wā, hēk'as-
'mēsen lāg'īla lēx'ak'as'ēm lēlēgemts!ā lō' gāg'adi'lālasasen
g'igāanā'yē.

Haha hananē; wā, lāk'as'mē yāx'widayokwase mōwē q'lāsasgem
80 'naenx'unē lōkwasa lastowē lēlēgex'sem 'naenx'unē lōkwasa
ālēbōwē L!enL!entsem 'naenx'unē lōkwasa mamōx'sokūlasa
sek'la mātsasgem 'naenx'unē lōkwasa sek'lax'sōkwē tētek'!ō-
tsem 'naenx'unē lāk'asxē 'nēnēlk'!ēnoxwē. Wā, g'īlk'as'mēsē gwāl
k'as yāqwaxs lāk'asaē nēlaxa 'nēnēlk'!ēnoxwaxs lak'as'maē L!āyoxlā
85 'wālasē 'nemōgwisē. "Wā, lāk'as'ēmxaas lēqelak'asLES Lāleli-
L!adzē g'āxen. Wā, lāk'asLES lēqelales 'māxūlag'īlisē lāk'asxen
lēwelgāma'yēx gwēk'!ot!endalē lēgemē lāxēs ābāsk'!ōtē. Wā,
lāk'asē lēgadk'ats L!ālisk'as'ō lāk'asg'īn āsk'!ōtēk'," 'nēk'asē Lāleli-
L!adzāxēs lēlēlakwē.

90 Haha hananē; hēk'as'men lāg'īlk'asa lēlēgemts!āwē, k'!ēk'!ēs-
'ōts!ā. Wā, hēk'as'men lāg'īlk'asas q!ēnemk'asen g'īg'iqagiwa'yē
laxōx ā'wīstāxsens 'nālax, ōkwas'mēg'īn dēdalēqelas wāldemasen
g'igabā'yaxs lāk'asaē gōL!ālaxen g'iqagiwa'yē.

Haha hananē; wā, lāk'asē mōkwē ts!ēdaq!ēdza'yē sāsēms Lāleli-
95 L!adzē. Wā, lāk'asē ma'lōkwa bēbek!ūdza'yē sāsēms. Hēk'as-
'emxat! 'nōlast!egema'ya ts!ēdāqē 'māxūlayugwa lāk'as lēgades
lāk'asxēs ābāsk'!ōtē. Wā, lāk'asē lēgadk'ats Gündēlemga lāk'asxēs
āsk'!ōtē. Wā, hēk'as'mēs māk'īlaqē begwānemē lēgades 'māxūla-
g'īlisē lāk'asxēs ābāsk'!ōtē. Wā, lāk'asē lēgadk'ats L!ālisk'as'ō

his mother's side, and L!ālisk'as^ēō (III 3) || on his father's side; and 200 the next girl's name was ^ēmāx^uMEWIDZEMGA (III 4) | on her mother's side, and L!āx'L!ēlēdzEMGA (III 4) on | her father's side. And when he had another daughter, | her name was Lāqūlayugwa (III 5) on her mother's side, | and L!ālilēlayugwa (III 5) on her father's side. And when they had another || son, his name was ^ēmāxūyālīdzē 5 (III 6) | on his mother's side, and L!ēldzālis (III 6) on his | father's side. Then they had another daughter; and | her name was Lax^uLEGWēdzEMGA (III 7) on her mother's side, and | L!āhL!ālēlēsila-yugwa (III 7) (on her father's side.) Six were the children of Lālēlil!adzē (II 1) || by his wife Gaāxtstalas (II 3), the princess of Hēx'- 10 hak'în (I 2). | Therefore I have many different names. |

Haha hananē! Now I shall tell my house history from the Kwakiutl. | It is known by all the world that Lālēlil!adzē (II 1) was really | a great chief, and that he had || children. Now the chief of 15 the numaym | Lōyālala^ēwa of the Kwakiutl, L!āqwag'ilagemē^ē (III 8), | asked to marry ^ēmāxūlayugwa (III 2), the princess of Lālēlil!adzē. | Now ^ēmāxūlayugwa was married to L!āqwag'ilagemē^ē (III 8); | and first he gave as a marriage gift one hundred and fifty cedar-bark blankets, || fifty-four dressed elk-skins, and two | canoes 20 to Lālēlil!adzē (II 1); and Hēx'hak'în (I 2) received as a marriage

lāk'asxēs āsk'!ōtē. Wā, lāk'asē ts!ēdāqa Lēgadās ^ēmāx^uMEWIDZEM- 200 ga lāxēs ābāsk'!ōtē. Wā, lāk'asē Lēgats L!āx'L!ēlēdzEMGA lāk'asxēs āsk'!ōtē. Wā, lāk'asē ēt!ēd xūngwāDEX^ēīdk'atsē ts!ēdāqē. Wā, lāk'asē Lēgades Lāqūlayugwa lāk'asxēs ābāsk'!ōtē; wā, lāk'asē Lēgats L!ālilēlayugwa lāk'asxēs āsk'!ōtē. Wā, lāk'asē ēt!ēd xūngwādk'atsē begwāNEMē. Wā, lāk'asē Lēgades ^ēmāxūyālīdzē 5 lāk'asxēs ābāsk'!ōtē; wā, lāk'asē Lēgats L!ēldzālisē lāk'asxēs āsk'!ōtē. Wā, lāk'asē ēt!ēd xūngwādk'atsē ts!ēdāqē. Wā, lāk'asē Lēgades Lax^uLEGWēdzEMGA lāk'asxēs ābāsk'!ōtē. Wā, lāk'asē Lēgats L!āhL!ālēlēsila-yugwa. Wā, q!EL!ōkwōx sāSEMk'asaxs Lālēlil!adzē lāk'asxēs GENEMē Gaāxtstalasē, yīk'asēx k'!ēdēlas Hēx'hak'înē. 10 Wā, yōkwas^ēmen ōgū^ēqāla LēLEGEMk'asōx.

Haha hananē; wā, lāk'as^ēmēSEN NEWī^ēīdk'atsen lāg'īlk'asa Kwā-g'ulā. Wā, lāk'as^ēmē q!āLEN g'īqag'īwa^ēyē Lālēlil!adzāxs ālak'!ālaē lāk'as g'īgāma^ēya; yīk'atsōx ā^ēwī^ēstāxsENS ^ēnālax. Wā, hēk'as^ēmē-sēxs sāSEMnōkwaasa ts!ēdāqē. Wā, lāk'asa g'īgāma^ēyasa ^ēNE^ēmē- 15 mōtasa Lōyālala^ēwāsa Kwāg'ulē, yīk'ASEX L!āqwag'ilagemā^ēyē lāk'as g'āyāLax ^ēmāxūlayugwa, yīk'ASEX k'!ēdēlas Lālēlil!adzē. Wā, lāk'as hāwāDEX^ēīdē ^ēmāxūlayugwās L!āqwag'ilagemā^ēyē. Wā, hēk'as^ēEM g'īl qadzēLasa k'!ōbawasē SEK'lax'sōgūg'eyowa Lokwasa q!aq!aL!EX'sōkūlak'atsa mōwē ālāg'īma; wā, hēk'as^ēmēSē maŋts!aqē 20 g'īg'ālā lāk'ASEX Lālēlil!adzē. Wā, hēk'as^ēmē qādzēLEM lāk'ASEX

- 22 gift | for his grand daughter (III 2) fifty cedar-bark blankets and |
fifty elk-skins; and Lālēlil!adzē (II 1), and his | father-in-law
25 Hēx'hak'in (I 2), added eight sea-otter blankets, || fifty mink blan-
kets, and seventy | deer-skin blankets, which were given by Lālēlil!-
adzē (II 1) to | L!āqwag'ilagemē^ε (III 8). Then he gave back
everything | that was given as marriage price by L!āqwag'ilagemē^ε
(III 8). And then | Lālēlil!adzē (II 1) also gave as marriage
present the name ^εwālas ^εnemōgwis to be the name of L!āqwag'i-
30 lagemē^ε (III 8); || and Hēx'hak'in (I 2) also gave as a marriage
gift ten | sea-otter blankets, one hundred deer-skin | blankets, fifty
marten blankets, and | ten bear blankets, and the name | G'ayōsdēdzas (III 8), which was to be the name of L!āqwag'ilagemē^ε (III 8).
35 Now, || L!āqwag'ilagemē^ε (III 8) no longer bore that name that he
had been using before. They | gave him as a marriage gift the name
G'ayōsdēdzas (III 8), which he obtained | from the grandfather (I 2)
of his wife ^εmāxūlayugwa (III 2); and | Lālēlil!adzē (II 1) had given
as a marriage gift the name ^εwālas ^εnemōgwis | to L!āqwag'ilagemē^ε.
40 Now, after this I shall call him G'ayōsdēdzas (III 8). || As soon as
they had finished, the ancestors of the | numaym Lōyālala^εwa went
aboard their four canoes, and | also ^εmāxūlayugwa (III 2) and her
marriage gifts, and they went back to | their home at Qālogwis.

- 22 Hēx'hak'inē qak'asēs ts!ōx^uLEMagasa sek'!āx'sokwē k'!ōbawas Lōkwa-
sa sek'!ax'sōkwē ālāg'ima. Wā, ōkwas^εmēsē Lālēlil!adzē Lōkwasē
negūmp Hēx'hak'inē g'inwak'atse małgūnālē q!āsasgemē ^εnaenx'ūnē^ε
25 Lōkwasā sek'!ax'sōkwē mātsasgem ^εnaenx'ūnē^ε Lōkwasā ālēbōx^uso-
kwē tētek'!ōtsem ^εnaenx'ūnē^ε layās Lālēlil!adzē lāk'asex L!āqwa-
g'ilagemā^εyē. Wā, lāk'as^εemxaē ōkwas^εem ^εwī^εla aēdaaqak'asa
qadzēlemk'asas L!āqwag'ilagemē. Wā, lāk'as^εemxaē lēgemg'īlxla-
^εyas Lālēlil!adzāx ^εwālasē ^εnemōgwisa, qa lēgem L!āqwag'ilage-
30 mā^εyē. Wā, lāk'asē Hēx'hak'inē ōgwaqa wāwałqālasa lastowē
q!ēq!asasgem ^εnaenx'ūnē^ε Lōkwasā lāk'!endē tētek'!ōtsem ^εnaen-
x'ūnē^ε Lōkwasā sek'!āx'sōk^u Lēlegex^usem ^εnaenx'ūnē^ε Lōkwasā
lastowē L!enl!entsem ^εnaenx'ūnē^ε. Wā, hēk'as^εmēsa lēgemē
G'ayōsdēdzasē qak'as lēgēms L!āqwag'ilagemā^εyē; wā, lāk'as^εmē
35 g'wālk'as lēgadk'asē L!āqwag'ilagemā^εyasēs lēgemik'asdē, qāk'asexs
lāk'as^εmaē lēgemg'elxla^εyē G'ayōsdēdzasē lāk'asexs g'āyanemk'ats
lāk'asex gāgēmpasēs genemē ^εmāxūlayugwa. Wā, lāk'asē lēgem-
g'elxla^εlak'asē Lālēlil!adzāx ^εwālasē ^εnemōgwise lāk'asex L!āqwa-
g'ilagemā^εyē. Wā, lāk'as^εmēsen lēqelak'asles G'ayōsdēdzasē lāk'a-
40 seq. Wā, g'īlk'as^εmēsē g'wālk'asa qadzēlāxs lāk'asaē hōgūxsēda
g'ālā ^εne^εmēmōtk'atsa Lōyālala^εwa lāk'asxēs mōts!aqē ^εyaē^εyats!ē
Lōkwasē ^εmāxūlayugwa Lōkwasēda wāwałqālayō qāk'ats lāk'asē

And then ϵ wālas ϵ nemōgwis (III 8) gave away | what he had received 44
as a marriage gift from Lālēlil!adzē (II 1). ||

Now, Lālēlil!adzē (II 1) knew that there was a tribe living at 45
Sāgumbāla— | a tribe that was named Nāk!wax'da ϵ x"—who had for
their chief, Ts!EX ϵ ēd (II 4); | and he had a princess, Ts!EXTS!E-
gēdzemga (III 9); and Lālēlil!adzē (II 1) | wished to go to get her
in marriage for his prince ϵ māxūlag'ilis (III 3). | Then Lālēlil!adzē
(II 1) hired his numaym, || the ancestors of the G'ēxSEM of the 50
Nimkish; and my ancestor, the chief, | Lālēlil!adzē (II 1), loaded his
canoe with five sea-otter blankets, ten | black-bear blankets, forty
marten | blankets, eighty deer-skin blankets; | and, when they were
all aboard, he started. Then || he arrived at Sāgumbāla, and at 55
once he was | invited by Chief Ts!EX ϵ ēd (II 4). They ate seal; | and
after they had eaten seal, | Ts!EX ϵ ēd questioned his visitor, and said,
"Now, tell me, | where do you come from? Who are you, brother?"
And || Lālēlil!adzē (II 1) replied at once, and said, "I am | Lālēlil!a- 60
dzē (II 1), who marries all around our world, brother." | And then
Lālēlil!adzē (II 1) questioned Ts!EX ϵ ēd (II 4); and he | said, "Now,
lèt me also ask you, O brother! | who are you, brother?" And
Ts!EX ϵ ēd (II 4) || replied, and said, "It is great what you ask me. | 65

nā ϵ nak ϵ lāk'asxēs g'ōkūlasē Qālogwisē. Wä, lāk'as ϵ mē ϵ māx ϵ wid- 43
k'asē ϵ wālasē ϵ nemōgwisas wāwalqālayōs Lālēlil!adzäq.

Wä, lāk'asē Lālēlil!adzē q!älaxa g'ōkūlä lēlqwälalē lāk'asEX 45
SāgumbālaXa lēgūXLälax Nāk!wax'da ϵ xwēxa g'igadäs Ts!EX ϵ ēdē.
Wä, lāk'asē k'ēdades Ts!EXTS!EGēdzemga. Wä, lāk'as ϵ mēsē Lālēli-
l!adzē ϵ nex'k'as qa ϵ s lē gāgak'!aq qak'asēs LEWELgema ϵ yē ϵ māxūla-
g'ilisē. Wä, lāk'as ϵ mē hēlak'asē Lālēlil!adzäxēs g'ōkūlōtēxa g'älä
 ϵ NE ϵ mēmotsa G'ēxSEMasa ϵ nemgēsē. Wä, lāk'as ϵ men g'iqag'iwa ϵ yē 50
Lālēlil!adzē mōxsak'atsa sek'!a q!āsasgemē ϵ naENx ϵ ünē ϵ Lōkwasa
lastowē L!ENL!entsem ϵ naENx ϵ ünē ϵ Lōkwasa mōx ϵ sōkwē LēLEGEX ϵ -
sem ϵ naENx ϵ ünē ϵ hēk'as ϵ mēsa malgūnāłtsōkwē tētek'!ōtsem ϵ naEN-
x ϵ ünē ϵ . Wä, g'ilk'as ϵ mēsē ϵ wilxsaxs lāk'asaē LEX ϵ īda. Wä, lāk'a-
sē lāg'aa lāk'asEX Sāgumbāla. Wä, hēx'ēdk'as ϵ mēsē Lālēlālasō- 55
kwatsa g'igāma ϵ yē Ts!EX ϵ ēdē. Wä, lāk'as ϵ mē L!EXwaxē mēgwatē.
Wä, g'ilk'as ϵ mēsē gwālk'as q!ESaxē mēgwataxs lāk'asaē wūlē
Ts!EX ϵ ēdäxēs bāgūnsē. Wä, lāk'asē ϵ nēk'a: "Wä, wāg'ik'asla gwās-
 ϵ īDEX. Wä, sōkwas ϵ maa āngwas ϵ nemweyōt?" Wä, hēx'ēdk'as-
 ϵ mēsē Lālēlil!adzē nā ϵ naxmēk'aseq. Wä, lāk'asē ϵ nēk'a: "Nōgwak'as 60
Lālēlil!adzä gag'adi ϵ lāla laxōx ā ϵ wīstāxsens ϵ nālaX, ϵ nemweyōt."
Wä, lāk'asē ōgwaqa wūlē Lālēlil!adzäx Ts!EX ϵ ēdē. Wä, lāk'as-
 ϵ EMxaē ϵ nēk'a: "Wä, wēg'ax'īn ōgwaqa wūLōl, ϵ nemweyōt. Wä,
sōkwas ϵ maa āngwas, ϵ nemweyōt?" Wä, hēx'ēdk'as ϵ mēsē Ts!EX ϵ ēdē
nā ϵ nax ϵ mēk'aseq. Wä, lāk'asē ϵ nēk'a. "Ālak'as ϵ mas wūla g'āxen. 65

66 Don't you know that I think I am the only | one famous in the world,
I and my | princess, Ts!Extst!Egēdzemga (III 9)? I am Ts!EX^ēd (II
4), head | chief of the Nāk!wax'da^x." Thus said the chief. Then |
70 Lālēlil!adzē (II 1) said, "O brother! I am || Yāqatēnlis, I am
Ānx^ēwīd, I am Sēsaxâlas, | and also Sēwid; I am ^ēwâlas ^ēnemōgwis,
and I | am Kwax'īlanōkumē, and I am Lālēlil!adzē. | These are my
names which I obtained as marriage gifts | when I married the
75 daughters of the chiefs of the tribes wherever I || went. Now I come
to get your name, chief. | I wish to get your princess, Ts!Extst!E-
gēdzemga (III 9), brother, | for my prince ^ēmāxūlag'īlis (III 3)." |
Ts!EX^ēd (II 4) at once agreed to what Lālēlil!adzē (II 1) said; | and
80 Lālēlil!adzē (II 1) gave as marriage gift five sea-otter || blankets,
ten black-bear skin blankets, | forty marten blankets, and eighty |
deer-skin blankets to Ts!EX^ēd (II 4) for his princess Ts!Extst!E-
gēdzemga (III 9). | As soon as he had finished, Ts!EX^ēd (II 4) said, |
"Now your wife shall go to you, son-in-law, ^ēmāxūlag'īlis (III 3). ||
85 Now your name shall be Xōsemdaas (III 3), and my | great dance
shall go to you. You shall be cannibal-dancer, and your name shall
be | ^ēna^xdanadzē; and the rieh-woman dance shall go to you, and
her name shall be | G'ilgēmaxēs; and the fire dance, and his | name
shall be K'īlxela; and the attendant of the cannibal-daneer, his ||

66 K'īlask'asas q'lālag'īn lēx'ax'st!aax^umēg'īn ts!ēlwālag'īlis lōkwase
k'īdēl'asōx Ts!Extst!Egēdzemgax. Wā, nōgwak'as Ts!EX^ēda laxu-
mēsen g'ōkūlota Nāk!wax'da^xwē," ^ēnēk'asa g'īgāma^{yē}. Wā, hēx-
^ēīdk'as^ēmēsē lālēlil!adzē ^ēnēk'a: "y^ēak'asōl ^ēnemweyot; nōgwa-
70 k'as^ēem Yāqatēnlisa, nōgwak'as^ēem Ānx^ēwīda, nōgwak'as^ēem Sēsaxâ-
lasa lōkwase Sēwidē. Nōgwak'as^ēem ^ēwâlas ^ēnemōgwisa; wā, nō-
gwak'as^ēem Kwax'īlanōkuma^{yā}. Wā, nōgwak'as^ēem Lālēlil!adzā.
Wā, yōkwas^ēem lēlēgemk'asōx. Wā, yōkwas^ēem lēlēgemg'elxlē-
sen gāgadi^ēlālasē lāk'asxōx g'īg'īgāmāk'asaxsa lēlqwāla^{yīn} lālā-
75 lask'asa. Wā, g'āxk'as^ēmēsen lālōl!axs lēgēmaqōs, g'īgāmē^ē.
Lāk'as^ēmēg'īn gāgak'!axs k'īdēlaqōs, ^ēnemweyōt lak'asxōx Ts!Ex-
ts!Egēdzemgax, qak'asg'īn lēwēlgēmēk' yīk'asg'a ^ēmāxūlag'īlisek'." Wā,
hēx^ēīdk'as^ēmēsē daēlēmē wāldemk'asas lālēlil!adzās Ts!EX-
^ēdē. Wā, lāk'as^ēmē qadzēl'īdk'asē lālēlil!adzāsa sek'!a q'lāsasgem
80 naenx^ēūnē^ē lōkwasa lastowē l!enl!entsem ^ēnaenx^ēūnē^ē lōkwasa
mōx^usōkwē lēlēgēx^usem ^ēnaenx^ēūnē^ē lōkwasa matgūnātsōkwē
tētek'!ōtsem ^ēnaenx^ēūnē^ē lāk'asex Ts!EX^ēdē qaēs k'īdēlē Ts!Ex-
ts!Egēdzemga. Wā, g'īl^ēmēsē gwa^{ex} lāk'asaasē Ts!EX^ēdē ^ēnēk'a:
"Lāk'as^ēemk' lāk'aslg'es genemk'asg'ōs, negūmp ^ēmāxūlag'īlis.
85 Wā, lāk'as^ēem lēgadles Xōsemdaasē. Wā lāk'as^ēmēsek' lālg'īn
^ēwālasēk' lād lāl. Laems hāmats!ak'aslōl. Wā, lāles lēgadles
^ēna^xdanadzē. Wā, hēk'as^ēmēsa q'lāmināgasē lāk'aslē lēgadk'asles
G'ilgēmaxēsē. Wā, hēk'as^ēmēsa nōnttsēstālālē, wā, hēk'as^ēem
lēgēmsē K'īlxela. Wā, hēk'as^ēmēsa k'īnqalalēla, wā, hēk'as^ēem

name shall be Hēlik·îmēg·îlis; and also this carved box, | which 90
contains all the red cedar-bark that belongs to the great dances;
and | one hundred mountain-goat blankets, nine | grizzly-bear blan-
kets, twenty-four lynx blankets, | and fifty dressed elk-skin blankets,
and || sixty mats. That is all, son-in-law, Xōsem̄daas (III 3). 95
Now, | you shall see this night, how I show the | cannibal-dancer
that you obtained and the others, that you may not make a mis-
take when you | show them.” Thus said Chief Ts!ex·ēd (II 4) to
Xōsem̄daas. “And | also this house, which is named K·!āwats!ē,
it shall be yours, || son-in-law; and these house-dishes, | —the 300
grizzly-bear dish, | the wolf dish, and the eagle dish, and the
double-headed serpent dish, — | and also the great feast name.
Now you shall be named | Kwax·sē·stala, and Lālēlil!adzē (II 1)
shall have the name | Yāqok!wālag·îlis to add to the chief’s names.”
Thus said || Ts!ex·ēd (II 4). Then he finished with this. | 5

Haha hananē! These are the names that come from the other
end | of my ancestor the chief; and therefore I feel like laughing at
what the | lower chiefs say, for they try in vain to down me by
talking against my | name. ||

Haha hananē! Therefore there is nothing to make me ashamed; 10
for | I only feel proud of what has been done by the chiefs, my

l̄ēgēmsē Hēlik·îmēg·îlisē. Wā, hēk·as·mēsa k·!āwats!ē g·ildasaxg·a 90
g·iyîmts!ewasg·asg·a Lāl!ēgēkwālāsōxs ‘wālasēx lēlāda. Wā, hē-
‘k·as·mēsa lāk·!endē ‘mē·mēlxlōsgē ‘naenx·ūnē lōkwasa ‘nā·nema
g·ig·ilasgē ‘naenx·ūnē lōkwasa hemogāla ‘wālasx·āsgē ‘naenx·
‘ūnē. Wā, hēk·as sek·!ax·sōkwē ālāg·îmsgē ‘naenx·ūnē lōkwasa-
g·ada q!el!ex·sōkūk·lēl·wa·ya. Wā, negūmp Xōsem̄daas. Lāk·as- 95
‘ems dōqwalaxwa gānolēx qen ‘men·ēlēsōxs lāk·asaqōs lālanema
hāmats!a lōkwāsōs waōkwēx qak·ats k·!ēsēlōs mēlmēlēlīla qak·atsō
nēfīdāmaslēq,” ‘nēk·asa g·igama·yē Ts!ex·ēdāx Xōsem̄daasē. “Wā,
yōkwas·mēsa g·ōkwēxwa lēgadāxs K·!āwats!ē. Lāk·as·mōx qōsl,
negūmp. Wā, yōkwas·mēsa lōelqūlīlēxwa g·ilax lōqūlīla lōkwasa 300
ālanemē lōqūlīla lōkwasa kwēkwē lōqūlīla lōkwasa sīseyūlē lōqūlīla.
Wā, hēk·as·mēsa k!wēladzēxlā·yō lēgēma. Wā, lāk·as·ems lēgad-
les Kwax·sē·stala. Wā, lāk·as·mēsōx lēgadk·aslōx Lālēlil!adzāx.
Yāqok!wālag·îlisē qa g·înwēsōx lēlēgēmaxsa g·igāma·yēx,” ‘nēk·asē
Ts!ex·ēdē. Wā, lāk·as·mē g·wāl lāk·asxēq. 5

Haha hananē; hēk·as·em lēlēgēmen g·āg·îlela lāk·asxēn qwēsba-
lisaxēn g·iqag·iwa·yē; āg·îlk·as·men dēdalēqēlas wāldemasēn g·igā-
bā·yaxs wūlk·as·maē aēk·!agēwa qatsēs bēbēk!wēna·yē lāk·asxēn
lēgēin.

Haha hananē; k·!eāsg·îlēn xēnl!ēgē wawosīlqēlayokwasa ōkwas- 10
‘meg·în lemlemq!ēqēlas g·wēgwālag·îlidzasasēn g·iqag·iwa·yaxs g·wā-

12 ancestors, | for in the beginning they were taken care of by the chiefs of the tribes. | Therefore my heart feels proud. |

Haha hananē! When night came, Xōsemdaas (III 3) disappeared, || for now I shall no longer call him 'māxūlag'ilis; | and his sister 'māx'mewidzemga (III 4), and Lāqūlayugwa (III 5), | and also 'māxūyalidzē (III 6), disappeared. They stayed in the woods for four | months. Then the cannibal-dancer was captured by the ancestors of the | Nāk!wax'da'x^u, and also the rich-woman-dancer, 20 the fire-dancer, || and the attendant of the cannibal-dancer. Now, Ts!ex'ēd (II 4) gave as a marriage gift | two slaves as food for the cannibal-dancer and the rich-woman-dancer. | And the two slaves were killed to be eaten. | And as soon as the cannibal-dancer and the | rich-woman-dancer had finished eating their food, then they put a 25 black-bear blanket || on the cannibal-dancer. And they dressed in the same way the | rich-woman-dancer; and they put around their necks thick cedar-bark rings; and they put on a thick | head-ring, which is called Winter-Dance-Bringing-Cedar-Bark. | The red cedar-bark of the rich-woman-dancer was not so thick as the thickness of the | red cedar-bark of the cannibal-dancer. He had a 30 double-headed mask: || in front it was the crooked-nose mask, and in the back a raven-mask. | And the treasure of the rich-woman-dancer was a large rattle. | The red cedar-bark of the other two, the fire-dancer and the | attendant of the cannibal-dancer, was thin.

12 lēlak'as'maē māmayax'sil:sōkwatsa g'ālā g'īg'egāmēk'atsa lēlqwāla-la'yē. Yōkwas'em āem lemgemsg'in nāqēk'.

Haha hananē; wā, lāk'as'mēs gānō'ida lāk'asaasē x'is'ēdē 15 Xōsemdaas, qak'asg'ins la'mēk' gwālk'as lēqelas 'māxūlag'ilisē. Wā, lāk'asē x'is'ēdē wūq!wāsē 'māx'mewidzemga lōkwasē Lāqūlayugwa lōkwasē 'māxūyalidzē. Wā, ōkwas'mēsē mōsgemg'ilaxa 'mekūla g'iyak'elaxs lāk'asaē k'īmyasōkwasa hāmats!āsa g'alāsa Nāk!wax'da'xwē lōkwasa q'lāmināgasē lōkwasa nōnhtsē'stālālē. Wā, 20 hēk'as'mēsa k'inqalalēla. Wā, lāk'as'mē Ts!ex'ēdē wāwatqālasa ma'lōkwē q'lāq!Ek'ō qa ha'māsa hāmats!a lōkwasē q'lāmināgasē. Wā, lāk'as'mē k'lēlax'ēitse'wēda ma'lōkwē q'lāq!Ek'owa qa's lē hām-g'ī'layo. Wā, g'īlk'as'mēsē gwālk'as ha'māpa hāmats!a lōkwasa q'lāmināgāxēs ha'ma'yē lāk'asaē 'nex'ūndayowēda L!āyē 'nex'ūnē' 25 lāk'asxa hāmats!a. Wā, hēk'as'emxaāwisē gwēx'sa 'nex'ūndayāxa q'lāmināgasē. Wā, lāk'asē qenxoyowa lēkwē L!āgek^u lē'wa lēkwē qex'imē L!āgekwa. Wā, hēk'as'em lēgades k'!ōsenxawē L!āgek^{wē}. Wā, hāselak'as'mēsē wāwīlālē L!āgek^{wā} q'lāmināgasē lāk'asex L!āgek^{wā} hāmats!a. Wā, lāk'asē 'wāx'sgemē hāmsiwa'yas. Wā, 30 hēk'as'ma gelōqwiwa'yē āpsgems. Wā, lāk'asē gwāxwiwa'yā āpsgemas. Wā, lāk'asē 'wālas yadenē lōgwēk'asasē q'lāmināgasē. Wā,

And they had now the names given as a marriage gift by Ts!EX^ēd 33 (II 4). |

Haha hananē! This was the first winter dance of my tribe || the 35 Gwa^sela, on account of my ancestor, the chief, who married the daughters of the | chiefs all over the world. Now, Ts!EX^ēd (II 4) became sick; | and before he died he | asked his son-in-law, Xōsem-daas (III 3), to | take his place; and when he stopped speaking, he died. || Now, Xōsem-daas (III 3) took his place; and he remained 40 among the | Nāk!wax[·]da[·]x^u. Now his name was Ts!EX^ēd (III 3), and he was | considered as a chief by the ancestors of the Nāk!wax[·]da[·]x^u. Now, | Yāqok!wālag[·]īlis (II 1), —for I stop calling him Lālēlil!adzē now—because he received as a marriage gift the name Yāqok!wālag[·]īlis,—wished || to go and see the regions to the north, and he lef 45 behind | his prince, Ts!EX^ēd (III 3). |

Now, he arrived at Gwēqelis at his own place, | and he built a house there; and with him were his | other children,—[·]māx[·]me-widzemga (III 4); Lāqūlayugwa (III 5); || and also his youngest 50 prince, [·]māxūyalidzē (III 6); and also Lax^ulegwēdzemga (III 7), | the youngest one of his children; and also his wife | Gaāxstālas (II 3), the princess of Hēx[·]hak[·]īn (I 2). That was their number. | Now Yāqok!wālag[·]īlis (II 1) staid at Gwēqelis. |

lāk[·]asē wiswūlē Llēl!āgekwasā ma[·]lōkwēxa nōnitsē[·]stālatē lōkwasa 32 k[·]īnqalalēla. Wā, lāk[·]as[·]mē lēlēgadeslēlēgemg[·]elx[·]lā[·]ya Ts!EX^ēdē.

Haha, hananē; yōkwas[·]em g[·]īlk[·]as tslēts!ēx[·]īdaatsen g[·]ōkūlota Gwa^sela qak[·]asen g[·]īqag[·]iwa[·]yaxs lāk[·]asaē gag[·]adi[·]lāla lāk[·]asxōx 35 g[·]īg[·]īgāma[·]yaxsōx āwē[·]stāxsens [·]nālah. Wā, lāk[·]asē ts!EX[·]q!EX[·]īdēda g[·]īgāma[·]yē Ts!EX^ēdē. Wā, k[·]lēsk[·]as[·]mēsē wūyīms[·]alīlexs lāk[·]asaē [·]nēx[·]k[·]asxēs negūmpē lāk[·]aseX Xōsem-daasē qa hēk[·]as[·]mēs lax^ustōdeq. Wā, g[·]īlk[·]as[·]mēsē q!wēl[·]īdexs lāk[·]asaē [·]wūyīms[·]alīla. Wā, lāk[·]as[·]mē Xōsem-daasē lax^ustōdeq. Wā, lāk[·]as[·]mē xek[·]!a laxē 40 Nāk!wax[·]da[·]xwē. Wā, lāk[·]asē lēgades Ts!EX^ēdē. Wā, lāk[·]as[·]mē g[·]āg[·]ēxsīlasōkwatsa g[·]ālā Nāk!wax[·]da[·]xwa. Wā, lāk[·]as[·]mē Yāqok!wālag[·]īlisē, qaxg[·]īn la[·]mēk[·] gwā! lēqelales Lālēlil!adzē lāk[·]asqēxs le[·]maē lēgemg[·]elx[·]lā[·]yē Yāqok!wālag[·]īlisē lāq. Wā lāk[·]as[·]mē [·]nēx[·]qas lāk[·]asē dōdegūlēxwa gwā[·]nāk[·]ālah. Wā, lāk[·]as[·]mē lōwalak[·]aseX 45 Ts!EX^ēdēxēs lāwelgema[·]yē.

Wā, lāk[·]as[·]mē lāg[·]aa lāk[·]aseX Gwēqelisē lāk[·]asxēs āwīnagwisē. Wā, lāk[·]as[·]mē g[·]ōkwēla qak[·]ats g[·]ōk^u lāk[·]aseq qaxs hēk[·]as[·]maē waōkwēs sāsemē yīk[·]aseX [·]maḡmewidzemga lōkwasē Lāqūlayugwa lōkwasēs āma[·]yē lāwelgema[·]yē [·]māxūyalidzē lōkwasē Lax^ulegwē- 50 dzemgaxa āmā[·]yīnxa[·]yas sāsemas. Wā, hēk[·]as[·]mēslēs genēmē Gaāxstalasē yīk[·]aseX k[·]lēdēlas Hēx[·]hak[·]īnē. Wā, hēk[·]as[·]em [·]wāxatse. Wā, lāk[·]as[·]mē xek[·]!ē Yāqok!wālag[·]īlisē lāk[·]aseX Gwēqelisē.

Yāqok!wālag'īlis (II 1) had not lived there long, before he died; ||
 55 and then his youngest prince, 'māxūyalidzē (III 6), | took the place
 of his father, the past chief. 'māxūyalidzē (III 6) had not lived
 long | in the village at Ġwēqelis, before a canoe came paddling, | and
 stopped at the beach of the house of 'māxūyalidzē (III 6); and then |
 'māxūyalidzē (III 6) went to meet his visitors, and called them.
 60 And || the many children of the man went into the house of 'māxū-
 yalidzē (III 6). | Then he gave them roasted sockeye-salmon, | to-
 gether with seal-blubber. After they had eaten, | the visitor spoke,
 and said, "Let me | ask you, O brother! who are you?" Yāqok!wā-
 65 lag'īlis (III 6) replied at once, || and said, "I am Yāqok!wālag'īlis, |
 prince of the great chief Yāqok!wālag'īlis | (for from now on
 'māxūyalidzē had the name Yāqok!wālag'īlis), | O brother! My
 mother is Ġaāxstālas (II 3), the princess of | Chief Hēx'hak'īn (I 2)
 70 of the Nimkish." Thus he said. "The || first name of my father
 was Yāqatēlis, when he first came to | live at Ġwēqelis." Thus
 said Yāqok!wālag'īlis (III 6) to the | man. |

And now Yāqok!wālag'īlis also questioned the man, | and said,
 75 "And who are you, brother?" Immediately || the man replied, and
 said, "I am | Ānx'wīd (III 1) on the side of my mother, Sēnl'ēgas

Wā, k'lēsk'asē gāla g'ōkūlē Yāqok!wālag'īlisaxs lāk'asaē wūyīms-
 55 'īda. Wā, lāk'asē āma'yē lāwēlgēmēsē 'māxūyalidzē hēk'asē^{em}
 lāx'stōdxēs g'īgāmēx'dē ōmpa. Wā, k'lēsk'asē ālaem gālak'as g'ō-
 kūlak'asē 'māxūyalidzē lāk'asēx Ġwēqelisax g'āxk'asaasa sēyō'na-
 kūla qa's g'āxk'asē hāngēmlīsax g'ōkwas 'māxūyalidzē. Wā, lāk'asē
 lālālē 'māxūyalidzāxēs bāgūnsē qak'ats lāle'lālēq. Wā, g'āxk'asē
 60 hōgwēlelak'asa q'lēnemas sāsem begwānem lāk'asēx g'ōkwas 'māxū-
 yalidzē. Wā, lāk'asē L!ēx'wilag'īlaxa L!ōbekwē melēk'a masak'atsē
 xūdzāsē mēgwata. Wā, g'īlk'asēmēsē gwālk'as L!ēxwaxs lāk'asaē
 yāq'lēg'alēda bāgūnsē begwānema. Wā, lāk'asē 'nēk'a: "Wēg'ax'īn
 wūlōl 'nemweyōt. āngwas?" Wā, hēx'īdk'asēmēsē nā'naxma'yē
 65 Yāqok!wālag'īlisax. Wā, lāk'asē 'nēk'a: "Nōgwak'as Yāqok!wāla-
 g'īlisa lāwūlgēmēsa 'wālasdā g'īgāma'yē Yāqok!wālag'īlisdā
 (qaxs lāk'asēmaē gwālk'as lēgādē Yāqok!wālag'īlisas 'māxūyalidzē),
 'nemweyot. Wā, lāk'asēn ābāyatsōx Ġaāxstālasēx k'lēdēlaxsa
 g'īgāma'yaē Hēx'hak'īnasa 'nemgēsē," 'nēk'asēq. "Wā, lāk'aslāl
 70 hē g'īl lēgēmsen ōmpk'asdāē Yāqatēlisē lāk'asēx g'ālaē g'āxk'as
 g'ōkūla lāk'asxōx Ġwēqelis'ēx," 'nēk'asē Yāqok!wālag'īlisaxa be-
 gwānemē.

Wā, lāk'asē ōgwaqa Yāqok!wālag'īlisa wūlaxa begwānemē. Wā,
 lāk'asē 'nēk'a: "Wā, āngwak'astlas, 'nemweyot!" Wā, hēx'īd-
 75 k'asēmēsa begwānemē nā'naxmēq. Wā, lāk'asē 'nēk'a: "Nōgwak'as
 Ānx'wīda gwēk'!ōt!ēndala lāk'asēn ābāsk'!ōtē Sēnl'ēgasē. Wā,

(II 2); | and my name is Sēsaxâlas on the side of my father, Yāqa-
 tenlis, | in my village Padzō. Yāqaatenlis (II 1) left me his
 name | Yāqaatenlis when he went away from us, and went to a place
 where he knew || people lived at Ōdzâlas; and I know that he mar- 80
 ried | the princess of Hēx'hak'in (I 2), Gaāxstalas (II 3)." Thus
 said Ānḡwīd (III 1) to | Yāqok!wālag'ilis (III 6). Gaāxstalas
 (II 3) spoke at once, and said, | "Welcome, O child! Now you have
 seen your brother, | for he talked about your father, child Ānḡwīd
 (III 1), who has also || the name Sēsaxâlas. This is ēmāxūyalidzē 85
 (III 6); he is next to the youngest." | Then Ānḡwīd (III 1) said,
 "These are my | children—three girls, and the eldest one | a boy.
 His name is Hāxūyōsemē (IV 1), a name given in marriage by |
 Hāwilkūla (II 5), chief of the numaym G'ēxsem of the Q!ōmoyā-
 ēyē!" || And Ānḡwīd (III 1) had been given in marriage the name 90
 Amāxūla (III 1), | and he had no longer the name Ānḡwīd, and we
 have to call him after this | Amāxūla. Then Yāqok!wālag'ilis
 (III 6) said that he | would go with his elder brother Amāxūla
 (III 1) when he should go home to | Padzō. But Amāxūla (III 1)
 said, "No, it is good, for || we are now head chiefs of the tribes. | I 95
 shall be head chief of the Sēnlēm of the K'wāg'u; | and my prince
 Hāxūyōsemē (IV 1), of the | numaym G'ēxsem of the Q!ōmoyāēyē.
 And ēmāxūlayugwa (III 2) has for her husband | L!āqwag'ilagemē

lāk'asen Sēsaxâlasla lāxen āsk!ōtē yīk'asxen ōmpē Yāqaatenlisē 77
 lāk'asxen g'ōkūlasē Padzawa. Wā, ōkwasēmēsē lēqosasēs lēgemē
 Yāqaatenlisē g'āxk'asenlaxs lāk'asaē bānoḡ^u qa's lāk'as lāxēs q!āla
 g'ōkūlak'as lāx Ōdzâlasē. Wā, lāk'asen q!ālaqēxs lāk'asaē geg'a- 80
 des k'!ēdēlas Hēx'hak'inē, lāk'asex Gaāxstalasē," ēnēk'asē Ānḡwī-
 dāx Yāqok!wālag'ilisē. Wā, hēx'īdk'asēmēsē Gaāxstalasē ēnēk'asa:
 "Wā, gēlak'asēla xūnōk^u lāk'asēms dōx'walelaxōx ēnemweyōt,
 gwāgwēx's'ālak'asēmē āsdā lāl, xūnōk^u Ānḡwīd lōkwasēs ēnemōx^u
 lēgemē Sēsaxâlasē. Wā, yōkwasēm māk'ilaxwa āma'yīnxa'yōx 85
 ēmāxūyalidzēx." Wā, lāk'asē ēnēk'ē Ānḡwīdāq: "Yōkwasēmēg'in sā-
 semk'asōx yūdukwēx ts!edāxsā lōkwasā ēnemōkwēx ēnōlast!ēgemē
 begwānema lāk'asōx lēgades Hāxūyōsema'yē lēgemg'elxlēs Hā-
 wilkūla, yīk'asex g'īgāma'yasa ēneēmēmotasa G'ēxsemasa Q!ōmo-
 yāēyē. Wā, lāk'asōx lēgemg'elxlālasōx Ānḡwīdāxs Amāxūlatē. 90
 Wā, lāk'asēmēsōx gwāl lēgadk'ats Ānḡwīdē lāk'asēmēsens lēqela-
 les Amāxūlatē lāq. Wā, lāk'asē Yāqok!wālag'ilisē ēnēk'as qa's
 lālāg'ī lāsgēmēxēs ēnōlē Amāxūlatē qō lāk'asl nā'nak^u lāk'asex
 Padzawē. Wā, lāk'asē k'!ēs ēnēk'ē Amāxūlatē: "Ēx'k'asēmaasēs
 laēnēk'asens ēnāxwak'asēm la lāxumē g'īg'egāmēk'atsa lēelqwālala- 95
 ēyēx. Wā, nōgwak'asēmaa lāk'asēmēn lāxumēsa Sēnlēmasa K'wāg'u-
 lē. Wā, lāk'asōx lāxuma'yīn lāwelgāma'yēxōx Hāxūyōsema'yaxsa
 ēneēmēmotasa G'ēxsemasa Q!ōmoyāēyē. Wā, lāk'asē lā'wadē ēmāxū-

(III 8), the head chief of the Lōyālala^{wa}, the numaym of the ||
 400 Kwāg'uł; and ʼmāxūlag'īlis (III 3) has for his wife the princess of
 Chief | Ts!EX^{ēd} (II 4) of the Nāk!wax'da^{xw}. And our | father
 (II 1) had for his wife the princess of Hēx'hak'īn (I 2), the head chief
 of the numaym | G'ēxsem of the Nimkish, cur stepmother, Gaāx-
 stālas (II 3). | I say this because you stand at the head of the
 5 Gwa^{sela}. || Now look for a wife, O brother! from the region to the |
 north of us; and if you do so, we shall be the only | chiefs of the
 tribes." Thus said Amāxūlał (III 1) to his younger brother |
 Yāqok!wālag'īlis (III 6). Immediately the mother of Yāqok!wā-
 lag'īlis (III 6), that | is, Gaāxstalas (II 3), said "Let us try to get a
 10 wife, Hāwilkūlał (III 1 ?) || and also your prince, for Yāqok!wālag'īlis
 (III 6). | What you say is good, child Hāwilkūlał, that all of you may
 be renowned | chiefs of the first people among the following gene-
 rations, | O children!" Thus said Chieftainess Gaāxstalas (II 3) to
 Hāwilkūlał (III 1 ?). |

15 Haha hananē! Therefore I am now at the head || of all these
 tribes, and therefore I feel proud of my | names which came from the
 other side of the chief, my ancestor, | when he married all over the
 world. |

Haha hananē! Now Hāwilkūlał (III 1 ?) asked Yāqok!wālag'īlis
 (III 6) | to get ready to go and marry the princess (III 10) of L!āqwa-

layugwas L!āqwag'ilagemayē lāxumayasa Lōyālala^{wa} ʼne^mmēmotsa
 400 Kwāg'ułē. Wā, lāk'asē geg'adē ʼmāxūlag'īlisas k'!ēdēlasa g'igā-
 mayē Ts!EX^{ēdāxa} Nāk!wax'da^{xwē}. Wā, lāk'asē geg'adēns
 ōmpdāsōx k'!ēdēlaxs Hēx'hak'īnēxa lāxumayasa ʼne^mmēmotasa
 G'ēxsemasa ʼnemgēsē lāk'asxōx abādzawaqenux^u Gaāxstalasēx.
 Wā, hēk'asēmēsen lāg'ila ʼnēk'ē lāk'asēmaaqōs lāxumēłtsa Gwa^{sela}x.
 5 Wāg'a āem dōqwała qa's genemōs, ʼnemweyōt lāk'asxō gwā-
 nak'āłax; wā, qasō hēł gwēx'īdēlē lāk'asēmēsens lēx'aem g'ig'ē-
 gāmēłtsa lēlqwāłala^{yax}," ʼnēk'asē Amāxūlałaxēs ts!ā^{yē} Yāqo-
 k!wālag'īlisē. Wā, hēx'īdk'asēmēsē ābempsa Yāqok!wālag'īlisē
 yīk'asex Gaāxstalasē, ʼnēk'a: "Wēg'ax'īns gāgak'!a Hāwilkūlał
 10 lōkwasēs lāwelgāmayēx qak'asōx Yāqok!wālag'īlisēx. Ex'k'asēmaa-
 sēs wāldemaqōs xūnōk^u Hāwilkūlał qa's ʼnāxwa^{mēlōs} ts!ēłwalāł
 g'ig'ēgāmēsa g'ālā begwānem lāk'asxa āłk'asla bēbegwabōlisałōł
 sāsem," ʼnēk'asē ō^{ma} Gaāxstalasax Hāwilkūlałē.

Haha hananē; wā yōkwasem lāg'īlk'asaen k'!ēas k'!ēs lāxuma-
 15 ʼyaas lāxwa ʼnāxwāx lēlqwāłala^{yaxen} ākwagīlmen yālaqlēqelasen
 lēlēgemdzēx g'āg'īlela lāk'asxen qwēsbalisē g'ig'īqag'iwēxs hēłaxaē
 lāk'asxēs gāg'adi^{lālaēna^{yē}}.

Haha hananē; wā, lāk'asēmē Hāwilkūlałē āxk'!āłax Yāqok!wālag'ī-
 lisē qa xwānał'īdēs qa's lālag'ī gāgak'!ax k'!ēdēlas L!āqwag'ila yī-

g'ila (II 6), || chief of the Nōxūnts!idEX^u, of Rivers Inlet. Now, | 20
 they learned that the name of the princess of L!āqwag'ila (II 6) was
 Ālāg'imil (III 10). | At once they made ready, and started | to go to
 Rivers Inlet; and when they arrived there, they were invited | in
 by Chief L!āqwag'ila (II 6). Now, Amāxūla! (III 1) saw || the 25
 sacred room of the cannibal-dancer at the right-hand side, | inside
 the door of the large house; and when they were seated, | Amāxūla!
 (III 1) and his children, and his younger brother Yāqok!wālag'ilis
 (III 6), | were given crabapples to eat; but, before they began to
 eat, | they took one spoonful of crabapples which || were the first to 30
 be given to the cannibal-dancer, who was seated in his sacred room. |
 As soon as those came back who had gone to give to eat to him first, |
 they said, "Now K!wāk'iyils has eaten. Let | the visitors who
 came to you, L!āqwag'ila (II 6), begin to eat!" Then Amāxūla!
 (III 1), | and his younger brother Yāqok!wālag'ilis (III 6), and his
 crew, || ate. After they had eaten, Amāxūla! (III 1) spoke, | and he 35
 asked for the princess of L!āqwag'ila (II 6), | Ālāk'ilayugwa (III 10),
 in marriage. L!āqwag'ila (II 6) told him at once to go ahead, | and
 do quickly what he said. Now he gave as a marriage gift ten |
 black-bear blankets, four marten blankets, || twenty-five dressed 40
 elk-skin blankets, four lynx blankets, | and eleven marmot blankets. |
 That is the number that was given in marriage by Yāqok!wālag'ilis

k'asEX g'igāma^eyasa Nōxūnts!idEXwasa Āwik'!ēnoxwē. Wā, lāk'as- 20
^emē q!ālāk'asqēxs Lēgadaē k'!ēdēlas L!āqwag'ilās Ālāg'imilē. Wā,
 hēx'ēdk'as^emēsē xwāna!ēida. Wā, lāk'as^emē ālēx^ewida qak'ats
 lāk'asē lāx Wanukwē. Wā, g'ilk'as^emēsē lāg'aaxs lāk'asaē lālē'lā-
 lasōkwatsa g'igāma^eyē L!āqwag'ila. Wā, lāk'as^emē Amāxūla! dōx-
^ewalelaxa mawilasōx hāmats!a āxēl lāk'asEX hēlk'!ōtstālīasa āwī- 25
 LELās t!EX'ilāsa ^ewālasē g'ōkwa. Wā, g'ilk'as^emēsē ^ewīla k'ūs'ālilē
 Amāxūla! Lōkwāsēs sāsēmē Lōkwāsēs ts!ā^eyē Yāqok!wālag'ilisē
 lāk'asaē L!EXwīlayowa tselxwē. Wā, k'!ēsk'as^emēsē hām^ex'īdqēxs
 lāk'asaē tsēyak'ilēlema ^enēmēXL k'āts!Enaq tselxwa. Wā, lāk'as^emē
 g'īlq!Esamatsowa hāmats!a k!wats!ālī lāk'asxa lēmēlats!ē. Wā, 30
 g'ilk'as^emēsē g'āxk'as aēdaaqak'asa g'āg'īlq!etsīla begwānēm^exs lāk'a-
 saē ^enēk'asa: "Lāk'as^emōx hām^ex'īdōx K!wāk'iyilsēx. Wēg'ax'ōx
 hā^emx'īdōs bāgūnsaqōs, L!āqwag'il." Wā, hēx'ēdk'as^emēsē Amā-
 xūla!ē Lōkwāsēs ts!ā^eyak'asē Yāqok!wālag'ilisē Lōkwāsēs lēlōtē
 hā^emx'īda. Wā, g'ilk'as^emēsē g'wālk'asEXs lāk'asaē yāq!Eg'a^elē 35
 Amāxūla!. Wā, lāk'as^eEM gāgak'!ax k'!ēdēlas L!āqwag'ila lāk'asEX
 Ālāk'ilayugwa. Wā, hēx'ēdk'as^emēsē L!āqwag'ila wāxaq qa wēg'is
 âEM hali'lālaxēs wāldēmē. Wā, lāk'as^emē qādzi!ēitsa lastowē L!En-
 L!Entsemē ^enaENx'ūnē^e Lōkwasa mōwē LēLEGEX^usemē^e ^enaENx'ūnē^e
 Lōkwasa sek'!agāla ēelag'imē ^enaENx'ūnē^e Lōkwasa mōwē ^ewālasx'ās- 40
 gēmē ^enaENx'ūnē^e Lōkwasa ^enēmāg'iyowē kwēkūx^udESgemē ^enaEN-
 x'ūnē^e. Wā, hēk'as^eEM ^ewāxaats qādzeLEmas Yāqok!wālag'ilisē

(III 6) | to Chief L!āqwag'ila (II 6) for his princess Ālāg'imil (III 10). |
 45 As soon as he finished, Chief L!āqwag'ila (II 6) also spoke, || and said,
 "O son-in-law, Yāqok!wālag'ilis (III 6), come | to your wife. Now
 your name shall be L!āqwag'ila (III 6). And | I shall also give you
 this copper, which has the name Moon; and these two | slaves, a man
 50 and a | woman; and this great winter dance, || the cannibal-dance,
 and the name of the dancer K!wāstaak^u, and | his red cedar-bark;
 and also the dance of the attendant of the cannibal, and his name |
 Wāwīyāk'ila; and also the dance of the grizzly bear of the door of
 the | house of Cannibal-at-North-End-of-World, with whistles, and
 his name | K'ilemālag'ilis; and also the begging-dance, and its
 55 name || Q!wēq!waselā; and the carved pole with cedar-bark on top
 of it | and with cedar-bark around the neck. | That is Cannibal-at-
 North-End-of-World sitting on top of it, | and under it is the raven.
 That is Raven-at-the-north-end-of-the-world, | and under it the
 60 grizzly bear. That is || Grizzly-bear-at-the-door-of-the-house-of-Can-
 nibal-at-North-End-of-World, and | under it the wolf. He is the
 scent-taker at the door of the | house of Cannibal-at-North-End-of-
 World. And | on the head of the man on top of the pole sits the
 eagle. | He is the watchman of Cannibal-at-North-End-of-World,

43 lāk'asxa g'igāma'yē L!āqwag'ila qak'asēs k'!ēdēlē Ālāg'imilē. Wā,
 g'ilk'asēmēsē gwālexs lāk'asaē ōgwaqa yāq!Eg'a'fēda g'igāma'yē L!ā-
 45 qwag'ila. Wā, lāk'asē 'nēk'a: "Gēlag'a negūmp, Yāqok!wālag'ilis
 lāk'asxg'as gēnēmg'ōs. Lāk'as'ēms lēgadelts L!āqwag'ila lāk'as-
 'ēmxaak' lāl'gada L!āqwak' lēgades Nōsa'yē lōkwasg'ada ma'lō-
 kūk' q!āq!ek'owa begwānēm'asg'a 'nēmōkūk; wā, lāk'asek'
 ts!edāxk'asg'a 'nēmōkūk'. Wā, hēk'as'ēmēsg'ada 'wālasek' lādax-
 50 g'ada hāmats!a. Hēk'as'ēm lēgēmsē K!wāstaakwē lōkwasē
 L!āl!Egekūla. Wā, hēk'as'ēmēsa k'īnqalalela. Hēk'as'ēm lēgēmsē
 Wāwīyāk'ila. Wā, hēk'as'ēmēsa 'nawalagwadē nenstāliās t!ex'ilās
 g'ōkwas Bax^ubakwālanux^usīwa'yē. Wā, hēk'as'ēm lēgēmsē K'ilemā-
 lag'ilisē. Wā, hēk'as'ēmēsa q!wēq!waselāfē. Hēk'as'ēm lēgēmsē
 55 Q!wēq!waselāfē. Wā, hēk'as'ēmēsa ts!ax^usa'yē k!waxtālaxa L!ā-
 gēkumālāxa L!āgēkwē. Wā, lāk'asē L!āgēk!ūxālaxa lēkwē
 L!āgēkwa. Hēk'as'ēm Bax^ubakwālanux^usīwa'ya k!waxtā'yē. Wā,
 hēk'as'ēmēsa māk'ilāq gwa'wīna. Wā, hēk'as'ēm Gwāx^ugwa'wāla-
 nux^usīwa'yē. Wā, lāk'asē nanē ba'nēlēlās. Wā, hēk'as'ēm xat!
 60 nenstāliās t!ex'ilās g'ōkwas Bax^ubakwālanux^usīwa'yē. Wā, hēk'as-
 'ēmēsē ālanēmē ba'nēlēlas. Wā, hēk'as'ēm mēmts!estāliās g'ō-
 kwas Bax^ubakwālanux^usīwa'yē. Wā, hēk'as'ēmēsa kwēkwē k!wax-
 tewēx x'ōmsasa begwānēmē lāxa ōxtā'yasa ts!ax^usa'yē. Wā,
 hēk'as'ēm dadōq!walel'g'its Bax^ubakwālanux^usīwa'yax seyak!wē-

who looks out for meat || for his food. That is the cannibal-pole. | 65
 You shall show it whenever you give a winter dance, O son-in-law
 (III 6)! | That is all that I have to say about this," said L!āqwag'ila
 (II 6) to him. | L!āqwag'ila (III 6) (for now his name is no longer |
 Yāqok!wālag'ilis) staid only one night, and, together with his brother
 Amāxūla! (III 1), || he went home with his wife Ālag'imil (III 10) to 70
 Gwēqelis; | and Amāxūla! (III 1) staid there with his prince only
 four days. | Then he went home to Padzō, together with his mother |
 K!āmaxalas (II 2), who before had had the name SēnL!ēgas. |

Haha hananē! I am not at all ashamed of the chiefs my ancestors,
 who married || among the chiefs all around our world. This was | 75
 not done by the ancestors of the lower chiefs, but my ancestors the
 chiefs did. | And who approaches what was done by the chiefs my |
 ancestors? |

Haha hananē! Now I shall talk about the eldest son || of the
 children of my ancestor my chief Hāxūyōsemē (IV 1), | the eldest 80
 one of the children of Amāxūla! (III 1) and of his wife | K!ēx'k!ē-
 lag'idzemga (III 11), the princess of Hāwilkūla! (II 5), head chief of
 the | great tribe Q!ōmoyā'yē, of the numaym G'ēxsem. Now, |
 Hāxūyōsemē (IV 1) married the princess of Wanuk^u (III 12), ||
 Lēlelayugwa (IV 2), chief of the numaym G'ig'ilgām of the 'wālas 85
 Kwāg'u!, | who lived at Q!abē, and they had a son (V 1). | Then

masē qak'ats ha'mā'ya. Wā, hēk'as'em hamsplēq ts!ax^usa'yē. Wā, 65
 lāk'as'ems nē'ēdāmasleq qak'atsō yāwix'ilaLō, negūmp. Wā,
 lāk'as'em 'wī'len wāldemk'asē lāxēq," 'nēk'asē L!āqwag'ilamot!aq.
 Wā, ōkwas'mēsē xa'masē L!āqwag'ila, qaxs lāk'as'maē gwāl lēga-
 des Yāqok!wālag'ilisē, lōkwasēs 'nemweyotē Amāxūla!axs g'āx-
 k'asaē nā'nak^u lōkwasēs genemē Ālag'imilē lāk'asex Gwēqelisē. 70
 Wā, ōkwas'mēsē mōp!enxwats!esē Amāxūla!ē lōkwasēs lāwel-
 gema'yaxs g'āxk'asaē nā'nakwa lāk'asex Padzawē lōkwasēs ābempē
 K!āmaxalasēxa lēgadōlas SēnL!ēgasē.

Haha hananē; k!ēask'asaē ōdzaxaatsen g'iqag'iwa'yaxs gāg'adi-
 'lālaē lāxōx g'ig'egāma'yaxsōx āwī'stāxsens 'nālax. Yōkwas'em 75
 wūyōlānemsen g'ig'abā'yēx qa's g'iqag'iwa'yen nōsk'asēx g'iqag'i-
 wa'yā, qa āngwak'asēs ēx'ālalaxa qa's lālēx gwēgwālag'ilidzasasen
 g'iqag'iwa'yā.

Haha hananē; wā, lāk'as'mēg'in g'ig'āgemdālak'aslex 'nē'nōlast!ē-
 gemalīlas sāsēm'nakūlāsen g'iqag'iwa'yē Hāxūyōsema'yē. Wā, lā- 80
 k'as'em 'nōlast!egēmēs sāsēmas Amāxūla!ē lē'wis genemē K!ēx-
 k!ēlag'idzemga, yīk'asex k!ēdēlas Hāwilkūla!ē xāmagēmēk'asē g'ī-
 gāmēsa 'wālatsemaxa Q!ōmoyā'yēxa 'nē'mēmotasa G'ēxsemē. Wā,
 lāk'as'mē geg'ādēx'idē Hāxūyōsema'yas k!ēdēlas Wanukwē, yīk'a-
 sex lēlelayugwa, g'ig'āma'yasa 'nē'mēmotasa G'ig'ilgāmāsa 'wālasē 85
 Kwāg'u!axs g'ōkūlaē lāk'asex Q!aba'yē. Wā, lāk'asē xūngwadē-

88 Chief Wanuk^u (III 12) gave him a name, | and he gave to his grand-
 son the name Lēhlēlēlēg'ē^e (V 1). | Now, he grew up; and that
 90 Lēhlēlēlēlēg'ē^e || married the princess of 'māxwa (IV 3) of the numaym |
 G'īg'ilgām of the Nāk!wax·da^ex^u, Hāmdzid (V 2). They were not
 married a long time, | when they had a son; and 'māxwa (IV 3) |
 gave him a name, and he named him 'māxūlag'īlis (VI 1). | Now,
 95 'māxūlag'īlis (VI 1) married the princess of K'!ādē (V 3), || Hāmisk'ī-
 nis (VI 2), the daughter of the chief of the numaym | G'ēxsem of the
 L!al!asiqwāla; and before long they | had a son (VII 1), and Chief
 K'!ādē (V 3) gave him a name, | and he named him Q!ōmk'īnis
 (VII 1). And | then Q!ōmk'īnis (VII 1) married the princess of
 500 'māxwa (VI 3), Melēd (VII 2). || He was the head chief of the numaym
 Temltemlēs | of the Mamalēleqāla. They had not been married
 long before | they had a son; and Chief 'māxwa (VI 3) named him, |
 he named his grandson Menlēdzas (VIII 1); | and Menlēdzas grew
 5 up. He || married the princess of the chief of the numaym Lēlewag'ī-
 la of the | Dzāwadeēnox^u, Yāk'âyugwa (VIII 2), the princess of
 K'!ādē (VII 3). And they had not been | married a long time
 before they had a son; | and K'!ādē (VII 3) gave a name to his
 grandson, | and named him Q!ōmx'ilag'īlis (IX 1); and when ||

87 x'itsa begwānemē. Wā, lāk'asē hēk'asa g'īgāma'yē Wanukwē Lēqēla
 qak'as lēgēms. Wā, lāk'asē lēx'ēdes Lēhlēlēlēlēg'a'yē lāk'asxēs
 ts!ōx^uLEma. Wā, lāk'asē q!wax'ida. Wā, lāk'asē Lēhlēlēlēlēg'ay'ē
 90 geg'adex'its k'!ēdēlas 'māxwasa Nāk!wax·da^ex^uasa 'ne'mēmōtasa
 G'īg'ilgām, yīk'aseX Hāmdzidē. Wā, k'!ēsk'asē gāla hayasek'ālaxs
 lāk'asaē xūngwadex'itsa begwānemē. Wā, hēk'as'ēmxaē 'māxwa
 Lēqēla qak'as lēgēms. Wā, lāk'as'ēmē lēx'ēts 'māxūlag'īlisē lāk'a-
 seq. Wā, lāk'asē geg'adex'idē 'māxūlag'īlisas k'!ēdēlas K'!ādē,
 95 yīk'aseX Hāmisk'īnisēxa xūnōkwas g'īgāma'yasa 'ne'mēmōtasa
 G'ēxsemasa L!al!asiqwāla. Wā, k'!ēsk'asē gālaxs lāk'asaē xūngwa-
 dex'itsa begwānemē. Wā, lāk'asa g'īgāma'yē K'!ādē Lēqēla
 qak'as lēgēms. Wā, lāk'asē lēx'ēts Q!ōmk'īnisē lāk'aseq. Wā,
 lāk'asē Q!ōmk'īnisē geg'adex'its k'!ēdēlas 'māxwa lak'aseX Melēdē.
 500 Wā, hek'as'ēm xamagemē g'īgāmēsa 'ne'mēmōtasa Temltemlēs-
 sasa Mamalēleqāla. Wā, k'!ēsk'asē gāla hayasek'ālaxs lāk'asaē
 xūngwadex'itsa begwānemē. Wā, hēk'as'ēmēsa g'īgāma'yē 'māxwa
 Lēqēla qak'as lēgēms. Wā, lāk'as'ēmē lēx'ēts Menlēdzasē lāk'as-
 xēs ts!ōx^uLEma. Wā, lak'asē q!wax'idē Menlēdzasē lāk'asaē
 5 gāgak'lax k'!ēdēlas g'īgāma'yasa 'ne'mēmōtasa Lēlewag'īlāsa Dzā-
 wadeēnoxwē, yīk'aseX Yāk'âyugwa, k'!ēdēlas K'!ādē. Wā, k'!ēs-
 k'asē gāla hayasek'ālaxs lāk'asaē xūngwadex'itsa begwānemē.
 Wā, lāk'asē K'!ādē hēk'as'ēm Lēqēlak'as qa lēgēmsēs ts!ōx^uLEma.
 Wā, lāk'as'ēmē lēx'ēts Q!ōmx'ilag'īlisē lāk'aseq. Wā, g'īlk'as-

Q!ōmx'ilag'ilis grew up, he married the princess of | K!wamaxalas 10
(VIII 3). Now, her name was 'nemōgwi'elak^u (IX 2). And they
had not been married a long time, | when they had a son (X 1); and |
then the chief of the numaym G'ēxsem of the Hăxwāmis—that is, |
K!wamaxalas (VIII 3)—said that he would give a name to his ||
grandson (X 1), and he called him K!wamaxelasōgwi'elak^u. | Now, 15
K!wamaxelasōgwi'elak^u (X 1) married the princess of | Q!ōmoqâ
(IX 3), Q!ēx'lālaga (X 2). And they had not been married long, |
before they had a son (XI 1); and then the | chief of the ancestors
of the numaym G'īgaanâ of the Gwawaēnox^u—that is || Q!ōmoqâ 20
(IX 3)—said that he would give a name to his grandson, | and he
named him Q!ōmōx^us'ala (XI 1). And then Q!ōmōx^us'ala | mar-
ried Lē'lēnox^u (XI 2), the princess of K'!ōgwik'ēladzē (X 3), the
head chief | of the numaym Sisenl!ē^s of the Ławēts!ēs, and they had |
a son (XII 1). Now, Chief K'!ōgwik'ēladzē (X 3) was known to be ||
savage. And he gave him a name, | and he named his grandson 25
K'!ōgwik'ēlagēmē^s (XII 1). | They were living in the village of the
ancestors of the Ławēts!ēs, Ālăgemala. Now, | K'!ōgwik'ēlagēmē^s
married the princess of Yāx'LEN (XI 3), | Ts!âlalīlanaga (XII 2).
He was the head chief of the numaym || of the Temitem!els of the 30
Nāk!wax'da^sx^u. They had not | been married long, when they had a

'mēsē q!wāx'ēdē Q!ōmx'ilag'ilisē lāk'asaē geg'adex'its k'!ēdēlas 10
K!wamaxalasē lāk'ase^s 'nemōgwi'elakwē. Wä, k'!ēs'asē gāla
hayasek'ālaxs lāk'asaē xūngwadex'itk'atsē begwānemē. Wä, lāk'
k'asē g'īgāma'yasa 'ne'mēmotasa G'ēxsemasa Hăxwāmisē, yīk'ase^s
K!wamaxalasē 'nēk' qas hēk'as'mē lēqēla qak'as lēgēmsēs ts!ōx^u-
LEma. Wä, lāk'as'mē lēx'ēts K!wamaxelasōgwi'elakwē lāk'aseq. 15
Wä, lāk'asē geg'adex'idē K!wamaxelasōgwi'elakwasa k'!ēdēlas Q!ō-
moqâ, yīk'ase^s Q!ēx'lālaga. Wä, k'ēs'emxaāwisē gāla hayasek'ā-
laxs lāk'asaē xūngwadex'itsa begwānemē. Wä, lāk'asa g'īgā-
ma'yasa gālā 'ne'mēmotsa G'īgaanâ'yasa Gwawaēnoxwē, yīk'ase^s
Q!ōmoqâ, 'nēk' qak'as hē'mē lēqēla qak'as lēgēmsēs ts!ōx^uLEma. 20
Wä, lāk'as'mē lēx'ēts Q!ōmōx^us'ala. Wä, lāk'asē Q!ōmōx^us'ala
geg'adex'its lē'lēnoxwē k'!ēdēlas K'!ōgwik'ēladzē xamāgema'yē
g'īgāmēsa 'ne'mēmotasa Sisenl!a'yasa Ławēts!ēsē. Wä, lāk'asē
xūngwadex'itsa begwānemē. Wä, lāk'asē hek'as'ma ts!ēlwalōla
lāwis g'īgāma'yē K'!ōgwik'ēladzē. Hēk'as'em lēqēla qa lēgēms. 25
Wä, lāk'as'mē lēx'ēts K'!ōgwik'ēlagema'yē lāk'asxēs ts!ōx^uLEma,
yīk'ase^s hēk'asaē g'ōkūlē gālāsa Ławēts!ēsē Ālăgemāla. Wä,
lāk'asē geg'adex'idē K'!ōgwik'ēlagema'yas k'!ēdēlas Yāx'LENē,
yīk'ase^s Ts!âlalīlanaga, yīk'asxa xamāgema'yē g'īgāmēsa 'ne'mē-
motasa Temitem!elsasa Nāk!wax'da^sxwē. Wä, k'!ēs'emxaāwisē 30
gāla hayasek'ālaxs lāk'asaē xūngwadex'itsa begwānemē. Wä,

32 son (XIII 1). | Then Yāx'LEN gave a name to his grandson, | and he
called him Hēlamas. Then | Hēlamas (XIII 1) grew up, and he
35 married the princess (XIII 2) of the chief of the || ancestors of the
Wik!ūnx'da^xu, Wigwīlba Wāk'as (XII 3), who had as his princess |
LEYālag ilayugwa (XIII 2). They had not been married long, before |
they had a son (XIV 1); and then Chief Wigwīlba | Wāk'as (XII 3)
said that he would give a name to his grandson, and he gave | the
name Q!aēd (XIV 1) to his grandson. ||

40 Haha hananē! All those whom I named invited the tribes; | and
all gave great feasts; and almost | all of them gave winter dances,
which were given to them in marriage by the fathers of their |
wives, my ancestors, the chiefs. | Haha hananē!

Now I shall stop wailing. ||

1 Now¹ I have finished about Hēlamas (XIII 1), who married
LEYālag ilayugwa (XIII 2), | the princess of Wigwīlba Wāk'as
(XII 3). Now I shall talk about his | prince Q!aēd (XIV 1). Hēla-
mas (XIII 1) brought in his canoe | one hundred dressed skin
5 blankets, four slaves, || also four large canoes, and a copper | named
Sea-Lion. All this was given as a marriage gift by Chief | Wigwīlba
Wāk'as (XII 3) to Hēlamas (XIII 1), and also the cannibal-dance, |

32 lāk'asē hēk'asēmē YāxLENē lēqēla qāk'as lēgēmsēs ts!ōx^uLEma.
Wā, lāk'asēmē lēx^ēēts Hēlamasē lāk'asxēs ts!ōx^uLEma. Wā, lāk'asē
q!wax^ēdē Hēlamasē, lāk'asaē geg'adex^ēits k'!ēdēlasa g'igāma^ēyasa
35 g'ālāsa Wik!ūnx'da^xwē lāk'asex Wigwīlba Wāk'as, yīk'asexs k'!ē-
dadaas LEYālag ilayugwa. Wā, k'!ēsk'asē gāla hayasek'ālaxs lāk'a-
saē xūngwadex^ēitsa begwānemē. Wā, lāk'asa g'igāma^ēyē Wigwīlba
Wāk'asē ēnēk' qas hēk'asē lēqēla qa lēgēmsēs ts!ōx^uLEma. Wā,
lāk'asēmē lēx^ēēts Q!aēdē lāk'asxēs ts!ōx^uLEma.

40 Haha hananē; ēnāxwak'asēmōx Lēlax^ēiden lēlēqelasōkwasēx.
Wā, lāk'asōx ēnāxwaemxat! k!wēlas^ēēda. Wā, hālselaemxaāwīsōx
k'!ēs ēnāxwaem yāwīx^ēida yīka'ts wāwatqālayās wīwōmpas gēgē-
nemasen g'ig'iqagiwa^ēyē. Haha hananē.

Wā, la^ēmē q!wēl^ēid q!wāsa.

1 Wā,¹ laemLEN g'wāl lāx Hēlamasē laē geg'ades LEYālag ilayugwa,
yīx k'!ēdēlas Wigwīlba Wāk'asē. Wā, hēt!alen g'wāgwēx^ēs'ālaslē
lāwūlgema^ēyasē Q!aēdē. Wā, g'āxēmē mālala^ēyē Hēlamasaxa lā-
k'!endē ēelāg'imsgem ēnaenx^ēūnē^ē lē^ēwa mōkwē q!āq!ek'owa; wā
5 hē^ēmēsa mōts!aqē āwā xwāxwāk!ūna; wā, hēem^ēlāwisa l!āqwa lē-
gades mawak'la. Wā, hēem^ēel wāwatqālayosa g'igāma^ēyē Wigwīl-
ba Wāk'asax Hēlamasē. Wā, hēem^ēlāwisa hāmats!a lō^ēlaēda

¹ The following part of the family history was not told as a wail, but in ordinary language.

the rich-woman dance, the attendant of the cannibal, and the frog war-dance, | and also the names of the four dancers. The || name of 10 the cannibal-dancer was XōqumELElag ilisk'as^{eo} Baḡ^ubakwālanuḡ^u-sīwē^ε, | and the name of the rich-woman-dancer was G'ilq!Eselag'ilis, | and the name of the attendant of the cannibal-dancer was Hēlik'ilak'as^{eo}, and | the name of the frog-war-dancer was Tōgūmālis. Now, Hēlamas (XIII 1) | had a son; and Wīgwīlba Wāk'as (XII 3) named || his grandson, and he gave him the name Q!aēd (XIV 1). 15 As soon | as Wīgwīlba Wāk'as (XII 3), chief of the ancestors of the | Wik'lūnx'εda^{εx} of the Bellabella, had spoken, Hēlamas (XIII 1) started in his canoe, | lēyalag'ilayugwa (XIII 2) being placed in the canoe by his father-in-law. Then he went to Qālogwis, for | that is the place where the Kwāg'uḡ lived. As soon as he arrived, || his prince 20 Q!aēd (XIV 1), and his uncle Mā^εnakūla, and his | two aunts Hāmālak'ilālemēga and X'ixemg'ilayugwa, disappeared. | Now, Hēlamas gave a winter dance to his tribe, the ancestors of the Kwāg'uḡ. | For four months Q!aēd (XIV 1) staid away. Then he was caught. | Then he was given to eat one of the slaves || as he entered the winter-dance 25 house; and Hēlamas (XIII 1) gave away | one hundred dressed elk-skin blankets, three slaves, | and four large canoes, to his tribe, the ancestors of the | Kwāg'uḡ; and he broke his copper Sea-Lion for

q!āmināgas lō^εlaēda k'inqālaLEla; wā, hē^εmēsa wūq!āsē ōlala; 8 wā, hē^εmēsa lēlēgemasa mōxwidāla lēlēda. Wā, hē^εmē^εl lē-gemsa hāmatslē XōqumELElag'ilisk'as^{eo} Baḡ^ubakwālanuḡ^usīwē^ε. 10 Wā, hē^εmē^εlawis lēgemsa q!āmināgasē G'ilq!Eselag'ilisē. Wā, hē^εmē^εlāwis lēgemsa k'inqālaLElē Hēlik'ilak'as^{εā}; wā, hē^εmē^εlāwis lēgemsa wūq!āsē ōlalē Tōgūmālisē. Wā, hē^εmē^εlāwisē Hēlamasaxs lamaa^εl xūngwatsē bābagūmē. Wā, lā^εlaē Wīgwīlba Wāk'asē lēqēla qa lēgemssē ts!ōx^uLEma. Wā, lā^εlaē lēx^εēts Q!aēdē. Wā, g'il^εm- 15 ēlāwisē g'wālē wāldemas Wīgwīlba Wāk'asēxa g'īgāma^εyasa g'ālāsa Wik'lūnx'εda^{εx}wasā Hēldzaqwē g'āxa^εlasē lēx^εēdē Hēlamasē k!wax-salasō^εsēs negūmpē lēyalag'ilayugwa. Wā, lā^εlaē lāx Qālogwisē qaxs hēmaa^εl g'ōkūlatsa Kwāg'uḡē. Wā, lā^εlaē lāg'aaxs lāē hēx^εi-daem x'is^εdē lāwelgema^εyasē Q!aēdē lō q!ūlē^εyē Mā^εnakūla lē^εwēs 20 mā^εlōkwē ēānēsē Hāmālak'ilālemēga lō^εlaē X'ixemg'ilayugwa Wā laem^εlaē yāwix'elē Hēlamasē qaēs g'ōkūlota g'ālāsa Kwāg'uḡa. Wā, lā^εlaē mōsgemg'ilaxa ēmekūla g'iyak'ilē Q!aēdāxs laē k'im^εya-se^εwa. Wā, laem^εlaē hāmg'ilayuwēda ēnemōkwē q!āk'o lāqēxs g'āxaē laēL lāx yāwix'ilatslē g'ōkwa. Wā, laem^εlaē yāx^εwidē Hēlamasasa 25 lāk'!endē ēelag'emsgemē ēnaen^εx'ūnē lō^εlaēda yūdukwē q!āq!ēk'ō; wā, hē^εmē^εlāwisa mōts!aqē āwā xwāxwāk'lūna lāxēs g'ōkūlōta g'ālāsa Kwāg'uḡē. Wā, lā^εlaē q!eltaxa l!āqwa yī^εlax Mawak'la qa g'īgā-

30 the | chief of the numaym Maāmtag'ila, Ōdzē'stalis. Now, || he was made ashamed by the report of what Hēlamas (XIII 1) had done in the winter dance; and | Ōdzē'stalis bewitched Hēlamas, who died. |

Then Q!aēd (XIV 1), the prince of Hēlamas (XIII 1), said that he was | going to put the cannibal-dance of the chief, his father, into his burial-box. | Therefore they stopped using the cannibal-dance, ||
35 and the rich-woman dance, and the attendant of the cannibal. He kept the frog war-dance. | After this they did not dance the cannibal-dance. |

Then Q!aēd (XIV 1) said that he wanted to marry the princess of | L!āqwag'ila (XIII 3), chief of the numaym G'īg'ilgām of the Gwa'sela, | Hāmēlas (XIV 2), the princess of L!āqwag'ila (XIII 3).
40 Then Q!aēd (XIV 1) asked the ancestors of the || Kwāg'uł to go and woo Hāmēlas (XIV 2). They got ready at once, | and they went in four large wooing-canoes. | After one day they arrived at Gwēqelis, the | village in which the Gwa'sela lived. Immediately Q!aēd (XIV 1) was married to | Hāmēlas (XIV 2), the princess of L!āqwa-
45 g'ila (XIII 3). After they were || married, L!āqwag'ila (XIII 3) gave as a marriage gift one hundred mountain-goat skin | blankets, fifty dressed elk-skin blankets, | twenty-four black-bear blankets, six lynx | blankets, and his name L!āqwag'ila. | He gave it to Q!aēd
50 (XIV 1), and now Q!aēd had the name L!āqwag'ila (XIV 1). || Therefore I shall not call him after this Q!aēd, I shall only | name him

ma'yasa 'ne'mēmōtasa Maāmtag'ilē Ōdzē'stalisē. Wā, laem'laē
30 ōdzegemyowē gwēx'idaasas Hēlamasaxs yāwix'ilaē. Wā, laem'laē dādaalats Ōdzē'stalisē qas ēx'ētsewē. Wā, laem'laē hēla.

Wā, lā'laē 'nēk'ē Q!aēdē, yix lāwelgemēx'dās Hēlamasde qa la'mēs lāts!āwēs hāmats!aēnēx'dē lāxēs g'igāmēx'dē ōmpa. Wā, hēem'lawis lāg'ilasōx x'eyōyolisaatsa hāmats!a lō'laē q!āmināgasē
35 lō'laē k'inqālalela. Wā, lā'laē āxēlaxa wūq!āsē ōlala. Wā, laem'laē k'leās la hāmats!a laxēq.

Wā, lā'laē 'nēk'ē Q!aēdē qa's geg'adag'ēxēs q!āla k'!ēdēlts L!āqwag'ila g'igāma'yasa 'ne'mēmōtasa G'īg'ilgāmasa Gwa'sela. Hāmēlaslā'laē k'!ēdēlas L!āqwag'ila. Wā, lā'laē Q!aēdē hēlaxa g'ālāsa
40 Kwāg'ułē qa lēs qadzēla lāx Hāmēlasē. Wā, hēx'idaem'lāwisē xwāna'ida. Wā, lā'laē mōts!aqē qādzēlats!ās āwā xwāxwāk!ūna. Wā, hēlālaem'lāwisēxs laē lāg'aa lax Gwēqelisē qaxs hēx'sā'maē g'ōkūlē g'ālāsa Gwa'sela. Wā, hēx'idaem'lāwisē qadzē'ida lāx Hāmēlasē yixa k'!ēdēlas L!āqwag'ila. Wā, g'il'em'lāwisē gwāla
45 qādzēlāxs lāael wāwāqālē L!āqwag'ilāsa lāk'!endē 'melx!ōsgemē 'naenx'ūna'ya lō'laē sek'lax'sōkwē ēelag'imsgeem 'naenx'ūna'ya lō'laē hāmōgāla l!ēl!asgem 'naenx'ūna'ya lō'laē q!el!a 'wālasx'ās-gem 'naenx'ūna'ya. Wā, hēem'lawisēs lēgemē L!āqwag'ila. Wā, laem'laē lās lax Q!aēdē. Wā, laem lēgadē Q!aēdās L!āqwag'ila.
50 Wā, lāg'ilēns laem gwāl lēqelas Q!aēdē lāq; lēx'aem'ewisēns lāt

L!āqwag'ila (XIV 1). Then the former L!āqwag'ila (XIII 3) gave | 51
 his seat to his son-in-law, for he had no son | to take his place: his
 only daughter was his princess Hāmēlas (XIV 2). | Then L!āqwag'ila
 (XIV 1) remembered what had been done by the chief of the ||
 Maāmtag'ila, Ōdzēstalis, when he killed his father Hēlamas (XIII 1). | 55
 Therefore he told his crew, the ancestors of the Kwāg'uł, that he |
 would give away the marriage gift of his father-in-law,—the one hun-
 dred mountain-goat | blankets, fifty dressed elk-skin | and twenty-
 four black-bear blankets, and the six lynx || blankets. As soon as 60
 he had given them away, | he said, "O Kwāg'uł! now I have given
 away this marriage gift, (given by) the | chief my father-in-law for
 you, to my own tribe, the Gwa'sela, | among whom my own fore-
 fathers began with the first chief in the beginning, | Yāqañenlis
 (II 1), who gave to this country the name || Gwēqelis; and now I go 65
 home, O Kwāg'uł! for am I not | ashamed of what has been done to
 the chief, my father, Hēlamas (XIII 1), | by the chief who is named
 Ōdzēstalis? Now, go home! and | I shall stay here with my wife,
 Hāmēlas (XIV 2)." Thus said | L!āqwag'ila (XIV 1) to his tribe
 the Kwāg'uł; and the Kwāg'uł started at once || and went home, and 70
 left L!āqwag'ila behind. |

Lēqelayōlqē L!āqwag'ila. Wā, lā'laē L!āqwag'ilamot!a lāxaasēs 51
 k!wa'yē lāxēs negūmpē qaxs k!eāsaē begwānēm xūnōx^us qa
 lax^ustōdēq, qaxs lēx'a^emae xūnōx^ewitsēs k!lēdēlē Hāmēlasē. Wā,
 lā'laē L!āqwag'ila g'ig'aēx^eēdex gwēx'idaasas g'igāma'yasa Maāmta-
 g'ila, yīx Ōdzēstalisē yīxs laē lēlāmasex ōmpdāsē Hēlamasē. Wā, 55
 hēem^elāwis lāg'ilas ^enēk'a laxēs k!wēmēxa g'alāsa Kwāg'uła laē
 yāx^ewitsa wāwałqālayuwāsēs negūmpa lāk!endē ^emelxlōsgēmē
^enaenx^eūna^eya lē'wa sek!ax'sōkwē ēelag'imsgēm ^enaenx^eūna^eya
 lē'wa hāmōgāla L!ēl!asgēm¹ ^enaenx^eūna^eya lē'wa q!EL!a ^ewālas-
 x'āsgēm ^enaenx^eūna^eya. Wā, g'il^eem^elāwisē gwāl yāqwaxs lāalas 60
^enēk'a: "ya, Kwāg'uł, wā, la^emen yāx^ewitsōx wāwałqālayoxsg'in
 g'igāmēk' negūmp lāl grayōqā lāxg'inlāk' g'ōkūlōta lāxg'a Gwa'se-
 lak' yīxg'a qelxōlnōx^ug'asen wīwōmpwūłaxen g'ilg'alisa g'iqag'i-
 wa'yē Yāqañenliswūla, yīxa lēqēlōla qa lēgēmsa āwīnagwisēx
 lāxōx Gwēqelisēx. Wā, g'āx^emen nā^enakwa, Kwāg'uł, ēs^emaēlen 65
 hāmax'ts!ax'saa qa gwēx^eidaasaxen g'igāmēx'dā ōmpē Hēlamasdā,
 yīsa lēgwadā g'igāma'yē Ōdzēstalisa. Wā, hāg'a nā^enakūx. La^emēs-
 len yōx^usāeml lōx lōgūn genemk' yīxg'a Hāmēlasēk'," ^enēx^elaē
 L!āqwag'ilāxa Kwāg'ułē. Wā, lā'laē hēx^eida^ema Kwāg'ułē ālēx^ewida
 qa's g'āxē nā^enakwa. Wā, laem lōwalax L!āqwag'ila. 70

¹ At all other places L!ENL!ENTSEM.

71 Then L!āqwag'ila (XIV 1) had a son (XV 1); and then the |
 father-in-law of L!āqwag'ila A^εmax'āg'ila (XIII 3) — for that was the
 other name of the | former L!āqwag'ila — said that he would give a
 name to his grandson, | and he named his grandson Q!ēq!EX'Lāla
 75 (XV 1); and then || A^εmāx'āg'ila (XIII 3) gave as a marriage gift
 forty mountain-goat blankets, | twenty-five mink blankets, thirty |
 marmot blankets, four grizzly-bear blankets, | four lynx blankets,
 80 and four | marten blankets, and one hundred deer-skin || blankets.
 And immediately L!āqwag'ila (XIV 1) gave them away to the |
 ancestors of the Gwa^εsela, on account of the highness of the name of
 his prince Q!ēq!EX'Lāla (XV 1). |

And as soon as Q!ēq!EX'Lāla (XV 1) grew up, he married | the
 princess of L!āqwalal (XIV 3), chief of the numaym Lālawilēla of the |
 L!alasiqwāla, for L!āqwalal's princess was named K!ēdēlemē^ε
 85 (XV 2). And it was not || long before Q!ēq!EX'Lāla (XV 1) had a
 son; | and L!āqwalal (XIV 3) said that he would give a name to his
 grandson, | and he gave him the name Yāqewid (XVI 1); | and he
 gave as his marriage gift fifty mink blankets, | one hundred yellow
 90 cedar-bark blankets, twenty sewed sea-otter || blankets, fifty seals,
 and the whale | house-dish, the killer-whale house-dish, and the wolf
 house-dish, and | also the grizzly-bear house-dish, and also the feast

71 Wā, lā^εlaē xūngwadEX'īdē L!āqwag'ilāsē bābagūmē. Wā, lā^εlaē
 negūmpas L!āqwag'ila, yīx A^εmax'āg'ila, (hēm ^εneM lēgēms
 L!āqwag'ilamōt!a), ^εnēx' qa^εs hē^εmē lēqēla qa lēgēmsēs ts!ōx^uLEma.
 Wā, lā^εlaē lēx^εēts Q!ēq!EX'Lāla lāxēs ts!ōx^uLEma. Wā, laem^εlaē
 75 A^εmax'āg'ila wāwalqālasa mōx^usokwē ^εmē^εmelxlōsgem ^εnaenx^εū-
 na^εya lē^εwa sēk'!agāla mātsasgem ^εnaenx^εūna^εya lē^εwa yūdux^usōkwē
 kwēkūx^udesgem ^εnaenx^εūna^εya, lē^εwa mōwē g'īg'ilasgem ^εnaenx^εū-
 na^εya lē^εwa mōwē ^εwālasx'āsgem ^εnaenx^εūna^εya lē^εwa mōwē lēlē-
 gEXSEMē ^εnaenx^εūna^εya; wā, hēm^εlāwisa lāk'!endē tētek'!ōtsemē
 80 ^εnaenx^εūna^εya. Wā, hēx'ida^εmēsē L!āqwag'ila yāx^εwits lāxa g'ā-
 āsa Gwa^εsela qa ōma^εyōs lēgēmasēs lāwelgāma^εyē Q!ēq!EX'Lāla.

Wā, g'il^εEM^εlāwisē q!ūlyax^εwidē Q!ēq!EX'Lālāxs laē geg'adEX'its
 k!ēdēlas L!āqwalalē, yīx g'īgāma^εyasa ^εne^εmēmotasa Lālawilēlāsa
 L!alasiqwāla yī^εlaxs k!ēdadaē L!āqwalalas K!ēdēlema^εyē. Wā, k!ēs-
 85 ^εlat!a gālaxs laa^εl xūngwadEX'īdē Q!ēq!EX'Lālāsa bābagūmē.
 Wā, lā^εlaē L!āqwalalē ^εnēk' qa^εs hē^εmē lēqēla qa lēgēmsēs ts!ōx^u-
 Lema. Wā, laem^εlaē lēx^εēdes Yāqewidē lāxēs ts!ōx^uLEma. Wā,
 lā^εlaē wāwalqālasa sēk'!ax^εsokwē mātsasgem ^εnaenx^εūna^εya lē^εwa
 lāk'!endē k!ōbawasa lē^εwa mātsokwē q!aq!enōl q!ēq!asasgem
 90 ^εnaenx^εūna^εya lē^εwa sēk'!asgemg'ustā mēgwata lē^εwa gwe^εyīmē
 lōqūlila lē^εwa max^εēnoxwē lōqūlila lē^εwa ālanemē lōqūlila; wā,
 hē^εmēsa nānē lōqūlila. Wā, hē^εmisa k!wēladzEXLāyowē lēgēmē

name | Kwax'sē'stāla; and the name of Q!ēq!EX'Lāla (XV 1) was 93
 changed, and he | now had the name X'īlx'ēd (XV 1), when the
 ancestors of the L!aL!asiqwāla lived at Newette, || for now I shall 95
 stop calling him Q!ēq!EX'Lāla (XV 1). Immediately | X'īlx'ēd
 (XV 1) got ready to go home with his wife K'!ēdēlēmē (XV 2) | and
 their child Yāqewīd (XVI 1). Now he was going to his own country, |
 Gwēqelis. As soon as they arrived there, he gave away | the fifty
 mink blankets, one hundred || yellow cedar-bark blankets, twenty 100
 sewed sea-otter | blankets, and the food obtained in the marriage
 feast, fifty seals. | They put the seals in the four house-dishes; and
 as soon | as these were put before the ancestors of the Gwa'sela, he
 gave all the | skin blankets to his guests. That is what is called ||
 "giving away during a feast." Now, X'īlx'ēd (XV 1) was really a 5
 chief | among the Gwa'sela on account of what he had done. When
 Yāqewīd (XVI 1) grew up, | his father X'īlx'ēd (XV 1) wanted him
 to marry the | princess (XVI 2) of L!āqwadzē (XV 3), chief of the
 numaym G'ēxsem of the | Gwa'sela. He married her at once; and
 after || the marriage, L!āqwadzē (XV 3) gave to his son-in-law 10
 Yāqewīd (XVI 1) | as a marriage gift two slaves, four large canoes, |
 forty dressed elk-skin blankets, one hundred | deer-skin blankets,
 forty lynx blankets, | seven marten blankets, and twenty || mink 15

Kwax'sē'stāla. Wä, lāxaē L!āyoxlā'yē Q!ēq!EX'Lāla. Wä, laem 93
 lēgades X'īlx'ēdē lālaxs g'ōkūlaē g'ālāsa L!aL!asiqwāla lāx Ne'wēdē
 qaxg'īn la'mēk' gwāl lēqelas Q!ēq!EX'Lāla lāq. Wä, hēx'idaem'la- 95
 wisē X'īlx'ēdē xwāna'īd qa's lā nā'nakwa lē'wis genemē K'!ēdēlēmē
 ma'yē lē'wis xūnōkwē Yāqewīdē; wä, la'mē lāl lāxēs āwīnagwisē
 Gwēqelisē. Wä, g'īl'em'lāwisē lāg'aaxs laa'l hēx'ida'em yāqwāgē-
 līlasa sek'lax'sokwē mātsasgem 'naenx'ūna'ya lē'wa lāk'!endē dō-
 dex'sem k'!ēk'lōbawasa lē'wa maitsokwē q!āq!enōl q!ēq!asasgem 100
 'naenx'ūna'ya lē'wa ha'māyaaxsa'yē sek'!āsgemg'ustāwē mēgwata.
 Wä, hēem la āxts!āxa mewēxla lōelqūlīxa mēgwatē. Wä, g'īl-
 'mēsē k'āgemlī'lemxa g'ālāsa Gwa'selāxs laē yax'wīdayowēda 'nāxwa
 'naenx'ūna heyap!ōmasgem lāxa k!wēlē. Wä, hēem lēgades
 yāxsemē'ya yāqwāg'īlīlaxa k!wēlē. Wä, laem ālak'!āla'l g'īgāma'yē 5
 X'īlx'ēdāsa Gwa'sela qaēs gwēx'idaasē. Wä, lā'laē q!wāx'idē
 Yāqewīdē. Wä, lā'laē ōmpasē X'īlx'ēdē 'nēk' qa wāg'is gegradēs
 k'!ēdēlas L!āqwadzēxa g'īgāma'yasa 'ne'mēmotasa G'ēxsemasa Gwa-
 'sela. Wä, hēx'idaem'lāwisē qādzel'ideq. Wä, g'īl'em'lāwisē gwāla
 qādzelexs laa'l wāwatqālē'laē L!āqwadzāxēs negūmpē Yāqewī- 10
 dāsa ma'lōkwē q!āq!ek'ā. Wä, hēem'lāwisa mōts!aqē āwā xwāxwā-
 k'lūna lē'wa mōx'sōkwē ēelag'īmsgem 'naenx'ūna'ya lē'wa lāk'!endē
 tētek'!ōtsem 'naenx'ūna'ya lē'wa mōx'sōkwē 'wālasx'āsgem 'naen-
 x'ūna'ya lē'wa ālēbowē lēlegex'sem 'naenx'ūna'ya lē'wa maitsō-

16 blankets, and also a name which was to be the name of | Yäqewid (XVI 1). He gave him the name L!āqwasgem (XVI 1), | and also, as a name for his granddaughter, | Kūnxūlasōgwi^lak^u (XVII 1). As soon as this had been done, L!āqwasgem (XV 3) | made ready to give away his marriage presents to the ancestors of the Gwa^sela, ||
 20 on account of the highness of his princess Kūnxūlasōgwi^lak^u (XVII 1). Now, I finish | calling him Yäqewid (XVI 1), for his name was now L!āqwasgem (XVI 1). Now, | L!āqwasgem was unfortunate, because his child was a girl. It was | not long before he had another child, a boy (XVII 2). Then | he was really glad
 25 on account of the boy. When it was first known || by his grandfather, L!āqwadzē (XV 3), that the child was a boy, he made a great effort | when he gave the next marriage gift; namely, four slaves, four | large canoes, fifty dressed elk-skin blankets, | fifty lynx
 30 blankets, twenty-five | mink blankets, thirty marmot || blankets, ten marten blankets, | one hundred deer-skin blankets, one hundred mountain-goat | blankets, and also the name Sēwid (XVII 2) as the | name of his grandson, and also his house. And when he had | done so, L!āqwasgem (XVI 1) said that he would invite the ancestors
 35 of the || Nāk!wax^{da}x^u and of the Āwīk^l!ēnox^u. Then he sent his | tribe to invite them. One of the | canoes of the Gwa^sela went

15 kwē mātsasgem ^{naenx}ūna^{ya}. Wä, hē^{misa} lēgemē qa lēgēms Yäqewidē. Wä, laem^{laē} lēgemg^{elxla}yē L!āqwasgem qa lēgēms. Wä, hē^{misa} lēgemē qa lēgēmsēs ts!^{ōx}LEmagasē Kūnxūlasōgwi^lakwē. Wä, g^{il}em^{lāwisē} gwālexs laē hēx^{ida}mē L!āqwasgemē xwāna^{ida} qa^s yāx^{widēsēs} geg^{adānemē} lāxa g^{ālāsa} Gwa^sela
 20 qa ^ōmayosēs k^lēdēlē Kūnxūlasōgwi^lakwē. Wä, laem^{len} gwā^l lēqelas Yäqewidē lāq qaxs le^{maē} lēgades L!āqwasgemē. Wä, la^{mē} ōdzaxagemdē L!āqwasgemaxs ts!^{edāqaēs} xūnōkwē. Wä, lā^{laē} k^lēs gā^{laxs} laael ēt!^{lēd} xūngwadex^{itsa} bābagūmē. Wä, la^{wēs}la^{laē} ālak^l!ala mōlōlema bābagūmaxs g^{ālāē} mā^{lt}lēg^{aa}lēlexs begwā-
 25 nemaasēs gāgempē L!āqwadzē, wä, hēem^{lāwis} lāg^{ilas} wā^{temx}ī^ldexs laael ēt!^{lēd} wāwa^{lqālasa} mōkwē q!^{lāq}!ek^{owa} lē^{wa} mōts!^{laqē} āwā xwāxwāk!^{ūna} lē^{wa} sek!^{lax}sokwē ēelag^{ims}gem ^{naenx}ūna^{ya} lē^{wa} sek!^{lax}sokwē ^{wālasx}āsgem ^{naenx}ūna^{ya} lē^{wa} sēk!^{lagāla} mātsasgem ^{naenx}ūna^{ya} lē^{wa} yūdux^{sōkwē} kwēkūx^{des}gem
 30 ^{naenx}ūna^{ya} lē^{wa} lāstowē lēlegex^{semē} ^{naenx}ūna^{ya} lē^{wa} lāk!^lendē tētek!^{lōtsemē} ^{naenx}ūna^{ya} lē^{wa} lāk!^lendē ^{mē}melx^{lōsgemē} ^{naenx}ūna^{ya}. Wä, hēem^{lāwisa} lēgemē Sēwidē qa lēgēmsēs ts!^{ōx}LEma. Wä, hēem^{lāwisēs} g^{ōkwē}. Wä, g^{il}em^{lāwisē} gwālexs laael ^{nēk}ē L!āqwasgemē qa^s wēg^ē lē^lelaxa g^{ālāsa}
 35 Nāk!wax^{da}xwē lē^{wa} Āwīk^l!ēnoxwē. Wä, laem^{laē} ^{yāla}qasēs g^{ōkūlōtē} qa lā^s lē^ltsayā. Wä, g^{ax}em^{laē} ^{nemts}!aqelāxa xwā-

southward to the village Tēgūxstē of the Nāk!wax·da^εx^u; | another canoe went northward to the village | of the Āwīk!ēnox^u at K!ētēt. After four days || they came back, and the Āwīk!ēnox^u | and Nā- 40 k!wax·da^εx^u came paddling with them. Then the LEWELAXA song | was sung by the Āwīk!ēnox^u; and the ancestors of the Gwa^εSELA did not understand | the kind of song sung by the Āwīk!ēnox^u, the song of the LEWELAXA, | when they arrived in front of the village. The Āwīk!ēnox^u landed, || and also the Nāk!wax·da^εx^u landed. 45 They | did not sing when they came. Immediately they were invited in to eat | in the house of L!āqwasgem (XVI 1); and as soon as they were all inside, | the Āwīk!ēnox^u began to sing the LEWELAXA song; | and the chief of the Āwīk!ēnox^u, L!āqwag·ila (XV 4), danced. || After he had danced, he took off his red-cedar neck-ring 50 and | his head-mask set with ermine-skins, and he called L!āqwasgem (XVI 1), | and said to him, "Come to me, child L!āqwasgem (XVI 1)! Let these | new dancing-things go to you, which I obtained in marriage from the | chief of the Ōyalaidex^u, Hāmdzid (XIV 4). He has for his princess L!āqwāl (XV 5). || Now, your name shall be 55 Hāmdzid (XVI 1), for we are descended from the same | ancestors." Thus said L!āqwag·ila (XV 4) to his grandfather. | Immediately L!āqwasgem (XVI 1) arose and went to the place where L!āqwag·ila (XV 4) was standing; | and L!āqwasgem (XVI 1) stood by the side

k!ūna Gwa^εSELA ēnā^εnala^εqa lāxa Nāk!wax·da^εxwaxs g·ōkūlaē Tēgūxs- 37 ta^εyē. Wā, lā^εlaē gwāgwaaqaxa ēnemts!aqē xwāk!ūna lāx g·ōkūlasasa g·ālāsa Āwīk!ēnoxwē lāx K!ētēte. Wā, āem^εlāwisē mōp!en-xwa^εsē ēnālāsēxs g·āxaē aēdaaqa. Wā, laem^εlaē seyōgwēxa Āwī- 40 k!ēnoxwē LE^εwa Nāk!wax·da^εxwē. Wā, laem^εlaē LEWELAXAK!lāla denxelayāsa Āwīk!ēnoxwē. Wā, laem^εlaē k!ēs ayōsela^εlaē g·ālāsa Gwa^εSELAX g·wēk!lālasas denxalayāsa Āwīk!ēnoxwa LEWELAXAK!lālaē g·āxaē aLEX^εala lāx L!āsakwas. Wā, g·āx^εlaē g·āx^εalisēda Āwīk!ēnoxwē. Wā, g·āx^εlaē ōgwaqa g·āx^εalisēda Nāk!wax·da^εxwē. Laem^εlaē 45 k!ēās g·wēk!lālots. Wā, hēx^εidaem^εlāwisē Lē^εlālasō^ε qa^εs lā L!E-xwa lax g·ōkwas L!āqwasgem^εyē. Wā, g·īl^εem^εlāwisē ēwī^εlaēLEXS laael hēx^εidaem ēt!ēda denxīdēda Āwīk!ēnoxwasa LEWELAXA. Wā, laem^εlāwisē yīxwē g·īgāma^εyasa Āwīk!ēnoxwē L!āqwag·ila. Wā, 50 g·īl^εem^εlāwisē g·wāl yīxwaxs laē āxōdxēs L!āgek!ūxawa^εyē LE^εwēs g·īgīlemakwē yīxwēwa^εya. Wā, lā^εlaē Lē^εlālax L!āqwasgemē. Wā, laem^εlaē ēnēk·a: "Wā, gēlag·a xūnōk^u L!āqwasgem qa lālag·isek. āx^εāLElag·ada alō^εmasek· yāx^uLEN lāl, yīxg·īn geg·adānemk· lāxa 55 g·īgāma^εyasa Ōyalaidexwē lāx Hāmdzidē, yīxs k!ēdadaas L!āqwālē. Wā, la^εmēts lēgadełts Hāmdzidē qaxs ēnem^εniaāSENS g·āyowasens wīwōmpwūlaENS," ēnēx^εlaē L!āqwag·ilāxēs gāgempē. Wā, hēx^εidaem^εlāwisē L!āqwasgemē Lāx^εūlīl qa^εs lā lāx Lā^εwī^εlasas L!āqwag·ila. Wā, g·īl^εem^εlāwisē Lā^εwenōdzeliē L!āqwasgemax L!āqwag·ilāxs laē

of L!āqwag'ila (XV 4); and | L!āqwag'ila took off his grizzly-bear
 60 blanket and put it on || L!āqwasgem; and he took off his dancing-
 apron and put it on | L!āqwasgem; and he put around his neck the
 red cedar-bark ring mixed with white | for the LEWELAXA dance,
 which was to be the red cedar-bark ring of L!āqwasgem (XVI 1),
 and he put on his head the head-mask. | And as soon as he had done
 it all, L!āqwag'ila (XV 4) | told how he had obtained them. He said,
 65 "I married || L!āqwāl (XV 5), the princess of Hāmdzid (XIV 4),
 chief of the Ōyalaidex of the | Bellabella; and this is what I obtained
 by marrying her—the LEWELAXA and the name | Hāmdzid. Now,
 Hāmdzid shall be your name when you give the LEWELAXA. | And the
 name L!āqwasgem shall be your name during the secular season."
 Thus said L!āqwag'ila (XV 4) | to L!āqwasgem (XVI 1). Then the
 70 Āwīk'!ēnox^u sang || four LEWELAXA songs, and L!āqwasgem (XVI 1)
 danced. | And L!āqwag'ila (XV 4) just stood by his side. | L!ā-
 qwasgem (XVI 1) was shaking the rattle with his one hand as he
 danced, going around the fire in the middle of the | dancing-house of
 L!āqwasgem (XVI 1). This was the time when the Gwa^sela saw |
 the LEWELAXA for the first time. And the LEWELAXA came from
 75 there. || And the reason why L!āqwag'ila (XV 4) gave it to L!ā-
 qwasgem (XVI 1) is because he knew that they had the | same
 descent. As soon as L!āqwasgem (XVI 1) had finished dancing, | he
 spoke, and said, "O L!āqwag'ila (XV 4)! | thank you for what you

āxōdē L!āqwag'ilaxēs g'ilasgemē 'nēx'unā^{ya} qa's 'nēx'ündēs lāx
 60 L!āqwasgemē. Wā, lā^{laē} āxōdxēs tsāpē qa's tsāp!ēdēs lāx
 L!āqwasgemē. Wā, lā qenxōtsa 'melmaqela qenxawē LEWELAXA-
 xawē L!āgēk^u lāx L!āqwasgemē. Wā, lā^{laē} yīxwīyōtsa yīxwī-
 wa'yē lāq. Wā, g'il^{em}lāwisē 'wīlg'aaLElaxs laē L!āqwag'ila
 ts!ēk'!ā!ītsēs g'ayōlasaq. Wā, lā^{laē} 'nēk'a: "LEN geg'ades L!ā-
 65 qwālē, yīx k'!ēdēlas Hāmdzidē g'igāma^{yasa} Ōyalaidexwasa Hēldza-
 'qwē. Wā, yō^{mēsen} geg'adānēim laqēxwa LEWELAXA LE^{wa} lēgemē
 Hāmdzidē. Wā, la^{mēts} lēgadełts Hāmdzidē lāxwa LEWELAXAX.
 Wā, hēx'sā^{mēts} lēgemē L!āqwasgemē lāxa bāxūsē," 'nēx'laē L!ā-
 qwag'ilāx L!āqwasgemē. Wā, la^{em}laē denx'ēdēda Āwīk'!ēnoxwasa
 70 mōsgemē LēLEWELAXAK'!āla q!ēmq!ēmdema. Wā, la^{em}lāwisē yīxwē
 L!āqwasgemē. Wā, ā^{mēs} la lāxwēmēlē L!āqwag'ila. Wā, la^{mē}
 k!ūxetk!ōłts!anē L!āqwasgemaxs laē yīx^{sē}stalilēlaxa laqawalīlasa
 LEWELAXAATS!ē g'ōx^s L!āqwasgemē. Wā, hēem g'ālabē dōx^{wa}LElatsa
 Gwa^sELāxa LEWELAXA. Wā, hē^{mis} la gwēl'īdaatsa LEWELAXAX laxēq.
 75 Wā, hē^{mis} lag'ilas L!āqwag'ila lās lāx L!āqwasgemaxs q!āLElā^{maaxs}
 'nēmōx^umaēs g'ayowasa LE^{wē}. Wā, g'il^{em}lāwisē gwāl yīxwē
 L!āqwasgemaxs laē yāq!ēg'a^{fa}. Wā, lā^{laē} 'nēk'a: "ya, L!āqwa-
 g'ila, gēlak'aslax'ig'as g'āxyōg'ōs g'āxen; hē^{den} 'nē^{nak}ilē yīxs

have brought me. This is the reason why I spoke. | I shall not use this great dance. It shall go to my || prince Sēwid (XVII 2). He 80 shall have the name Hāmdzid." | Thus spoke L!āqwasgem (XVI 1) to his tribe, the Gwa^sela, and to the Nāk!wax^{da}x^u, | and also to the Āwīk^lēnox^u, and they all agreed to | what he said. As soon as he had spoken, he gave away the | four slaves to the chiefs of the Nāk!wax^{da}x^u and || Āwīk^lēnox^u, and four large canoes | went to 85 the chiefs of the two tribes, | and he gave away the one hundred deer-skin blankets to the | two tribes. After this the two tribes | went out. They unloaded their canoes, || and night came. Then 90 L!āqwag'ila (XV 4) spoke | to his tribe, and told them to sing four times the | LEWELAXA songs for Sēwid (XVII 2), the prince of L!āqwasgem (XVI 1), who | was to be a hēlik'ila in the LEWELAXA dance. Then L!āqwag'ila (XV 4) taught the | song of the hēlik'ila to Sēwid (XVII 1) late at night. And || L!āqwag'ila (XV 4) asked 95 his painters to put up the | sacred room with the moon on it and a toad inside the moon. | At once two painters took four | roof-boards, rubbed them with old cedar-bark mats to remove | the soot, and, when all the soot was off, || they put them down in the rear of the 100 house of L!āqwasgem in the night. | Before daylight they finished.

k'lesēl nōgwa aaxsilaxwa^s wālasēx lāda, yixs le^smaēx lāl lāxen LEWELgāma^syōx Sēwidēx. Wā, la^smēsōx lēgade^sts Hāmdzidē," 80 ēnēx^llaē L!āqwasgemaxēs g'ōkūlōta Gwa^sela LE^swa Nāk!wax^{da}x^{wē}, wā, hē^smisa Āwīk^lēnoxwē. Wā, lā^slaē ēnāxwaem ēx^sag^sayē wāldemas. Wā, gī^sem^slāwisē gwāl yāq!ent!ālaxs laael yāx^switsa mōkwē q!āq!ek^sowa lāx g'ig'igāma^syasa Nāk!wax^{da}x^{wē} LE^swa * Āwīk^lēnoxwē. Wā, hēem^slāwisa mōts!aqē āwā xwāxwāk'lūna. 85 Hēemxaa lā lāxa g'ig'egāma^syasa ma^sftsemakwē lēlqwāla^sya. Wā, lā^slaē yāx^switsa lāk^l!endē tētek^l!ōtsem ēnaenx^sūna^sya lāxa ma^sftsemakwē lēlqwāla^sya. Wā, laem^slaē gwāla laa^slasē hōqūwelsēda ma^sftsemakwē lēlqwāla^sya. Wā, laem^slaē mōltā^slaxēs memwāla. Wā, lā^slaē gānul^sida. Wā, lā^slaē L!āqwag'ila yāq!E- 90 g^saxēs g'ōkūlōtē. Laem^slaē nēlaqēxs mōp!enēlē kwēxela qaēda LEWELAXA qa Sēwidē, yī^slax LEWELgāma^syas L!āqwasgemaxs le^smaael hēlik'ila^l lāxa LEWELAXA. Wā, la^smē L!āqwag'ila q!āq'ol!amatsa yā^slaxLENasēs hēlik'ila^l lāx Sēwidaxa la gāla gānola. Wā, lāxaē L!āqwag'ila āxk^l!ā^slaxēs k'!āk^l!et!ēnoxwē qa k'!ōx^swalilēsēxa 95 ēmekūladzāla māwila. Wā, lā^slaē wūq!āsa ōts!āwasa ēmekūla. Wā, hēx^sidaem^slāwisa ma^slōkwē k'!āk^l!et!ēnox^u āx^sēdxa mōxsa saōkwa qa^s yī^sltseldzāyēsa k'!āk^l!obanē lāxa sēsaōkwē qa lāwāyēsa q!wālobesē lāq. Wā, gī^sem^slāwisē wī^slāwa q!wālobesaxs laael āx^salī^sas lāxa naqōLEwalī^sasa g'ōkwa L!āqwasgemēxa gānolē. 100 Wā, k'les^sem^slāwisē ēnāx^sīdexs laē gwāla. Wā, laem^slaē ts!et-

- 2 At once it was a cause of surprise, | when it was seen by the uninitiated of the Nāk!wax'da^{exu} | and Gwa^{sela}, and also by the other Āwīk'!ēnox^u. As soon as it was | daylight, in the morning, L!āqwag'ila (XV 4) asked L!āqwasgem (XVI 1) || to call in the Nāk!wax'da^{exu} and Āwīk'!ēnox^u and all the | Gwa^{sela} to eat breakfast in the dancing-house for the | LEWELAXA. Then the chief of the Āwīk'!ēnox^u, L!āqwag'ila (XV 4), said | that he would show to Sēwid (XVII 2) how to dance the LEWELAXA and the great | dance hēlik'ilał.
- 10 When the || three tribes came in, L!āqwag'ila (XV 4) arose, and | said, "I have already told that the LEWELAXA was a marriage gift | from Chief Hāmdzid (XIV 4) of the Ōyalaide^{xu}, and that | Q!ōmogwa is the supernatural property of the hēlik'ilał, and that the name of the hēlik'ilał is | Yēmask'as^ō Q!ōmogwa. And now we shall sing for
- 15 four days for || the hēlik'ilał. We shall begin now, so that you may see the | way of dancing of the hēlik'ilał. This is the sacred room of the hēlik'ilał, | what you see standing there, which I obtained in marriage from the chief of the | Ōyalaide^{xu} of the Bellabella. I am speaking about it emphatically, | because it is always asked of the
- 20 chiefs of the tribes || to say where they obtained the LEWELAXA by those who do not know | what is in the box of real chiefs. This is the | reason for my saying so—that you, Nāk!wax'da^{exu} and Gwa^{sela}, | shall not speak against Yēmask'as^ō Q!ōmogwa (XVII 2), which is the name of the hēlik'ilał, Sēwid (XVII 2), for | now in the

- 2 g'imxs laē dōx^{ewa}lełtsa g'ig'exsēga^{yēxa} Nāk!wax'da^{exwē} LE^{wa} Gwa^{sela} Lō^{ma} waōkwe lāxa Āwīk'!ēnoxwē qaxs g'il^{ma}ael ēnāx^{īdxa} gaālāxs laa^{laē} L!āqwag'ila āxk'!āla^x L!āqwasgemē
- 5 qa lēlalēsēxa Nāk!wax'da^{exwē} LE^{wa} Āwīk'!ēnoxwē Lō^ē wī^{lēda} Gwa^{sela} qa g'āxēsē gaāxstāla lāxa la lōbekwa g'ōkwē qaēda LEWELAXA. Wā, la^{mē} ēnēk'ē g'igāma^{yasa} Āwīk'!ēnoxwē L!āqwag'ila qa^s ālak'!ālē nēlasēxs le^{maē} ālak'!āla lāsa LEWELAXA LE^{wa} wālasē lādēda hēlik'ilałē lāx Sēwidē. Wā, g'il^{em}lāwisē wī^{laēlēda} yū-
- 10 dux^{semakwē} lēlqwālaLēxs lāa^{lasē} Lā^{xūlilē} L!āqwag'ila qa^s negełtā^{yēxen} laemx^{dē} wāldema yīxs ālak'!ālaē geg^{adānemaxa} LEWELAXA lāx g'igāma^{yasa} Ōyalaide^{xwē} Hāmdzidē. Wā, hē^{misēxs} Q!ōmogwayaē Lōgwa^{yasa} hēlik'ilałē, wā, hē^{mis} lēgēmsa hēlik'ilałē Yēmask'as^ō Q!ōmogwa. "Wā, la^{mēsēns} mop!en^{xwa^ssl} kwēxalał-
- 15 xwa hēlik'ilałēx. Wā, la^{mēsēns} g'ālabendełxwa gānoLēx qēns dōqwalēxōx yīxwālaēnē^{Laxsa} hēlik'ilałēx. Wā, yūem māwīłtsa hēlik'ilałōs lāqōs dōgūł k'!ōgwīlaxen geg^{adānemēx} lāx g'igāma^{yasa} Ōyalaide^{xwasa} Hēłdza^{qwē}. Hēden lāg'ilaen el^{elk'!āla} gwāgwēx^{sāla} lāq^u qaxs hē^{menāla^{maē}} wālap!ēda ēnāxwa g'ig'egāmasa lēl-
- 20 qwālaLa^{yē}, xa nēk'ē wīdzesdzewīlāōxda LEWELAXAXA k'!ēsē q!ēq!āla^x g'iyīmts!āwāx g'ilg'ildasasa ālak'!āla g'ig'egāma^{yasa}. Wā, hē^{mēsēn} ēnē^{nak'ilē}, laems k'!eāsl lāł wāldemlos, Nāk!wax'da^{exu} Lōs Gwa^{sēl}, qaōx Yēmask'as^ō Q!ōmogwaxōx hēlik'ilałēxLayōxs Sēwidē, yīxs

LEWELaxa his name shall no longer be Sēwid. Now his name shall be || Hāmdzid (XVII 1). As soon as he finishes the LEWELaxa, in 25 four | days, then his name shall again be Sēwid (XVII 2). Now he himself will | dance to invite you. And therefore his name is | Yēmask'as^o Q!ōmogwa as a hēlik'ila; and his name is | Hāmdzid because he takes care of the LEWELaxa. That is it." || Thus said 30 L!āqwag'ila (XV 4). |

As soon as they had finished breakfast, they went out, and | two painters worked to make the mask of Q!ōmogwa. | And as soon as night came, L!āqwag'ila (XV 4), chief of the | Āwik'!ēnox", asked two of his speakers and two of the || speakers of L!āqwag'ilagemē^e 35 (XVI 1) to listen to what the people were saying when they | went to call their tribe and the guests to go into the | dancing-house. As soon as the four | speakers had assembled, L!āqwag'ila instructed them what to say outside | of the doors of all the houses. "This is what you will say, ||

"O LEWELaxa dancers! I call you to restore to his senses Yēmas- 40 k'as^o Q!ōmogwa, | the hēlik'ila, Q!ōmogwa. You shall sing for our Yēmask'as^o | Q!ōmogwa.'" |

As soon as they stopped speaking at the doors of the houses, | the men, women, || and their children arose, and went into the LEWELaxa 45 house, for | all wished to see the new thing that is called LEWELaxa,

le^emaēx g^wāl lēgades Sēwidē lāxwa LEWELaxax. Wā, la^emōx lēga-
des Hāmdzidē. Wā, g^{il}ēmlwīsōx g^wāl^a LEWELaxax lāx mōxsala 25
ēnālā lālōx ēt!ēdē lēgadel Sēwidē lāxēq. Wā, la^emlōx q!ūlēx's^eem
yīxwa^emasxōs bek!wēna^eyaxs lēlāēx. Wā, hē^emis lāg'ilasōx lēga-
des Yēmask'as^o Q!ōmogwa lāxēs hēlik'ila^elē^ena^eyē. Wā, lāx' lēga-
des Hāmdzidē qaēs aaxsilaēna^eyaxa LEWELaxax. Wā, yū^emoq^u,
ēnēx'ēlāē L!āqwag'ila. 30

Wā, g^{il}ēmlāwisē g^wāl gaāxstalaxs laē hōqūwelsa. Wā, hēx-
idaem^elāwisa ma^elōkwē k'!ak!ē!tēnox" ēax^eēdxa Q!omōkūmlē.
Wā, g^{il}ēmlāwisē ganō^eidexs laa^elasē L!āqwag'ilaxa g^{ig}āma^eyasa
Āwik'!ēnoxwē āxk'!ālaxa ma^elōkwē lāxēs ā^eyīlkwē LE^ewa ma^elōkwē
lāx ā^eyīlkwās L!āqwag'ilagemā^eyē qa lās hōlēlax g^wēk'!ālasasēxs laē 35
qāsaxēs g^ōkūlōtē LE^ewa lēlalānemē qa lās ēwīla hōgwīla lāxa
LEWELaxaatslē g^ōkwā. Wā, g^{il}ēmlāwisē q!ap!ēx'ēdēda mōkwē
ā^eyīlkwā, laa^elasē L!āqwag'ila lēxs^eālaq qa g^wēk'!ālēts lax L!āsanā-
ēyas t!ēx'ilāsa ēnāxwa g^{ig}ōkwā. "Wā, g^aēms wāldemlg'a:

'Lēlānōgola ts!ēts!ēqaō nanāqamaLensax Yēmask'as^o Q!ōmo- 40
gwa hēlik'ila^eka^es^o Q!ōmogwa; lāsēlaLōsxensax Yēmask'as^o Q!ō-
mogwa.'" |

Wā, g^{il}ma^exwa^emaalasē q!wēl'ēd lāx t!ēt!ēx'ilāsa g^{ig}ōkwaxs laael
hēx'idaem ēwīla q!wāg'ililēda bēbegwānemē LE^ewis gēgenemē
lō^emēs sāsemē, qaēs lāel hōgwēl lāxa LEWELaxaatslē g^ōkwā, qaxs 45
ēnāxwa^emaē x'āx'ets!ānaxa alōmasē lēgēmsa LEWELaxa. Wā, lā^elāē

47 and | all the three tribes came in. Then L!āqwag'ila arose | and
called L!āqwasgem. And as soon as L!āqwasgem stood by the side |
50 of L!āqwag'ila, then L!āqwag'ila said to all the || tribes, |

"Now this chief shall be assistant in the | future LEwelaxa dances
of future generations." Thus he said. |

And as soon as he stopped speaking, there was a sacred song sung |
in the sacred room, and this is it: ||

55 "What, oh, what has become of my supernatural power?

Hōa | hōa! What has become of it? |

It has escaped from me, it has escaped from me, my supernatural
power. | Hōa hōa! It has escaped from me, my supernatural power.
Hōa hōa!" |

There was another sacred song: ||

60 "Come and fly over me, you who flew away from me to the light of
the world. | Come and fly over me, hō wāya wāya ha haa!" |

As soon as L!āqwag'ila stopped singing, he called L!āqwasgem: |
"Let us look at the sacred singing behind the front of the | sacred
65 room!" And they went in. They had not stood long, || before
L!āqwasgem came back alone. He said, "Take care, | tribes!
That is the voice of the hēlik'ilā. Now begin to | sing, and I shall

47 'wī^ēlaēlēda yūdux^usemakwē lēlqwālaLēxs laaēl lāx^ēūlilē L!āqwag'ila
qa^ēs lē^ēlālēx L!āqwasgemē. Wā, g'il^ēem^ēlāwisē la lāwenōdzēlilē
L!āqwasgemax L!āqwasgilāxs laē 'nēk^ē L!āqwag'ilāxa 'nāxwa
50 lēlqwālaLa^ēya:

"Laemk' lāxwēmīlnaxwalg'ada g'igāmēk' lāxa el^ēnākūlala LE-
welaxalasa el^ēnākūlala begwāneml," 'nēx^ēlaē.

Wā, g'il^ēem^ēlāwisē q!wēl^ēidēxs laal^ēasa yālaq!wālā lāx āladza^ēya
māwilē yīsg'ada:

55 Wēx^ēidēg'a ha wēx^ēi^ēhēdēg'a wēx^ēidēs qaē 'nawalahakwasdā
hōa hōa wēx^ēidēska.

Mādosō o'nōgwa, mādosō o'nōgwa mādosōs qaē 'nawalahakwas-
dā hōa hōa madosōqaē 'nawalahakwasdā hōa hōa.

Wā, lā lās lāxa 'nemsgemē yālaxlena:

60 Gēna q!anāanla k'āē q!anēg'ilis lāx 'naqūlayaxēa ha aha gēna
q!anaanla hō wāya wāya ha haa.

Wā, g'il^ēem^ēlāwisē q!wēl^ēēdēxs laē L!āqwag'ila āxk'ālax L!āqwas-
gemē: "yā, wēx^ēīns dōqwaxa sayōlaqūla lāxg'a āladzēg'asg'a
māwilēk'." Wā, lax^ēda^ēx^ēlaē lāyak'ilila. Wā, k'lē^ēlat!a gālaxs
65 g'āxaē nēnx^ēālē L!āqwasgemē. Wā, lā^ēlaē 'nēk'a: "Wēg'a yāl!ā-
LEX g'ōlg'ekūlōt; yūem q!wāselag'ilila hēlik'ilalēx. Wā, wēg'a den-
x^ēēdēx qen lālag'i gūnx^ēid lalōl!aqō LE^ēwōx L!āqwag'ilax qa

try to secure him, together with L!āqwag'ila, so that he may | come 68
and dance." Immediately the Āwīk'!ēnox^u sang, | and L!āqwasgem
went back into the room. Before long || the hēlik'ila came, wearing 70
the grizzly-bear skin blanket, and around his neck a | thick cedar-
bark ring. He wore on his head the head-mask with ermines, | and
he wore a dancing-apron around his waist. He was | shaking his
rattle with one hand as he was dancing. | He danced around the fire
in the middle of the house. Then L!āqwag'ila || and L!āqwasgem 75
were his attendants. Four songs | were sung by the Āwīk'!ēnox^u.
Then they finished. As soon | as they had finished, the hēlik'ila
went back to his sacred room; and | L!āqwasgem gave away one
hundred mountain-goat blankets to the | Nāk!wax'da^{xu} and to the
Āwīk'!ēnox^u; and as soon as he finished || giving away the mountain- 80
goat blankets, the chief of the | Āwīk'!ēnox^u, L!āqwag'ila said to the
Nāk!wax'da^{xu} and Gwa'sela | that they should come back into the
Lewelaxa house the next | evening. Thus he said. |

As soon as he stopped speaking, the Nāk!wax'da^{xu} || and the 85
Āwīk'!ēnox^u and the Gwa'sela went out. And when it was evening |
on the following day, the four speakers went again to call them, |
and they said the same as they had said when they called them the
first time to the dance. | Now they were dancing, and they did the
same that night | as they had done before. And as soon as the

g'āxēsō yīx'wīda." Wā, hēx'idaem^llāwisēda Āwīk'!ēnoxwē den- 68
x'ēda. Wā, lā'laē L!āqwasgemē lāyakīlila. Wā, k'ēs'lat!a gāłaxs
g'āxaasa hēlik'ilaē ^{ne}x'ūnālaxa g'ilasgemē ^{ne}x'ūna^{ya} qenxālaxa 70
lēkwē L!āgekwa. Wā, laem^llaē yīx'wīwālaxa g'ig'ile^mmakwē yīx'wī-
wa^{ya}. Wā, laem^llaē tsābex^usa yīx'ūxsdēg'a^{yē} tsāpa. Wā, lā'la-
xaē klūxetk'!ōłts.lānaxa klūxedēnāxs laē yīx'wa. Wā, laem^llaē
yīxsēstalilēlaxa laqawalīłasa g'ōkwē. Wā, laem^llaē L!āqwag'ila
lō'laē L!āqwasgemē lāxwēmēłeq. Wā, mōsgem^llat!a q!emq!em- 75
demē denx'ēdayuwasa Āwīk'!ēnoxwaxs laē gwāla. Wā, g'il^{em}lā-
wisē gwāłexs laē lāyak'īlīlēda hēlik'ilaē lāxēs mawilē. Wā, lā'laē
L!āqwasgemē yāx'witsa lāk'!endē ^{mē}mēlxLōsgem ^{na}enx'ūnē lāxa
Nāk!wax'da^{xwē} lē'wa Āwīk'!ēnoxwē. Wā, g'il^{em}lāwisē gwāla
yāqwāsa ^{mē}mēlxLōsgemē ^{na}enx'ūnēxs laē nēlē g'igāma^{ya}sa 80
Āwīk'!ēnoxwē L!āqwag'ilāxa Nāk!wax'da^{xwē} lē'wa Gwa'selāxs
ēt!ēdēł g'āxl ^{wī}lał hōgwēL lāxa lēwelaxaatslē g'ōx^usa ēt!ēdēla
ganōl'īdēł, ^{nē}x'laē.

Wā, g'il^{em}lāwisē q!wēłēdēxs laē ^{wī}la hōqūwēlsēda Nāk!wax'da-
^{xwē} lē'wa Āwīk'!ēnoxwē lō'ma Gwa'sela. Wā, g'il^{em}lāwisē dzā- 85
qwaxa lēnsaxs laaēł ēt!ēd qāsidēda mōkwē ā'yīlkwa. Wā, laemxaē
āem negełtewēxēs g'ālē wāłdemaxs g'ālaē qāsa qaēda g'ālē kwē-
xela. Wā, laemxaē kwēxela. Wā, hēemxaāwisē gwēg'ilaxa gano-
lēs g'ālē gwēg'ilasa. Wā, g'il^{mēsē} gwāł yīx'wīēda hēlik'ilałasa mōs-

90 hēlik'ila finished dancing with the || four songs, he went into the sacred room. Then | L!āqwasgem gave away twenty-five mink blankets and | fifty lynx blankets to the Nāk!wax'da^x | and Āwīk'!ēnox^u; and when this was done, they all went out. |

In the evening of the following day the four speakers went to
 95 call them again, || and said, "This will really be the taming of the hēlik'ila." | They would say this after they had said the words which they used before, | when they were calling them. After they had gone throughout the whole village, | the three tribes went in. Then | L!āqwasgem and L!āqwasgem went behind the front of the sacred
 300 room, || and the hēlik'ila sang his two sacred songs. | When he stopped, the Āwīk'!ēnox^u sang, | the hēlik'ila came out dancing, and when they were nearly at the end | of the last of the four songs, the hēlik'ila ran out | of the door of the dancing-house, and
 5 L!āqwasgem and || L!āqwasgem ran after him. It was not long before they came back. | L!āqwasgem was carrying the head-mask and the grizzly-bear blanket, | and L!āqwasgem carried the cedar-bark neck-ring and the | dancing-apron and the rattle. Then L!āqwasgem said | that he and his friend L!āqwasgem had found them, and they were || talking happily about what they pretended to have found. Then a whistle sounded on the beach | in front of the dancing-house. L!āqwasgem

90 gemē q!emq!emdemxs laē āladzelilaxa māwile. Wā, lāxaē L!āqwasgemē yāx^uwitsa sek!agāla mātsasgem 'naenx^uūna^uya lēwa sek!ax^usōkwē 'wālasx^uāsgem 'naenx^uūna^uya lāxa Nāk!wax'da^xwē lēwa Āwīk'!ēnoxwē. Wā, g'ilēmēsē gwālexs laē 'wila hōqūwelsa.

Wā, lāxaē dzāqwas laē lēnsa, laē ēt!ēda qāsēdēda mōkwē āyil-
 95 kwa. Wā, laēm^ulaē 'nēk^uexs lēmaē ālag'alil nānāqamaḥxa hēlik'ilaē; ānaxwaēm^ulaē 'nēk^uexs laē 'wilaē wāldemas lāxēs g'āg'ilaē wāldemxs qāsaē. Wā, g'ilēm^ulāwisē lābelsaxa g'ōkūlāxs g'āxaē 'wilaēlēda yūdux^usemakwē lēlqwāla^uya. Wā, hēx'idaēm^ulāwise lāyak'ililē L!āqwasgem lō^u L!āqwasgemē lāx āladza^uyasa māwile.
 300 Wā, lā^ulaē yālaqwēda hēlik'ilaḥsa maltsemē yāla^ulena. Wā, g'ilēm^ulāwisē q!wēlēdexs laē denx^uēdēda Āwīk'!ēnoxwē. Wā, g'āx^ulaē yīxūlts!ālēlēda hēlik'ilaē. Wā, g'ilēmēsē elāq q!ūlbēda elx^ulāyasa mōsgemē q!emq!emdems hēlik'ilaḥxs laael dzelx^uwels lax t!ex'ilāsa lēwelaxaatslē g'ōkwa. Wā, lā^ulaē L!āqwasgem lō^u
 5 L!āqwasgemē dzelx^usemēq. Wā, k'lēst!a gālaxs g'āxaē aēdaaqa dālē L!āqwasgem lāx yīxwīwa^uyē lēwa g'ilasgemē 'nēx^uūna^uya. Wā, lā^ulaē ōgwaqa dālē L!āqwasgem lāx L!āgēk!ūxawa^uyē lēwa yīxūxs-dēg^ua^uyē tsāpa lēwa k!ūxedēnē. Wā, la^umē 'nēx^ulaē L!āqwasgem lāx q!āaq lēwēs 'nemōkwē L!āqwasgemē. Wā, hēm^ulāwis ālē
 10 ēēk'!eq!ālax'da^xsēs q!ābōlāxs laa^ulasa ts!ēk!ūk!ālā lāxa L!ēma^ui-sasa lēwelaxaatslē g'ōkwa. Wā, lā^ulaē L!āqwasgem hēl g'il wūla-

was the first to hear it, | and he said to L!āqwasgem they would go 12
at once | to look at it. They just put into the sacred room what they
had found, | and went out. Before long L!āqwasg'ila came back ||
and stood in the doorway of the | house, and said, "O dancers! now 15
I have discovered | our dancer, and he has been transformed. He
has become | Q!ōmogwa, and he is going to be well now. Now I will
bring him in." | Thus he said, and he went out again. Before long ||
he came back, walking backward, with L!āqwasgem walking in front 20
of him. | He was wearing the mask of Q!ōmogwa. Then L!āqwasg'ila
told the Āwik'!ēnox^u | to go ahead and sing; and as soon as they
began to sing, | the mask of Q!ōmogwa began to dance. And as soon
as they came to the rear of the house, he went in | behind the front
of the sacred room. This is ended. ||

Then L!āqwasgem gave away fifty lynx | blankets, ten marten 25
blankets, | thirty marmot blankets, to the Nāk!wax'da^{xu} | and
Āwik'!ēnox^u. That is all about this. This was | the first LEWELAXA
in the southern country. || Therefore I am the only one who is first 30
called to be the attendant of the LEWELAXA, for | my ancestors were
the first to obtain the dance. Now I have finished talking | about
L!āqwasg'ila (XV 4), who brought the LEWELAXA to L!āqwasgem
(XVI 1). |

x^aLElaq. Wä, lā^alāē āxk'!ālaX L!āqwasgemē qa^s lāx'da^{xwē} 12
dōx^{wīdēq}. Wä, āem^{lāwisē} la āxts!ālilasēs q!ēq!a lāxa māwīlē.
Wä, lā^alāē hōqūwelsa. Wä, k'!ēs^{lat!a} gālaxs g'āxaē aēdaaqē
L!āqwasg'ila. Wä, hēem^{lāwisē} lāx^{ūlilē} āwīlēlāsa t!ēx'īlāsa 15
g'ōkwē. Wä, lā^alāē ēnēk'a: "ēyā ts!ēts!ēqo; lanōgwa māt!ēg'aa-
LElaXg'ins yīxwagins lāg'asg'a la ōgūx'īdaēla. Wä, laēg'as la q!ō-
mogwēstalīla. Wä, lāg'a hē^{nakūla}. Wä, lanōgwa g'āxēLamasLE-
g'aq^u," ēnēx^{laēxs} laē xwēlaqa lāwelsa. Wä, k'!ēs^{lat!a} gālaxs
g'āxaē g'axēLEla k'!ānēLEla lō^e L!āqwasgemē k'amēsgemēxa yīxu- 20
mālāxa q!ōmokumlē. Wä, lā^alāē L!āqwasg'ila wāxaxa Āwik'!ēnoxwē
qa dēnx^{ēdēs}. Wä, g'īl^{em^{lāwisē}} dēnx^{ēdēxs} laē yīx^{widēda} q!ō-
mokumlē. Wä, g'īl^{em^{lāwisē}} lāg'aa lāxa ōgwiwalīlaxs laē lats!ālīl
lāxa āladza^{yasa} māwīlē. Wä, la^{mē} g'wāl lāxēq.

Wä, lā^alāē L!āqwasgemē ēt!ēd yax^{wītsa} sek'!ax^{sōkwē} ēwālasx'ās- 25
gem ēnaenx^{ūna^aya} lē^{wa} lastowē LēLEgEX^{semē} ēnaenx^{ūna^aya}
lē^{wa} yūdux^{sokwē} kwēkūx^{desgem} ēnaenx^{ūna^aya} lāxa Nāk!wax'-
da^{xwē} lē^{wa} Āwik'!ēnoxwē. Wä, laem g'wāl lāxēq. Wä, hēem
g'īl g'āx LEWELAXA lāxwa ēnatēnak'ālaX āwinak'āla. Wä, hē^{misēn}
lāg'ila lēx'aem g'īl Lē^{lālasō^e} qa lā lāxwēmēl lāx LEWELAXA qaxs 30
hē^{maen} g'ālē g'āxatsa LEWELAXA. Wä, laem g'wālēns g'wāgwēx's^a-
laēna^{yē} lāx L!āqwasg'ilāxs g'āxaasa LEWELAXA lax L!āqwasgemē.

- 33 Now I shall talk about him when he was looking for a wife for his prince | Sēwid (XVII 2); for he was no longer named Yēmash'as'ō
 35 Q!omogwa (XVII 1), || for he had the name Yēmash'as'ō Q!omogwa only during the LEWELAXA, | and his summer name was Sēwid. Then he learned about | 'nāx'nag'EM (XVII 3) of the L!aL!asiqwāla, the princess of Amax'āg'ila (XVI 3), | another one of the chiefs of the G'EXSEM. Then | he married 'nāx'nag'EM. They lived in the
 40 village of the ancestors of the L!aL!asiqwāla, || GēwaseM. After they were married, Amax'āg'ila (XVI 3) | gave as a marriage gift sixty sea-otter blankets, | four slaves, one hundred and twenty cedar-bark blankets, | six canoes, and forty mink blankets. | And Amax'āg'ila (XVI 3) wanted Sēwid (XVII 2) to give a winter dance.
 45 And || Amax'āg'ila (XVI 3) gave in marriage as privilege the māmaq!a and its name | Q!ūlād; and the bird-dance, and its name 'nawalakumēg'ilis; and | the hāmshāmts!ES, and its name 'naḡ^uq!ESelag'ilis; and the healing-dance, | and its name Ēg'aq!wāla; and also a secular name as the name for | Sēwid (XVII 2), namely, A^εmāxūla!; and we
 50 shall call Sēwid A^εmāxūla! (XVII 2) from now on. || After he had given the marriage gift, A^εmāxūla! (XVII 2) | invited the L!aL!asiqwāla to go to Gwēqelis, the village of | A^εmāxūla! (XVII 2) and his tribe the ancestors of the Gwa'sela; for A^εmāxūla! (XVII 2) wished | that the ancestors of the L!aL!asiqwāla should take care of the winter dance that they were going to give. Then | A^εmāxūla! (XVII 2) and

- 33 Wā, la^εmēSEN gwāgwēx's'āla! lāqēxs laē ālā qa gēNEMSēs LEWEL-
 gāma'yē Sēwidē, qaxs le^εmaē gwā! lēgades Yēmash'as'ō Q!ōmo-
 35 gwa qaxs lēx'a^εmaē lēgadaats Yēmash'as'ō Q!ōmogwāxs LEWELAXAē. Wā, hē^εmis lēgEMSēxa hēENXē Sēwidē. Wā, hē^εlat!a q!aatsēda L!aL!asiqwāla lāx 'nāx'nag'EMē, yīx k'!ēdēlas Amax'āg'ila, yīx 'ne-
 mōkwē lāx g'īg'EGāma'yasa 'ne^εmēmotasa G'EXSEMē. Wā, lā^εlaē qādzēl'IDEX 'nāx'nag'EMē, yīxs hāē g'ōkūlē g'ālāsa L!aL!asiqwālē
 40 Gēwase^εma. Wā, g'il^εEM^εlāwise gwāla qādzēlāxs lā^εlaē Amax'ā-
 g'ila wāwa!qālasa q!EL!EX'sokwē q!ēq!āsasgEM 'naENX'ūna^εya LE^εwa
 mōkwē q!aq!EK'ā LE^εwa ma^εtsōgūg'ōyowē k'!ēk'!ōbawasa LE^εwa
 q!EL!ETS!aqē xwāxwāk!ūna LE^εwa mōX^usokwē matsasgEM 'naENX'ū-
 na^εya. Wā, lā^εlaē Amax'āg'ila 'nēx' qa yāwix'ilēs Sēwidē. Wā,
 45 lā^εlaē Amax'āg'ila k'!ēs'ōgūlx!ālalaxa māmaq!a LE^εwis lēgEMē
 Q!ūlādē LE^εwa ts!ēk!wēsē LE^εwēs lēgEMē 'nawalakumēg'ilisē LE^εwa
 hāmshāmts!ESē LE^εwis lēgEMē 'naḡ^uq!ESelag'ilisē LE^εwa hayalik'flālē
 LEWIS lēgEMē Ēg'aq!wāla; wā, hē^εmisa bāxūsē lēgEMA qa lēgEMS
 Sēwidē yī^εlax A^εmāxūla!ē. Wā, la^εmēSENs lēqelales A^εmāxūla!ē lāx
 50 Sēwidē. Wā, g'il^εEM^εlāwisē gwāla wāwa!qālaxs lā^εlaē A^εmāxūla!ē
 lē^εlaxa L!aL!asiqwāla qa lās lāx Gwēqelisē lāx g'ōkūlasa A^εmāxū-
 la!ē LE^εwis g'ōkūlōta g'ālāsa Gwa'sela, qaxs 'nēk'āē A^εmāxūla!ē qa
 hē^εmisa g'ālāsa L!aL!asiqwāla aaxsilax yāwix'flāēnēlas. Wā, lā^εlaē
 'wī^εla ālēx'widē A^εmāxūla!ē LE^εwis lē^εlakwaxa gaāla. Wā, k'!ēs-

his guests started in the morning. Before || evening they arrived at 55
 Ġwēqelis. Then | the L!aL!asiqwāla wished the four dancers | to
 disappear at once that evening, for the L!aL!asiqwāla were in a
 hurry. | They wanted to make a short stay at Ġwēqelis. | The four
 dancers staid away only four nights. Then they were caught. ||
 They danced for them four evenings. Then everything was given 60
 away | that was given as a marriage gift by Amāx'āg'ila (XVI 3)—
 the sixty sea-otter | blankets; four slaves; six | canoes; forty mink
 blankets; | one hundred and twenty cedar-bark blankets; and the
 name of the māmaq!a, || Q!ūlād; and the bird-dance, which had the 65
 name 'nawalakumēg'īlis; | and the hāmshāmts!es, which had the
 name 'nāx^uq!esēlag'īlis; | and the healing-dance, which had the
 name Ēg'aq!wāla. At that time | A^emāxūla! (XVII 2) obtained
 first the winter dance of the L!aL!asiqwāla. As soon as | A^emāxūla!
 finished giving away, the L!aL!asiqwāla went home. || A^emāxūla! 70
 (XVII 2) and his wife | 'nāx'nag'em (XVII 3) had not been married
 a long time, when they had a son (XVIII 1). Then | A^emāxūla! sent
 his four speakers—Q!ēk'!enala, Hānkwasōgwi^elak^u, | Hāyaq!entela!,
 and Yāq!enteyēg'i^elak^u—to | tell the chief of the L!aL!asiqwāla,
 Amāx'āg'ila (XVI 3), || that 'nāx'nag'em (XVII 3) had a son. 75
 They | arrived at the village of Amāx'āg'ila (XVI 3), and at once |

'em^elāwisē dzāqwaxs laael lāg'aa lāx Ġwēqelisē. Wā, hēx'ēi- 55
 daem^elāwisē 'nēk'ēda L!aLasiqwāla qa x'is'ēdēsa mōkwē sēsē-
 natLESxa la gāno^eīda. qaxs ālak'ālaē halabalēda L!aL!asi-
 qwāla 'nēx'ēl qa's 'nemā^eīdē lax Ġwēqelisē. Wā, āem^elāwisē
 mōp!enxwā's x'isā^elēda mōkwaxs laael k'īmyase^ewa. Wā, lā^elaē
 mōp!ēna kwēxelas^exa dzēdzaqwa. Wā, lā^elaē 'wi^ela yāx^ewida- 60
 yōwa wāwa^eqālayās Amāx'āg'ilaxa q!EL!EX'sōkwē q!ēq!āsasgem
 'naenx^eūna^eya L^ewa mōkwē q!āq!ek'owa L^ewa q!EL!ets!aqē
 xwāxwāk!ūna L^ewa mōx^usōkwē mātsasgemē 'naenx^eūna^eya L^ewa
 ma^etsōgūg'eyowē k'lobawasa. Wā, lā^elaē lēgadēda māmaq!ās
 Q!ūlādē. Wā, hēem^elāwisa ts!ēk!wēsē lēgades 'nawalakumēg'īlisē. 65
 Wā, hēem^elāwisa hāmshāmts!esē lēgades 'nāx^uq!esēlag'īlisē. Wā,
 hē^emisīlēda hayālek'īla^e lēgades Ēg'aq!wāla. Wā, laem^elaē g'alōlē
 A^emāxūla^elaxa ts!ēts!ēxLENasa L!aL!asiqwāla laxēq. Wā, g'īlēmēsē
 g'wāl yaqwē A^emāxūla^elaxs laē nā^enakwēda L!aL!asiqwāla.

Wā, lā^elaē k'les gāla hayasek'ālē A^emāxūla^e L^ewis genemē 'nāx'- 70
 nag'emaxs laael xūngwadex'itsa bābagūmē. Wā, hēx'ēidaem^elāwisē
 'yālaqē A^emāxūla^elasēs mōkwē ā'yīlkwē Q!ēk'!enala Lō^e Hānkwa-
 sōgwi^elakwē Lō^e Hāyaq!entela! Lō^e Yāq!enteyēg'i^elakwē. Wā, laem-
 'laē lāl nēla^exa g'īgāma^eyasa L!aL!asiqwālē Amāx'āg'ilāxs L^e-
 'maē xūngwadex'īdē 'nāx'nag'emasa bābagūmē. Wā, lāx'da^ex^u- 75
 laē lāg'aa lāxa g'ōkūlasas Amāx'āg'ila. Wā, hēx'ēidaem^elāwisē

77 Q!ēk!ēnala reported to Amāx'āg'ila that 'nāx'nag'em (XVII 3) |
 had a son. After he had told the news, | Chief Amāx'āg'ila (XVI 3)
 80 invited his tribe, || the ancestors of the L!aL!asiqwāla, to come into
 his house. And as soon | as they were all in, Amāx'āg'ila arose,
 and | reported the news that had been brought by the Gwa'sela
 visitors, that his | princess 'nāx'nag'em (XVII 3) had a son. "And
 therefore I have invited you in, | O tribe! that you may treat me as
 85 your chief. Give me your property, || people, that I may give a
 marriage gift to my son-in-law A'māxūla! (XVII 2)." | Thus said
 Amāx'āg'ila (XVI 3) to his tribe. As soon as he | stopped speaking,
 they spread a mat in the rear of the | house of Amāx'āg'ila (XVI 3),
 and the sea-hunters of the | ancestors of the L!aL!asiqwāla went out.
 90 It was not long before they came back, || some bringing four sea-
 otter skins, others three, others | two. They spread them on the
 mat on the floor. | There were forty-two sea-otter skins on the
 floor. | After they had done so, the chiefs of the | ancestors of the
 L!aL!asiqwāla went out. They were not out long, before they came
 95 back, || bringing in four slaves and four | large canoes. After they
 had done so, the common people went out; | and they did not stay
 away long, before they came back, | bringing one hundred and
 twenty cedar-bark blankets; and when | they finished, Amāx'āg'ila

77 ts!Ek!āl'idē Q!ēk!ēnālāx Amāx'āg'ilās 'nāx'nag'Emaxs lē'maē
 xūngwadasa bābagūmē. Wā, g'il'Em'elāwisē gwāl ts!Ek!āl'elāxs
 laael hēx'ida'ma g'igāma'yē Amāx'āg'ila lēts!ōd laxēs g'ōlg'ikū-
 80 lōta g'ālāsa L!aL!asiqwāla qa g'āxēs 'wī'laēL lāx g'ōkwās. Wā, g'il-
 'Em'elāwisē g'āx 'wī'laēLEXS laael lāx'ūlilē Amāx'āg'ila qa's ts!Ek!āl-
 'idēs ts!Ek!āl'emasā bāgūnsē Gwa'sela, yīxs lē'maē xūngwades
 k'lēdēlē 'nāx'nag'Emasa bābagūmē. "Wā, hē'mēsen lāg'ila lēts!ōdōl
 g'ōkūlōt qa's wāg'ilōs g'āg'ēxsēla! g'āxen. Wā, laems p'edzēla!
 85 g'āxen, g'ōkūlōt, qen wāwālqālayōxen negūmpaē A'māxūla!,
 'nēx'elāē Amāx'āg'ilaxēs g'ōlg'ekūlōtē. Wā, g'il'Em'elāwisē q!wē-
 lēd yaq!Ent!ālaxs laael lēp!ālilema lē'wa'yē lāxa naqolēwalīlas
 g'ōkwās Amāx'āg'ila. Wā, hē'lat!a g'il hōqūwelsē ēs'ālēwinowasa
 g'ālāsa L!aL!asiqwāla. Wā, k'lē'slat!a gālaxs g'āxaē aēdaaqa dālēda
 90 wāōkwaxa mōwē q!ēq!āsa lōxs yūdūxwāē daākwasa wāōkwē lōxs
 ma'laē daākwasa wāōkwē. Wā, laem'laē lēbedzodālas lāxa lēbēlē
 lē'wa'ya. Wā, laē sāyak'lax'sokūlasa ma'la q!ēq!āsa la āxēla. Wā,
 g'il'Em'elāwisē gwālEXS laael ōgwaqa hōqūwelsē g'ig'igāma'yasa
 g'ālāsa L!aL!asiqwāla. Wā, k'lē'sEm'elaxaāwisē gālaxs g'āxaē aēda-
 95 aqa mox'laēda q!āq!Ek'owē g'āxēLEMS. Wā, hēEm'elāwisa mōts!aqē
 āwā xwāxwāk!ūna. Wā, g'il'Em'elawisē gwālEXS laael 'wī'la hōqū-
 welsēda bēbēgūlēda'yē. Wā, k'lē'sEm'elaxaāwisē gālaxs g'āxaē aēdaa-
 qa. Wā, lā'laē ma'ltsoğūg'iyowa k'lēk!obawasē g'āxēLEMS. Wā, g'il-
 'Em'elāwisē gwāl'alilEXS laē 'nēk'ē Amāx'āg'ila qa's la'mē lē'wis

(XVI 3) said he would go with his || tribe to take this to his son-in-law 400
 A^εmāxūlał (XVII 2), and also | a name to be the name of his grand-
 child. His name was to be Pengwid (XVIII 1). | After he had
 finished speaking, the tribe went out. They were ready to | start
 the next morning at daylight. As soon as | daylight came, they
 loaded the marriage gifts on four large || canoes. | 5

When they were all aboard, they started from the beach with the |
 four speakers of A^εmāxūlał (XVII 2); and the ancestors of the
 L!aL!asiqwāla all went. | Towards evening they arrived at the |
 village of the ancestors of the Gwa^εsela, Gwēqelis; and immediately ||
 Amāx'âg'ila (XVI 3) gave as a marriage gift to his son-in-law 10
 A^εmāxūlał (XVII 2) what was given to him by his tribe | before they
 stepped out of their canoes. As soon as | Amāx'âg'ila (XVI 3) stopped
 speaking, A^εmāxūlał (XVII 2) invited | his father-in-law and his
 tribe to come ashore to eat in his house. | And when the L!aL!asiqwāla
 were in, they were given || roasted sockeye-salmon; and after that 15
 they were given dried mountain-goat meat. | After they had eaten,
 A^εmāxūlał (XVII 2) gave away | twenty sea-otter skins to the chiefs
 of the L!aL!asiqwāla, and | two large canoes, and sixty cedar-bark
 blankets | to the common people, and also two slaves || to the chiefs. 20
 As soon as he finished giving away to the | L!aL!asiqwāla, he also gave

g'ōkūlotē taōts laxēs negūmpē A^εmāxūlałē. Wā, hāem^εlawisa lēgemē 400
 qa lēgēmsēs ts!ōx^uLEma. Wā, laem^εlaē lēgadLES Pengwidē. Wā,
 g'il^εem^εlāwisē gwāLEXs laael hōqūwelsē g'ōkūlotas qa^εs xwānał'idē
 qa^εs wāg'il gāx^εidē!xa gāalaLax lāLa nāx^εidē!x. Wā, g'il^εem^εlāwisē
 nā^εnakūlaxs laē mōxsalasa wāwałqālayōLē lāxa mōts!aqē āwā
 xwāxwāk!ūna. 5

Wā, g'il^εem^εlāwisē wīlxSEXs laē nēmax^εidaem lEX^εēd lEX^εwa
 mōkwē āyīlx^us A^εmāxūlałē. Wā, laem^εlāē wīlxsa g'alāsa L!aL!a-
 siqwāla. Wā, k'lēs^εem^εlāwisē lāla qa^εs dzāqwaxs laē lāg'aa lāx
 g'ōx^udemsasa g'alā Gwa^εsela lāx Gwēqelisē. Wā, hēx^εidaem^εlāwisē
 wāwałqālē Amāx'âg'ilās p!edzēLEmasēs g'ōkūlotē laxēs negūmpē 10
 A^εmāxūlałaxs k'lēs^εmaē hōx^εwūltā lāxēs yaēyats!ē. Wā, g'il^εem^ε-
 lāwisē gwāł yāq!ent!alē Amāx'âg'ilāxs lāa^εlaē A^εmāxūlałē lēt^εwūltōd-
 xēs negūmpē lEX^εwis g'ōkūlotē qa lās L!EX^εwa lāx g'ōkwās. Wā,
 g'il^εem^εlāwisē g'āx wī^εlaēLēda L!aL!asiqwālāxs laē L!EX^εwīlayuwasa
 L!ōbekwē me!ēk'. Wā, lā^εlaē hēleg'indayowēda x'īlkwē me!^εme!q!ēgē 15
 lāq. Wā, g'il^εem^εlāwisē gwāł L!EX^εwaxs laē A^εmāxūlałē yax^εwitsa
 ma^εtsōkwē q!ēq!āsa lāxa g'ig'egāma^εyasa L!aL!asiqwāla lEX^εwa ma^ε-
 ts!aqē āwā xwāxwāk!ūna. Wā, hēem^εlāwisa q!EL!EX^εsōkwē k'!ēk'!o-
 bawasa lāxa bēbegūfida^εyē. Wā, hē^εem^εlāwisa ma^εlōkwē q!lāq!ēk'ō
 lāxaaxa g'ig'egāma^εyē. Wā, g'il^εem^εlawisē gwāł yāqwaxa L!aL!asi- 20
 qwālāxs lāael ōgwaqa yax^εwitsa ma^εtsōkwē q!ēq!āsa lā^εlaxa g'ig'E-

22 away twenty sea-otter skins to the | chiefs of the Gwa^sela, and sixty
cedar-bark blankets to the | eommon people, and two large eanoes to
the chiefs, | and two slaves, since A^māxūla (XVII 2) had planned ||
25 that he wanted to give one-half of what he had received as a marriage
gift to the L^lal^lasiqwāla, and one-half to the Gwa^sela— | forty sea-
otter skins and one hundred and twenty | cedar-bark blankets, four
large canoes, and four | slaves, on account of the highness of the
name of his prince Pengwid (XVIII 1). | Now night came, and he had
30 finished giving away. || At daylight in the morning the L^lal^lasiqwāla
went home. |

When Pengwid (XVIII 1) grew up, he married | Lāx^selēlemga
(XVIII 2), the princess of the chief (XVII 4) of the numaym Ts^lēts^l-
emēleqela of the | Nāk^lwax^{da}x^u, who lived in the village Tēgūxstē^l. |
Pengwid (XVIII 1) and Lāx^selēlemga (XVIII 2) had not been
35 married long, when || they had a son. And as soon as Hāqela^l
(XVII 4) learned that | his princess had a son, he called his tribe,
and he | told them that he would give a marriage gift to his son-in-
law. He did not tell his | tribe the amount that he wanted to give
as a marriage gift, Hāqela^l (XVII 4) said only | that he wanted his
40 tribe to go with him. As soon as || he finished his speech, they went
out of the house. They got ready, | and early in the morning they
loaded their | eanoes. When they were loaded, they left, and | in

22 gāma^syasa Gwa^sela L^lē^swa q^lEL^lEX^sōkwē k^lēk^l!obawasa lāxa bēbe-
gūlēda^syē L^lē^swa ma^slts^l!aqē āwā xwāxwāk^lūna lāxa g^lig^legāma^syē
L^lē^swa ma^slōkwē q^laq^l!Ek^lowa lā^lax gwālaasas nāqa^syas A^māxūla-
25 laxs^snek^lāē qa^s ā^smēs naxsaap^lēda L^lal^lasiqwāla L^lē^swa Gwa^selāxa
wāwalqālayuwa mōx^usokwē q^lēq^lāsa L^lē^swa ma^sltsōgūg^leyowē k^lē-
k^l!obawasa L^lē^swa mōts^l!aqē āwā xwāxwāk^lūna L^lē^swa mōkwē q^lā-
q^l!Ek^lowa qa ō^smayōs lēgemasēs lāwelgāma^syē Pengwidē. Wā,
laem^llāwisē gāno^lida laa^las gwāl yāqwa. Wā, g^lil^lem^llāwisē nāx^s-
30 idxa gaālāxs laē nā^snakwēda L^lal^lasiqwāla.

Wā, g^lil^lem^llāwisē q^lwax^lēdē Pengwidāxs laael geg^ladEX^sides
Lāx^selēlemga k^llēdēlas g^ligāma^syasa nē^smēmotasa Ts^lēts^l!emēleqe-
lasa Nāk^lwax^{da}xwē, yixs hāael g^lōkūlē Tēgūxsta^sya Nāk^lwax^{da}-
xwē. Wā, k^llē^slat^l!a gāla hayasek^lālaxs Pengwidē lō^s Lāx^selēlem-
35 gāxs laē xūngwadEX^sitsa bābagūmē. Wā, g^lil^lem^llāwisē q^lālē Hāqe-
lāxēs k^llēdēlaxs lē^smaē xūngwada, laael lē^lālaxēs g^lōkūlōtē. Wā,
lā^lē^lāē nēlaxs wāwalqālilaxēs negūmpē. Wā, laem^llāē k^llē^s nēlaxēs
g^lōkūlōtas wāxaasasēs wāwalqālayolē, yixs lēx^sā^smaē wāldems Hā-
qela^lēs nēk^llēna^syē qa lās^swī^lēs g^lōkūlōtēlāxseq. Wā, g^lil^lem^llāwisē
40 gwālē wāldemasēxs laē wī^lla hōqūwels lāx g^lōkwas qa^s xwāna^lidē.
Wā, g^lil^lem^llāwisē nāx^sidxa gaālāxs laael mōxsaxēs yaēyats^lēlē
xwāxwāk^lūna. Wā, g^lil^lem^llāwisē wīl^sxa laael lEX^sēda. Wā, laem-

the evening they arrived at Gwēqelis. Immediately | the marriage 44
 gift for his son-in-law Pengwid (XVIII 1) was unloaded. He did
 not || give away the marriage gift in the evening, but he gave it away 45
 in the morning— | six slaves, four canoes, | twenty black-bear
 blankets, forty mink blankets, | two hundred cedar-bark blankets,
 and | a name for his son-in-law Pengwid (XVIII 1). Now his ||
 name was T!āt!endzid (XVIII 1); and he also gave as a marriage 50
 gift the name K'imgēd (XIX 1), | to the child of Pengwid (XVIII 1)
 and of his wife Lāx'selēlemga (XVIII 2). | After they had given the
 marriage gift, T!āt!endzid (XVIII 1) | gave away three slaves and
 two canoes | and ten black-bear blankets to the chiefs of the ||
 Nāk!wax'da^εx^u; and he gave twenty mink blankets | and one hun- 55
 dred cedar-bark blankets to the common people of the Nāk!wax'-
 da^εx^u; | and he gave three slaves and two | canoes and ten black-
 bear blankets to the | chiefs of the Gwa^εsela; and he gave twenty
 mink-skin blankets || and one hundred cedar-bark blankets to the 60
 common people. | Now the name of the son of T!āt!endzid (XVIII 1)
 was K'imgēd (XIX 1). | As soon as he had given away the property,
 the Nāk!wax'da^εx^u went home. |

When K'imgēd (XIX 1) was grown up, he married L!āqwāl
 (XIX 2), | the princess of Hāyōgwis (XVIII 3), who was chief of

lāwisē dzāqwaxs lāael lāg'aa lāx Gwēqelisē. Wā, hēx'idaem^εlāwisē 43
 mōltāla wī^εlasēs wāwałqālayulaxēs negūmpē Pengwidē. Wā, k'!ēs-
 lat!a wāwałqālaxa dzāqwa, ā^εem^εlaē wāwałqālaxa la nāx'īdxa 45
 gaālāsa q!EL!ākwē q!āq!Ek'owa lē^εwa mōts!aqē xwāxwāk!ūna lē^εwa
 ma^εtsōkwē L!ENL!entsemē naenx^εūna^εya lē^εwa mōx^usōkwē matsas-
 gem naenx^εuna^εya lē^εwa ma^εlp!enyag'ē k'!ēk'lobawasa. Wā, hēem-
 lāwisa lēgemē qa lēgēmsēs negūmpē Pengwidē. Wā, laem^εlaē
 lēgades T!āt!endzidē. Wā, lā^εlaxaē lēgemg'elxlāx K'imgēdē qa 50
 lēgēms xūnōkwas Pengwidē lē^εwis genemē Lāx'selēlemga. Wā,
 g'īl^εem^εlāwisē gwāla wāwałqālaxs laē hēx'idaem^εlaē T!āt!endzidē
 yax^εwitsa yūdukwē q!āq!Ek'ō lē^εwa ma^εts!aqē xwāxwāk!ūna
 lē^εwa lastowē L!ENL!entsemē naenx^εūnā lāx g'īg'egāma^εyasa Nā-
 k!wax'da^εxwē. Wā, lā^εlaē yax^εwitsa ma^εtsōkwē mātsasgem naenx^ε- 55
 ūnē lē^εwa lāk!endē k'!ēk'lobawas lāxa begūlida^εyasa Nāk!wax'da-
^εxwē. Wā, lā^εlaē yax^εwitsa yūdukwē q!āq!Ek'ō lē^εwa ma^εts!aqē
 xwāxwāk!ūna lē^εwa lastowē L!ENL!entsem naenx^εūna^εya lāxa
 g'īg'egāma^εyasa Gwa^εsela. Wā, lā^εlaē yax^εwitsa ma^εtsōkwē mātsas-
 gem naenx^εūna^εya lē^εwa lāk!endē k'!ēk'lobawas lāxa begūlida^εyē. 60
 Wā, laem^εlaē lēgadē bābagūmē xūnōx^us T!āt!endzidās K'imgēdē
 lāxēq. Wā, g'īl^εmēsē gwāl yāqwaxs laē nā^εnakwēda Nāk!wax'da^εxwē.

Wā, g'īl^εmēsē q!wāx'idē K'imgēdāxs laē geg'adex^εits L!āqwālē
 yix k'!ēdēlas Hāyōgwisē yixs g'īgāma^εyaē Hāyōgwisasa ne^εmēmo-

65 the numaym || SĪSEN!lē of the Nāk!wax'da^x. Now, the white men had come to live | at Fort Rupert. That is the reason why ten woolen blankets and | one hundred cedar-bark blankets were given as a marriage gift. | K'imgēd (XIX 1) and his wife L!āqwāi (XIX 2) had not been married long, when my mother gave birth to twins. |
 70 One was a boy, the other a girl. || As soon as Hăyōgwis (XVIII 3) knew that his princess had given birth to twins, he | and his numaym, the SĪSEN!lē, made ready to give a marriage gift to his | son-in-law K'imgēd (XIX 1) at Gēg'āqē, for now the Gwa^sela had left Gwē-qelis. | They launched eight canoes, and | loaded them with twenty
 75 woolen blankets, and forty mountain-goat || blankets, two hundred cedar-bark blankets, and | four slaves; and after they had loaded them, they left | Sāgumbāla—for that is where the SĪSEN!lē of the Nāk!wax'da^x lived | —and it was not yet quite evening when they arrived at | Gēg'āqē. Immediately Chief Hăyōgwis (XVIII 3) gave
 80 as a marriage gift || twenty woolen blankets, forty mountain-goat | blankets, and two hundred cedar-bark blankets, and the four slaves, | and also the eight canoes, and | a name for K'imgēd (XIX 1). Now his name was Yāx'LEN (XIX 1), | and also K'!ādalag'īlis (XX 1) for
 85 the name of his son, and || L!āl!Eqwāsila (XX 2) for the name of his daughter, the twin-children. | After Hăyōgwis (XVIII 3) had

65 tasa SĪSEN!a^yasa Nāk!wax'da^xwē. Wā, g'āx^ema māmała g'ōx-
 ēwalēs lāx Tsāxisē. Wā, hē^emis lāg'īlas lastōwa p!elxelasgemē Lē^ewa
 lāk'!endē k'!ēk'!ōbawas qādzēlēma. Wā, k'!ēst!a gāla hayasek'ālē
 K'imgēdē Lē^ewis genēmē L!āqwālas laē yīkwēten ābempwūla. Wā,
 la^emē bābāgūmē ēnemōkwē. Wā, lā ts!āts!adagama ēnemōkwē.
 70 Wā, g'īlēmēsē q!ālē Hăyōgwisaxēs k'!ēdēlaxs yīkwīlaē, laē hēx'idaem
 xwāna^eida Lē^ewis ēnemēmōtaxa SĪSEN!a^yē qa^s lā wāwaqālaxēs
 negūmpē K'imgēdē lāx Gēg'āqē qaxs lē^emaē bāwēda Gwa^selās Gwē-
 qelisē. Wā, lā wī^xstendxa ma^lgūna^lts!aqē xwāxwāk!ūna qa^s
 mōxsēsa ma^ltsokwē p!elxelasgemē Lē^ewa mōx^ssokwē ēmelxlōsgem
 75 ēnaenx'ūna^ya Lē^ewa ma^lp!enyag'ē k'!ēk'!obawasa. Wā, hē^emisa
 mōkwē q!āq!ēk'owa. Wā, g'īlēmēsē gwāl mōxsēlaxs laē ālēx'wida
 yīxs hāē Sāgumbāla g'ōkūlatsa ēnemēmōtasa SĪSEN!a^yasa Nā-
 k!wax'da^xwē. Wā, k'!ēs^emēsē lāla qa^s dzāqwēxs laē lāg'aa lāx
 Gēg'āqē. Wā, hēx'ida^emēsa g'īgāmā^yē Hăyōgwisē wāwaqālāsa
 80 ma^ltsokwē p!elxelasgem Lē^ewa mōx^ssokwē ēmelxlōsgem ēnaenx-
 'ūna^ya Lē^ewa ma^lp!enyag'ē k'!ēk'!obawasa Lē^ewa mōkwē q!āq!ē-
 k'owa; wā, hē^emislēda ma^lgūna^lts!aqē xwāxwāk!ūna; wā, hē^emisa
 lēgemē qa lēgēms K'imgēdē. Wā, laem lēgades YāxLENē. Wā,
 hē^emis K'!ādalag'īlisē qa lēgēms begwānemē xūnōx^s. Wā, hē^emis
 85 L!āl!Eqwāsila qa lēgēms ts!ēdāqē xūnōx^ssxa yīkwīlēmē. Wā, g'īl-
 ēmēsē gwāl yāq!ent!ālē Hăyōgwisaxs laē K'imgēdē lēlwūltōdxēs

spoken, K'imgēd (XIX 1) invited his | father-in-law Hăyōgwis 87 (XVIII 3), and his crew, into his house; and when they came in with the | marriage gift, they were given to eat dried mountain-goat meat; | and after they had eaten, they gave away four canoes, || two 90 slaves, and ten woolen blankets, to the | chiefs of the Nāk!wax'da^x, and the same number to the | chiefs of the Gwa^sela; and he gave one hundred cedar-bark blankets and forty | mountain-goat skin blankets to the common people of the | Nāk!wax'da^x and Gwa^sela. When daylight came in the morning, || Hăyōgwis (XVIII 3) and his 95 crew went home. |

As soon as K'!âdalag'îlis (XX 1), the prince | of Yāx'LEN (XIX 1), grew up to be a man, he married K!wāk!wabalas (XX 3), the princess of | Yāqa^lenlis (XIX 3), the chief of the numaym Naensx'ä of the Naqemg'îlisela. | They had a son; and Chief || Yāqa^lenlis (XIX 3) 500 gave the expensive copper Long-Top to his son-in-law | K'!âdalag'îlis (XX 1); and he gave him in marriage the name P!âdzesē 'māxwa (XXI 1) as the name | for his grandson. Then P!âdzesē 'māxwa (XXI 1) sold Long-Top, | which was bought by Ānx'wēd of the Ławēts!ēs for nine | thousand woolen blankets; and these were given away by P!âdzesē 'māxwa (XXI 1) || to all the tribes. And 5 when | P!âdzesē 'māxwa (XXI 1) was a middle-aged man, he married Melnēd (XXI 2), the princess | of Sēwid (XX 4), chief of the

negūmpē Hăyōgwisē Łē^{wis} k!wēmē. Wä, g'îl^{mēsē} 'wilōtā Łē^{wa} 87 wāwałqālayo, laē L!EXwīlayowēda x'îlkwē 'mel^{mēl}qegē lāq. Wä, g'îl^{mēsē} gwał L!EXwaxs laē yāx'wīdayowēda mōts!āqē xwāxwāk!ūna Łē^{wa} ma^{lōkwē} q!āq!Ek'ō Łē^{wa} lastowē p!Elxelasgem lāxa g'ig'ē- 90 gāma^{yasa} Nāk!wax'da^{xwē}. Wä, hēmxaāwisē 'wāxa lāx g'ig'ēgāma^{yasa} Gwa^sela. Wä, lā lāk'!endē k'!ēk'!obawas Łē^{wa} mōx^ssokwē 'mē^{mēl}xLōsgem 'naenx'ūnē yāx'wīdayōs lāxa bēbegūhīda^{yasa} Nāk!wax'da^{xwē} Łē^{wa} Gwa^sela. Wä, g'îl^{mēsē} 'nāx'īdxa g'aālāxs laē nā^{nakwē} Hăyōgwisē Łē^{wis} k!wēmē. 95

Wä, g'îl^{mēsē} nexlāāx'īd begwānemē K'!âdalag'îlisaxs yīx lā- welgāma^{yasa} YāxLENē laē geg'adex'its K!wāk!wabalas lāx k'!ēdēlas Yāqa^lenlis g'igāma^{yasa} 'ne^{mēm}motasa Naensx'āsa Naqemg'îlisāla. Wä, lā xūngwadex'itsa bābagūmē. Wä, hēmisa g'igāma^{yō} Yāqa^lenlisē sep!ēts G'îlg'atowēxa q!eyōxwē L!āqwa lāxēs negūmpē 500 K'!âdalag'îlisē. Wä, lā lēgemg'elxlāx P!âdzesē 'māxwa qa lēgem- sēs ts!ōx^uLEma. Wä, la^{mē} P!âdzesē 'māxwa lāxōdex G'îlg'atowē. Wä, lā k'îlxwasō's Ānx'wēdāsa Ławēts!ēsasa 'nā^{nemāp}!EX'īd lōx- semx'īd p!Elxelasgema. Wä, hēmis la 'māx'wīdayōs P!âdzesē 'māxwa lāxwa hamāelāx lēlqwāla^{yā}. Wä, g'îl^{mēsē} nexlāax'īd 5 la begwānemē P!âdzesē 'māxwa laē geg'adex'its Melnēdē k'!ēdēlas Sēwidē, g'igāma^{yasa} 'ne^{mēm}motē G'îlg'āma^{asa} Gwa^sela. Wä,

8 numaym G'ig'ilgām of the Gwa'sela. | P!ādzēsē 'māxwa (XXI 1) and his wife Melnēd (XXI 2) were not married long, | when they had
10 a daughter. Then Sēwid (XX 4) gave as a marriage gift || the valuable copper Sea-Lion, and the name L!āqwaga (XXII 1) to be the | name of the daughter of his princess Melnēd (XXI 2). And L!āqwaga (XXII 1), | although she was a woman, gave away what was paid by the chief of the numaym | Ts!ēts!emēleqala of the Nāk!wax-da'x^u—seven thousand | woolen blankets—for Hāqela! had bought
15 the copper Sea-Lion. Now, || L!āqwaga (XXII 1) gave away seven thousand woolen blankets | to the tribes. |

When L!āqwaga (XXII 1) was old enough, she married | Hēwāk'elis (XXII 2), chief of the numaym Ts!ēts!emēleqala of the | Nā-
20 k!wax-da'x^u, and L!āqwaga (XXII 1) had a son. Then || Hēwāk'elis (XXII 2) gave a name to the child, and he named him | Gweyōs-dēdzas (XXIII 1). The reason why P!ādzēsē 'māxwa (XXI 1) did not | give a name to his grandson was because he was angry with his princess | because she married Hēwāk'elis (XXII 2), for he was not really a chief from his ancestors. | Therefore Hēwāk'elis (XXII 2)
25 himself gave a name to the || son of L!āqwaga (XXII 1). Gweyōs-dēdzas (XXIII 1) is now three years | old. |

Now, I really began at the very | end of our ancestors with the whale, Yāqalenlis (II 1), and came down to Gweyōsdēdzas | —the

8 k!ēt!a gāla hayasek'ālē P!ādzēsē 'māxwa lē'wis genemē Melnēdāxs
laē xūngwadex'itsa ts!āts!adagemē. Wā, lā Sēwidē seplēts Mawa-
10 k!axa q!eyoxwē L!āqwa. Wā, lā lēgemg'elxlā!ax L!āqwaga qa lē-
gēms ts!edāqē xūnōx'sēs k!lēdēlē Melnēdē. Wā, la'emxaē L!āqwaga
wāx'maē ts!edāqa 'māx'wits k!l'ewayāsa g'igāma'yasa 'ne'mēmōtasa
Ts!ēts!emēleqalāsa Nāk!wax-da'xwa ālēbōp!enx'ēid lōxsemx'ēid
p!elxelasgema yīxs hāē Hāqela!ē k!l'xwax Mawak!a. Wā, la'mē
15 L!āqwaga 'māx'witsa ālēbōp!enx'ēidē lōxsemx'ēid p!elxelasgem
lāxwa hamatēlāx lēlqwālaLa'ya.

Wā, g'il'mēsē hēlak!ōx'widē L!āqwagāxs laē lāwadex'its Hē-
wāk'elisē, g'igāma'yasa 'ne'mēmōtasa Ts!ēts!emēleqalāsa Nāk!wax-
da'xwē. Wā, la xūngwadex'ēidē L!āqwagāsa bābagūme. Wā, hē-
20 'misē Hēwāk'elisē lēqēla qa lēgēmsēs xūnōkwē. Wā, la'mē lēx'ē-
des Gweyōsdēdzasē laxēs xūnōkwē. Hē lāg'ilas P!ādzēs 'māxwa k!lēs
hē lēqēla qa lēgēmsēs ts!ōx'LEMāxs wanēqaasēs k!lēdēlaxs laē lā'wa-
des Hēwāk'elisaxs k!lēsāē ālāem g'igāma'yēs wīwōmpwūla. Wā,
hē'mis lāg'ilas hē'mē Hēwāk'elisē lēqēla qa lēgēmsēs bābagūmē
25 xūnōk^u lāx L!āqwaga, yīxs hē'maē ālēs yūduxūnxēk'elē Gweyōsdē-
dzasē.

Wā, la'men ālak!āla g'ābendxen qwēsbalisa g'ālāsenu'x^u āwa-
nā'ya gwe'yīmē, yīx Yāqalenlisē g'āxalela lāx Gweyōsdēdzasē

son of L!āqwaga and there are twenty-three men, beginning with || 30
Yāqaʔenlis, coming down to Gweyōsdēdzas (XXIII 1). I did not |
mention that all of them had two or three | wives, and some had four
wives, and a great many children, and | the younger brothers and
sisters of those whom I have named. Now, this great matter is at
an end. |

WAIL OF L!ĀL!AQŌL, A NĀK!WAX'DA'X^u WOMAN

Hana hana hē! Now I think of my master | L!āl!aqōhī'lak^u, my 1
dear one, the chief at the beginning of the world. |

Hana hana hē! Now I'll tell the history of my house, beginning,
with the first | chief of my numaym, 'wālas, who had for their chief
my ancestor, who || came from the first L!āqwag'ila. | 5

Hana hana hē! Hēlē'stēs went spouting around | our world, and
he went into Blunden Harbor; and he went ashore | from his travel-
ing-canoe, Killer-Whale-Mask; and he liked the place because it had
a good sandy | beach. And now my ancestors had for their chief
Hēlē'stēs. || He built a house with four platforms; and when he had | 10
finished his house, a canoe came in sight with four persons | aboard.
Hēlē'stēs went to meet them, and he | called the visitors ashore.
Then my ancestor Hēlē'stēs | gave his visitors seal to eat. When
they had || eaten, Hēlē'stēs spoke, and asked for the name of his | 15

xūnōkwas L!ākwaga lāx ha'yūdēx'āla'x'idaēs begwānema g'äg'ELEla
lāx Yāqaʔenlisē g'āxalela lāx Gweyōsdēdzasē. Wā, lāxaen k'lēš 30
g'wāgwēx's'āla lāx 'nāxwaēnē'mas maēma'lēl lōxs yūdukwaē lōxs
maēmōkwaē gēgenemasen g'īgaanā'yē lōdzēk'asēs sāsemē yīx ts!ā-
ts!ā'yāsen la lēlēqelase'wa. Wā, lādzēk'asēmōx lāba.

LĀGWĀLEMAS L!ĀL!AQŌLXA¹ NĀK!WAAXSEMĒ

Hana hana hē; lāk'asq!amaēg'in g'āx g'īg'aēx'ēdxen q!āgwidōlāē 1
L!āl!aqōhī'lakwa ādaxen g'īk'axalēdzema lāxō 'nālax.

Hana hana hē; lāk'asēmēsen newēlātseg'in g'āle'ng'alisek' g'īqa-
g'īwa'yāsen 'ne'mēmōtaxa 'wālasē, yīk'asexs g'īgādaasen ōmpēxa
g'āyaē laxa g'ālā L!āqwag'ila. 5

Hana hana hē; g'āxk'asaē L!ālt'sē'stalisele Hēlē'stēs lāxō ā'wīstāx-
sens 'nālax. Wā, lāk'asē lāts!ā lāk'asex Baāsē qak'ats lāltāwē
lāk'asxēs yā'yats!ēs māxēmle. Wā, lāk'asē āwelx'ēdqēxs ēk'aēs
āwīnagwisē. Wā, lāk'asēmen g'īlg'alise g'īqagiwa'yē Hēlē'stēs
g'ōkwēlaxa mōxwidaxalilē dzōyagek^u g'ōkwa. Wā, g'īlk'asēmēsē 10
gwāla g'ōkwē g'āxk'asaē tēx'widē sēxwa xwāxwāgūma mōkwē
k!ūdzexsē lāk'aseq. Wā, lāk'asē Hēlē'stēsē lālalaq. Wā, lāk'asē
lēlwūltōdxē bāgūnsē. Wā, lāk'asēmen g'īqagiwa'yē Hēlē'stēsē
L!ēxwēlasē mēgwatē lāk'asxēs bāgūnsē. Wā, g'īlk'asēmēsē gwāla
L!ēxwa lāk'asaē yāq!eg'a'fē Hēlē'stēsē qak'ats wūlēk'asēx lēgēmasēs 15

¹ L!āl!aqōl.

16 visitor; and the visitor replied, and said, | "I am *ʔyāk'ewas*, and my
tribe are the *G'īg'īlgām*, and I live | in the village *Xōqwaēs* with my
tribe; | and this woman *Ts!ālalīlanaga*, the princess of *Yāx'LEN*, is
20 my wife. || *Yāx'LEN* is the chief of the *Ts!ēts!emēleqala*. And this |
is my prince *Ts!ālag'īlis*, and my princess is | *Ts!ālalīl'lak*." Thus
said *ʔyāk'ewas*. And then *ʔyāk'ewas* asked | the man where he
came down from. And then the | man said, "I am *Hēlē'stēs*. I
25 go spouting around || our world. I am *L!āqwag'ila*, the prince of the
chief | of the Killer-Whales, *Hālxiwalis*. Now, I wish to become a |
real man in this place, and I built my house at Blunden Harbor."
Thus said *Hēlē'stēs*. | And *L!āqwag'ila* is my ancestral chief, | the
root of the chiefs of the numaym *ʔwālas*, and he is my ancestral ||
30 chief. |

Hana hana hē, ahana hana! O Great-One! the great one who
came down is | my lord *L!āqwag'ila*, who took for his wife the prin-
cess of | Lord *ʔyāk'ewas*, *Ts!ālalīl'lak*. And the lord had a child, |
35 *Yāqewē'las*, the prince of Lord *L!āqwag'ila*. || And now Lord
ʔyāk'ewas gave as a marriage gift six canoes; | for, indeed, Lord
ʔyāk'ewas had obtained as a supernatural treasure the Grouse, the
canoe-maker; | and therefore he, the only first one to give away

16 *bāgūnsē*. *Wā, lāk'asē nā'naxmaʔyēda bāgūnsaq, wā lāk'asē ʔnēk'a:*
"Nōgwak'as^{em} *ʔyāk'ewas*. *Wā, lāk'asē G'īg'īlgāmX'LEN g'ōkūlotē,*
yīk'asg'īn hēk'asēk' g'ōkūlē Xōqwaēsē lōkwasen g'ōkūlotē. Wā,
yōkwas'mēs k'!ēdēlk'ats Yāx'LENōx Ts!ālalīlanagaxxen genemk'asēx,
20 *yīk'asexs g'īgāmaʔyāē Yāx'LENasa Tsēts!emēleqāla. Wā, yōkwas-*
ʔmēsē lēwelgāmayōx Ts!ālag'īlisēx. Wā, lāk'asen k'!ēdadesōx Ts!ā-
lalīl'lakwēx," ʔnēk'asē ʔyāk'ewasē. Wā, lāk'asē ōgwaqa wūlē ʔyā-
k'ewasaxa begwānemē lāk'asex g'āyemamaxask'asas. Wā, lāk'asa
begwānemē ʔnēk'asa: "Nōgwak'as Hēlē'stēsa L!āłtsēstalīselaxwa
25 *āwī'stāxsens ʔnālax. Nōgwaem L!āqwag'ila lēwelgāmēs g'īgāma-*
ʔyasa māx'ēnoxwē Hālxiwalisa. Wā, lāk'asen ʔnēk'as qen g'āxk'asē
bāxūs'id lāk'asxen lāk'asēx g'ōkūlasaxōx Bāsēx," ʔnēk'asē Hēlē'stēs.
Wā, ōkwas'mēsen g'īqag'iwaʔyē L!āqwag'ila yīk'asxen g'īgāanā-
ʔyaxg'īn ʔnē'mēmōtēg'asa ʔwālasē, wā, yōkwas'men g'īg'eqag'i-
30 *waʔyōx.*

Hana hana hē, ahana hana adzēhēsa *ʔwālasaxalēdzēx'dēya*; wālē
ādaʔya L!āqwag'iladzēyōlaxs lāyōla geg'adex'ides k'!ēdēlwūlas
ādaʔya ʔyāk'ewasē Ts!ālalīl'lakwa āda. Wā, lāk'asē xūngwade-
x'idē ādaʔyas Yāqewē'lasēxa lēwūlgāmaʔyas ādaʔyē L!āqwag'ila.
35 *Wā, lāk'asēmē ādaʔya ʔyāk'ewasē qotēx'its q!EL!ets!aqē xwāxwā-*
k!ūna qāłaxs lōgwalaē ādaʔya ʔyāk'ewasaxē māg'ag'u lēqaxē xwā-
xwāk!ūna. Wā, yōkwas'mēs lāg'īlas lēx'aem g'īlk'as sak'axōden
g'īqag'iwaʔyē L!āqwag'ilāxa xwāxwāk!ūna. Wā, k'!ēsk'asē ālaem

canoes, | was my ancestral chief. And it was not | long before Lord
Yäqewēlas was grown up. Then he married || Menlēdaas, the 40
princess of Lord Melnasemē, chief of the | numaym Q!ōmk'!ut!Es
of the Gwa'sela. And the lord did not live | long with his wife,
when Lord Yäqewēlas had a son; | and Lord Melnasemē gave as a
marriage gift four | large canoes, and four slaves, and six || grizzly- 45
bear blankets, and twenty mountain-goat | blankets, and one hun-
dred cedar-bark blankets. And he gave to | my pride the name
Melnēdzas. And he gave in marriage this name | to the prince of
Lord Yäqewēlas. And now | Lord Yäqewēlas gave away the
marriage gift of Lord Melnasemē || to the ancestors of the Nā- 50
k!wax'da'x^u and Gwa'sela, | who lived in a village inside of Negēl. |

Hana hana hē! This is my pride, the names of | the root of my
family, for all my ancestral chiefs gave away property. |

Hana hana hē, ahana hana! O Great-One who came down, || my 55
lord Yäqewēlas! my lord Melnēdzas | gave away property to the
Nāk!wax'da'x^u and to the Gwa'sela. And my lord | Melnēdzas
gave away the four canoes, and | four slaves, six grizzly-bear blan-
kets, | twenty mountain-goat blankets, and || one hundred cedar- 60
bark blankets, which my lord Melnēdzas | obtained from his father-in-

gälaxs lak'asaē nexlāax'īdē āda'ya Yäqewēlasē, lāk'asaē geg'ade- 4C
x'īdes Menlēdaasē k!lēdēlas āda'ya Melnasema'yē g'īgāina'yasa
'ne'mēmōtasa Q!ōmk'!ut!Esasa Gwa'sela. Wā, k!lēsk'asē āda'ya
gāla hayasek'ālaxs lāk'asaē āda'ya Yäqewēlasē xūngwadex'itsē
bābagūmē. Wā, lāk'asē āda'ya Melnasema'yē qōtēx'itsa mōts!aqē
āwā xwāxwāk!ūna lōkwasa mōkwē q!āq!Ek'owa lōkwasa q!EL!a 45
g'īg'ilasgem 'naenx'ūna'ya lōkwasa ma'itsōkwē 'mē'melxlōsgem
'naenx'ūna'ya lōkwasa lāk'!endē k!lēk'lobawasa. Wā, yōkwas'mē-
sen 'yālaqalayōx lēgemōx Melnēdzas. Wā, lāk'as'mē lēgemg'elxlē
qak'as lēgēmsa lēwelgāma'yas āda'ya Yäqewēlasē. Wā, lāk'as-
'mē āda'ya Yäqewēlasē 'māx'widk'atsē qōtena'yās āda'ya Melna- 50
sema'yē lāk'asex gālāsa Nāk!wax'da'xwē lōkwasa Gwa'selāxs
hēk'asaē g'ōkūlē ōxlālēsk'asas Negēlē.

Hana hana hē, yōkwas'mēg'in 'yālaqala yūwōx lēlēgemaxsen
āwanā'yēxa 'nāxwak'as'mōla 'māx'widaxen g'īg'eqagiwa'ya.

Hana hana hē, ahana hana adzēhēsa 'wālasaxalēdzēx'dēya wālē 55
āda'ya Yäqewēladzeyōla wālē āda'ya Melnēdzadzēyōlaxēs lāyōla
'mēmāx'widēaxa Nāk!wax'da'x^ulā'ya lō' Gwa'sela layōlē āda'ya Mel-
nēdzadzēyōla 'māx'widēasa mōts!axdzeyōla sēsag'ilmē lōkwasē
mōx'dzēyōla q!āq!Ek'ō lōkwasē q!EL!a nensgem 'naenx'ūna'ya lō-
kwasa ma'itsōkwē 'mē'melxlōsgem 'naenx'ūna'ya lōkwasa lā- 60
k!endē k!lēk'lobawasa. Wā, yōkwas'em g'āyanems āda'ya Melnē-
dzadzēyōla lāk'asxēs negūmpdzēyōlāē āda'ya Melnasemadzēyōlaxs

62 law Melnase^{mē}. | And my great lord Melnēdzas grew | quickly to
 be called chief. Then my lord Melnēdzas grew up | and married
 65 'nālasgem, the princess of Q!ōmo^xusala, || chief of the numaym
 G'ēxsem of the ancestors of the L!al!asiqwāla. | And then my lord
 Melnēdzas, and his wife 'nālasgem, | had a son. And my lord
 Q!ōmo^xusala | gave as a marriage gift twenty sea-otter blankets, |
 70 ten black-bear skin blankets, six || slaves, four canoes, and one hun-
 dred and twenty | cedar-bark blankets; and he also gave as a mar-
 riage gift forty | seals as food to go with it, and the sea-otter-house-
 dish, | the killer house-dish, and the wolf house-dish, and also the |
 75 seal house-dish, and the name Q!umx'elag'īlis to be || the name of the
 child of Melnēdzas, for the potlatch to be given at the time of the
 marriage; | and he also gave him the name Kwakūx'ālas for a feast
 name, | when he was to give a feast with the forty seals which were
 given as a marriage gift | to him by his father-in-law Q!ōmo^xusala.
 And then my lord | Q!umx'elag'īlis gave away the marriage gift to
 the ancestors of the || L!al!asiqwāla, and also the ancestors of my
 tribe, the Nāk!wax'da^x; | and my lord Kwakūx'ālas gave with the
 property | forty seals in the house-dishes. Now, there were two |
 names given in marriage—Q!umx'elag'īlis, and the feast name |
 Kwakūx'ālas. ||

62 layōla āda^{ya} Melnēdzadzēyōla q!waq!waxeyak'as lāk'aseq qak'ats
 halōl!ēxē g'īgāmēxlā. Wā, lāk'asē āda^{ya} Melnēdzasē nexlaax'īda
 lāk'asaē geg'adex'īdk'ats 'nālasgemē k'!ēdēlas Q!ōmo^xusala yīk'asex
 65 g'īgāma^{ya}sa 'ne^{mē}motasa G'ēxsemasa g'alk'asasa L!al!asiqwāla.
 Wā, lāk'asē āda^{ya} Melnēdzas lōkwasēs genemē āda^{ya} 'nālasgemē
 xūngwadex'īdk'atsē bābagūmk'asē. Wā, lāk'asē āda^{ya} Q!ōmo^xu-
 sala wāwa^lqālasē ma^ltsokwē q!ēq!asasgem 'naen^x'ūna^{ya} lōkwasē
 lastowē L!enL!entsem 'naen^x'ūna^{ya} lōkwasē q!el!ōkwē q!āq!E-
 70 k'owa lōkwasē mōts!aqē xwāxwāk!ūna lōkwasē ma^ltsogūg'eyowē
 k'!ēk'lobawa^{sa}. Wā, hēk'asēmēs wāwadzōlemsē mōsgemg'ustowē
 mēgwata ha^{mā}yaaxsa^{ya}. Wā, hēk'asēmēsā q!āsa lōqūlīla lōkwasa
 māx'ēnoxwē lōqūlīla lōkwasa ālanemē lōqūlīla; wā, hēk'asēmēsa
 mēgwatē lōqūlīla. Wā, hēk'asēmēsa lēgemē Q!umx'elag'īlisē qa
 75 lēgēmsē xūnōkwas Melnēdzasē qak'asēs p!ets!ēnēlasa wāwa^lqālayo.
 Wā, lāk'asē lēgemg'elxlā^{ax} Kwakūx'ālasē qak'as lēgēms qak'asō
 k!wēlas'īdk'atsē mōsgemg'ustāwē mēgwataxa wāwa^lqālayuwē lā-
 k'aseq, yīk'atsēs negūmpē Q!ōmo^xusala. Wā, lāk'asēmēsē āda^{ya}
 Q!umx'elag'īlidzēyōla 'māx'widk'atsē wāwa^lqālayo lāk'asxē g'ālāsē
 80 L!al!asiqwāla lōkwasē g'alk'asasen g'ōkūlōta Nāk!wax'da^xwē. Wā,
 lāk'asēmē yāqwag'īlīla lāk'asaē āda^{ya} Kwakūx'ālasē āda^{ya} loxts!ōd-
 k'atsē mōsgemg'ustāwē mēgwata. Wā, lāk'asēmē ma^ltsēmgaale-
 lē lēgemg'elxlā^{ya} yīk'asex Q!umx'elag'īlisē lōkwasē k!wēladzEX-
 lāyōk'asē Kwakūx'ālasē.

Hana hana hē; ahana hana! O Great-One who came down! my | 85
lord L!āqwag'ila, my lord Yāqewē'las, | my lord Melnēdzas, and my
lord Q!umx'elag'ilis, they | all gave away much property, and all
gave feasts, | and my ancestral chiefs gave dances. ||

Ha ha hana hana hē; ahana hana! Therefore I feel like laughing 90
at the | words of the people under me, on account of my ancestral
chiefs, for they stole | the names of my ancestral chiefs, the roots of
my numaym. Ha a! for who dares to use | my names, the names
left by my ancestors? |

Hana hana hē; ahana hana! O Great-One who came down! my ||
lord, whose own name was Q!umx'elag'ilis, he | married L!ā- 95
qwag'ilayugwa, princeess of | Q!eyōkwētelasōgwi'lak^u, my lord the
head chief of the great | numaym Qāqewadiliqāla of the Dzāwade-
ēnox^u. | Q!eyōkwētelasōgwi'lak^u, my lord, lived at Gwa'yē. || And 100
Q!umx'elag'ilis and his | wife had not been married long, when they
had a son. And immediately | Q!eyōkwētelasōgwi'lak^u, my lord,
got ready to | give his marriage gift to his son-in-law Q!umx'elag'ilis,
my lord. And | he bought the great copper Cause-of-Quarrel for
the || mast of his canoe; and for the place of his princess L!āqwa- 5
g'ilayugwa to sit in, | six shovel-nosed canoes, and four slaves | for
bailing out the canoes; and the blankets to be worn by his | princeess

Hana hana hē; ahana hana, adzēhēsa 'wālasaxalēdzēx·dēya wālē 85
āda'ya L!āqwag'iladzēyōla wālē āda'ya Yāqewē'ladzēyōla wālē
āda'ya Melnēdzadzēyōla wālē āda'ya Q!umx'elag'iladzēyōlaxēs
'nāxwa'mayōla 'wālasila 'māx'widēaxēs 'nāxwa'mayōla k!wēlasēdē-
axē yīyīxsema'yaēnoxen g'ig'iqagi'wa'ya.

Ha ha hana hana hē; ahana hana āgwil'maen la dēdalēqelas wāl- 90
demasen bēbegwabâlētsen g'iqagi'wa'yaxs wāx'k'asaē gōla'yax
lēlēgemasen ā'wanā'yē g'ig'eqagi'wa'ya hāa qa āngwak'asēs nāla-
k'asaxg'in lēlēgemk'asg'inxg'a lēlēgemēsawēsen wīwōmpdzēyōla.

Hana hana hē; ahana hana adzēhēsa 'wālasaxalēdzēya wālē
āda'yaxa q!ūlēxlē'yadzēyōla Q!umx'elag'ilisa āda'yaxēs lādzēyōla 95
geg'adex'īdē'yas L!āqwag'ilayugwa lāk'asex k!lēdēlēk'asas Q!eyō-
kwētelasōgwi'lakwē āda'ya yīk'asex xamagemā'yē g'ig'āmēk'atsē 'wā-
lask'asē 'ne'mēmotsa Qāqewadiliqālasa Dzāwadeēnoxwē yīk'asexs
hēk'asaē g'ōkūlē āda'ya Q!eyōkwētelasōgwi'lakwē āda'yē Gwa'yē.
Wā, k!lēsk'asē gāla ha'yasek'ālē Q!umx'elag'ilisē āda'ya lōkwasēs 100
genemk'asaxs lāk'asaē xūngwadex'īdk'atsē bābagūmē. Wā, hēx-
'īdk'asēmēsē Q!eyōkwētelasōgwi'lakwē āda'ya xwāna'īdēya qak'ats
lā qotēx'axēs negūmpk'asē Q!umx'elag'ilisē āda'ya. Wā, lāk'asēmē
k!īlx'widk'asxē 'wālasē L!āqwa lāk'asex T!ent!ālayo qak'ats lāk'ē-
ya'ya. Wā, hēk'asēmēs k!waxsalatslēs k!lēdēlasē L!āqwag'ilayu- 5
gwayē q!EL!ets!aqē t!ēt!ēgūna. Wā, hēk'asēmēs mōkwē q!āq!ēk'o-
wa qak'as tsālēlg'esxē t!ēt!ēgūnē. Wā, hēk'asēmēs 'nex'ūna'yaaxsēs

L!āqwag'ilayugwa were one hundred mountain-goat blankets, |
 10 twenty lynx blankets, || and forty black-bear blankets; and | two
 hundred mountain-goat horn spoons were the anchor-line for the
 six | canoes in which L!āqwag'ilayugwa was seated; and the | name
 given in marriage, K'!ādalag'īlis, was to be the name of the prince
 of my lord | Q!umx'ēlag'īlis. Then the marriage gift was given
 15 away to the ancestors of the || Qāqewadiliqāla, and to the ancestors
 of the Nāk!wax'da^u, by | my lord K'!ādalag'īlis. Now, my lord
 K'!ādalag'īlis grew up to be a man; | and he married Gwēx'sēsēlas,
 princess of the | head chief of the great numaym Haeyalik'awē of
 20 the | Hāxwāmis, who lived in A!ālxā. || K'!ādalag'īlis and his wife
 had not been married long, when they had a son. | And then the great
 chief | K!wamaxalas got ready and bought the great | copper Crane
 for the mast of his canoe; and he was going to give the marriage gift
 to his son-in-law | Lord K'!ādalag'īlis, and eight shovel-nosed
 25 canoes || for his princess Gwēx'sēsēlas to sit in, and | forty lynx
 blankets to be worn by his princess | Gwēx'sēsēlas, and twenty
 grizzly-bear blankets, | and twenty black-bear blankets, and two
 hundred | mountain-goat blankets; and also this cause of my
 30 pride, || seven slaves, to bail out the water from the canoes | of

8 k'!ēdēlasē L!āqwag'ilayugwē lāk'!endē 'mē'mēlxlōsgem 'naenx'ūna-
 'ya lōkwasē ma'!tsokwē 'wālasx'āsgem 'naenx'ūna'ya. Wā, hēk'as-
 10 'mēsa mōx^usokwē L!ENL!entsem 'naenx'ūna'ya. Wā, hēk'as'mēs
 ma'!p!enyag'ē ts!ēts!ōlōlaq k'āk'ets!Enaq, mōgwanewēsa q!EL!ets!aqē
 t!ēt!Egūn k!waxsalats!ēs L!āqwag'ilayugwa. Wā, hēk'as'mēs lēgem-
 g'ēlx!a'yē K'!ādalag'īlisē qak'as lēgemsa lēwelgema'yas Q!umx'ēla-
 g'īlisē āda'ya. Wā, lāk'as'nāē 'māx'widayowa qōtenayuwē lāxa g'ālāsa
 15 Qāqewadiliqāla lōkwasē g'ālāsē Nāk!wax'da^uwē yīk'ats K'!ādala-
 g'īlisē āda'ya. Wā, lāk'asē nexlāax'īd begwānemē K'!ādalag'īlisē
 āda'ya lāk'asē geg'adex'īdk'ats Gwēx'sēsēlasē k'!ēdēlk'asas xāma-
 gema'yē g'īgāmēk'atsē 'wālasē 'nē'mēmōt Haeyalik'awēsa Hāxwā-
 misē, yīk'asexs hēk'asaē g'ōkūlē A!ālxā. Wā, k'!ēsk'asē gāla ha'ya-
 20 sek'ālē K'!ādalag'īlis āda'ya lōkwasē genemē lāk'asaē xūngwadex'-
 'īdk'atsē bābagūmē. Wā, hēx'īdk'as'mēsa 'wālasē g'īgāma'ya
 K!wamaxalas xwāna'īdk'asa, wā, lāk'as'mē k'īlx'widk'asxa 'wālasē
 L!āqwa Ādemgūlē qak'ats lāk'ēya'ya lāxēs qōtē'nēlaxēs negūmpē
 K'!ādalag'īlisē āda'ya. Wā, hēk'as'mēsa ma'!gūnā!ts!aqē g'ig'alā
 25 qak'as k!waxsalats!ēk'atsēs k'!ēdēlē Gwēx'sēsēlasē. Wā, hēk'as-
 'mēsa mōx^usokwē 'wālasx'āsgem 'naenx'ūna'yaaxsēs k'!ēdēlasē
 Gwēx'sēsēlasē lōkwasē ma'!tsokwē g'īg'īlasgem 'naenx'ūna'ya lō-
 kwasē ma'!tsokwē L!ENL!entsem 'naenx'ūna'ya lōkwasē ma'!p!en-
 yag'ē 'mē'mēlxlōsgem 'naenx'ūna'ya. Wā, hēk'as'mēsgr'īn 'yala-
 30 qalayōk^u yīk'asxg'a ālēbōkūk' q!āq!ēk'owa qak'as ts!ālelg'esga

Gwēx'sēselas, the princess of K!wamaxalas, and | two hundred and 32
fifty goat-horn spoons as an anchor-line for the | eight canoes, and
the marriage name | Gwēyîmdzē for the name of the prince of
K!âdalag'îlis. ||

This is what my ancestral chiefs in the story of my origin | were 35
doing when they grew up to be great chiefs. Therefore I do not feel
bad, | but I am getting tired telling from beginning to end what was
done by those | of whom I have just spoken. |

Hana hana hē haē haē! ||

That was the end of the wailing of L!āl!aqōL, the female Nā- 40
k!wax'da^εx^u. (This is the same | as to say Nāk!wax'da^εx^u woman.)

HISTORY OF THE MAĀMTAG'ILA¹

The ancestors of the Kwakiutl were living at Qālogwis, and the | 1
chief of the Maāmtag'ila, whose name was Q!ōmogwē^ε (III 11) =
called | his numaym to come into his house. When | they were
all in, his speaker, Dā'lewēk'emē^ε, spoke; || and he told why 5
he had been called by the chief Q!ō'mogwē^ε (III 11), because |
he wished to go and marry Qwaēsogūt (III 12), the princess of
Chief | Down-Dancer (II 6) of the Comox. His numaym told him
at once | to go ahead, and they got ready | to start on the following

k!waxsalats!ēg'as Gwēx'sēselas k!lēdēlasa g'igāma^εyē K!wamaxalasē 31
lōkwasā sēsax'sok'āla ts!ēts!ōlolaq k'āk'ets!ēnaq mōgwānewēsa
ma'lgūnāts!aqē g'ig'ālā. Wā, hēk'as'mēsa lēgēmge!x!a^εyē Gwē-
yîmdzē qak'as lēgēms lēwelgāma^εyas K!âdalag'îlisē.

Wā, yōkwas'em g'wēgwālag'îlīdzatsen g'ig'igāanā'yaxg'en nūyām- 35
balisēk' g'wasx'āla g'igāma^εya'nakūla. K!lēasg'îlen xenl!ēgēma
ōkwas'mēg'în la qelx'îd lālabaax g'wēgwālag'îlīdzasas g'wāgūsagō-
dāxg'en lāx gwāl wāldema.

Hana hana hē haē haē.

Wā, laem lābē lagwāleimas L!āl!aqōlxa Nāk!waxsemē (ēnemā- 40
x'îs lō^ε ēnēk'a Nāk!wax'da^εx^u ts!ēdāqa).

HISTORY OF THE MAĀMTAG'ILA¹

G'ōkūla'laē g'ālāsa Kwāg'ulē lāx Qālogwisē. Wā, lā'laē g'iga- 1
dēda ēnē^εmēmāsa Maāmtag'ilāsa lēgadās Q!ōmogwa^εyēxa lēlts!ō-
dāxēs ēnē^εmēmōtē qa g'āxēs ēwīlaēL lāx g'ōkwas. Wā, g'îl'ēm'elā-
wisē g'ax ēwilaēLEXS laael yāq!eg'a^εlē elkwāsē Dālewēk'ema^εyē.
Wā, laem'laē nēlas lē'la'îlasēs g'igāma^εyē Q!ōmogwa^εyē yîxs 5
ēnēk'aē qa's lā gāgak'lax Qwaēsogūtē lāx k!lēdēlasa g'igāma^εyē
Qāmxūlāē, yīsa Q!ōmo^xsē. Wā, lā'laē hēx'ida^εmē ēnē^εmēmōtas
ēnāxwa wāxaq qa wēg'ēs. Wā, hēx'idaem'elāwisē xwāna'ida
qa's lālxā lālē ēnāx'ide!xā gāla lāxa Q!ōmo^xsē. Wā, lā'laē

¹ This genealogy follows out the descendants of one of the women (III 2), mentioned in the genealogy of the Dzēndzenx'q!ayo. See p. 1085.

- 10 morning to go to the Comox. In the || morning, when daylight came, many of the numaym Maāmtag'ila | started, and they arrived at the beach of the village of the ancestors of the | Comox at Puntlatch. Immediately they made the marriage payment out of | the two canoes before going on shore; and after | they had done so, the
- 15 Maāmtag'ila were told to wait in the canoe, for || Qwaēsogūt was getting ready to carry her things | into the canoe of her husband, Q!ōmogwē^ε. It was not | long before the ancestors of the Comox began to beat on the front boards of the house of Down-Dancer, | and there was a thundering noise in the house of Down-Dancer; and all |
- 20 the men of the Comox said, "Hum!" and the sound of || shell rattles was heard when Qwaēsogūt (III 12) was led by four men | wearing xwēxwē masks. The woman was singing her sacred song. | She went straight down the beach into the canoe of Q!ōmogwē^ε (III 11) | the xwēxwē went down to the | shore and went back up the beach into
- 25 the house of || Down-Dancer (II 6). Qwaēsogūt (III 12) stayed and sat down by the side of | Q!ōmogwē^ε (III 11). When all the xwēxwē were inside, Down-Dancer (II 6) | came out of his house and invited his son-in-law to | eat in his house with his crew. Then | Q!ōmogwē^ε (III 11) and his wife Qwaēsogūt (III 12) went ashore first. They
- 30 were followed || by their crew. The shell rattles of the xwēxwē did

- 10 ^εnax^εidxa gaālāxs laē ālēx^εwidēda q!ēnemolēda Maāmtag'ila ^εne^εmēma. Wā, la^εlaē lāg'alis lāx L!ema^εisasa g'ōkūlasasa g'ālāsa Q!ōmo^εx^εsē lāx PenL!atsa, wā, hēx^εidaem^εlāwisē qādzēl^εidexs k'!ēs^εmaē hōx^εwūltā laxēs mōts!aqē yaē^εyats!ā. Wā, g'īl^εem^εlāwisē gwālēxs laē āxse^εwēda Maāmtag'ila, qa^εs wāg^εē ēsāla hānāla, qaxs
- 15 lē^εmaē xwānālēlē Qwaēsogūtāxēs memwalalē, qa^εs g'āxlāg'īl lāxs-lā lāx yā^εyats!āsēs lā^εwūnemē Q!ōmogwa^εyē. Wā, k'!ēs^εlat!a gā-laxs laē lem^εxēsēg'indēda g'ālā Q!ōmo^εx^εsxa g'ōkwās Qām^εxūlalē. Wā, lā^εlaē kūnwat!alēda g'ōkwās Qām^εxūlalē. Wā, lā^εlaē ^εnāxwa hemxalēda bēbegwānemasa Q!ōmo^εx^εsē. Wā laem^εxaē hēk'!āla
- 20 xemsemēk'inasēxs g'āxaē g'ālaba^εyē Qwaēsogūtasa mōkwē yaēxū-mālaxa xwāxwēgemlē. Wā, laem^εlaē yālaqūlēda ts!edāqaxs laē hāyīnts!ēsela lāxa L!ema^εisē qa^εs lā hēxsela lāx yā^εyats!ās Q!ōmogwa^εyē. Wā, laem^εlāwisa mōkwē xwāxwē lāg'aa lāx awāxstalīsasa demsx'āxs g'āxaē xwēlaxūsdēsa, qa^εs lā xwēlaqa laēL lāx g'ōkwās
- 25 Qām^εxūlalē. Wā, laemlē xāk'!ē Qwaēsogūtē la k!wanōdēlexsex Q!ōmogwa^εyē. Wā, g'īl^εmēsē ^εwī^εlaēLēda xwēxwāxs g'āxaē Qām^εxūlalē lāwēls lāxēs g'ōkwē. Wā, la^εmē lēlwūltōdxēs negūmpē, qa lās L!ēxwa lāx g'ōkwās lē^εwēs lēlōtē. Wā, hē^εmis g'ālōhtāwē Q!ōmogwa^εyē lē^εwis genēmē Qwaēsogūtē. Wā, lā^εlaē lāsgēmēsō-
- 30 sēs lēlōtē. Wā, la^εmē hēwāxa q!wēl^εidē xemsemēk'inasā xwēxwē

not stop | sounding behind the curtain in the rear end of the house. | 31
 Then Q!ōmogwē^ε (III 11) and his wife sat down in the rear end of the |
 house, outside of the curtain in front of the xwēxwē. They | ate
 steamed camas. This was the first time that the || ancestors of the 35
 Kwakiutl tasted camas. After they had eaten, | Down-Dancer
 spoke to his tribe, the ancestors of the Comox. | He wanted them to
 pacify the xwēxwē. The | ancestors of the Comox assembled at once.
 Then | Down-Dancer (II 6) told his son-in-law to watch the move-
 ments of the xwēxwē dancers while they were singing for them, || for 40
 he was going to give it as a marriage gift to his son-in-law. After |
 he had spoken, the song-leader of the ancestors of the Comox, whose
 name was | NEMNEMEM, arose and shouted, "Wooo!" Then the
 ancestors of the Comox shouted "Wooo!" | while they were beating
 on boxes which were turned upside down. | Then four naked dancers
 came out, || their bodies painted with ochre, and wearing the xwēxwē 45
 masks on their faces. Four | songs were sung for them; and when
 the last song | was ended, then the four dancers walked with quick |
 steps and all the men of the Comox beat time quickly. Then |
 the speaker of Down-Dancer, named LENōlālał, arose and || spoke; 50
 and he said, "Look at this, Chief Down-Dancer! | and bring some-
 thing to drive the supernatural ones into their room." Thus he
 said. | Then they cut goat-skins into strips | and put them down;

xem^εyāla lāx āladzēliłasa yāwapemliłē lāx ōgwiwalīłasa g'ōkwē. 31
 Wā, lā k!ūs^εālīłē Q!ōmogwa^εyē lē^εwis gēNEMē lāx ōgwiwalīłasa
 g'ōkwē lāx L!āsadzelīłasa yāwapemalīłasa xwēxwē. Wā, la^εmē L!ē-
 xwēlagiłxa mōt!exsdē neg'ikwa. Wā, hēem g'il p!EX^εāLElatsa g'ā-
 lāsa Kwāg'ułaxa mōt!exsdē lāxēq. Wā, g'il^εmēsē g'wāł L!EXwa, wā, 35
 lā^εlaē yāq!Eg^εa^εlē Qām^εxūlałaxēs g'ōlg'ekūlōtaxa g'ālāsa Q!ōmo^εx^εsa.
 Wā, laem^εlaē ^εnēx^ε qa yāłasōlag^εēsa xwēxwē. Wā, hēx^εidaem^εlā-
 wisē q!ap!ēg'ilīłēda g'ālāsa Q!ōmo^εx^εsē. Wā, laem^εlaē ^εnēk^εē Qām^εxū-
 lałē qa dōqwałēsēs negūmpax g'wāyi^εlālasasēxs laē q!Emtaxa xwē-
 xwē, "qaxs la^εmēg^εas lał lāL negūmp," ^εnēx^εlaēq. Wā, g'il^εem^εlāwisē 40
 q!wēf^εidexs lāael L!āx^εūliłā nāgadāsa g'ālā Q!ōmo^εx^εsxa Lēgadālas
 NEMNEMEM. Wā, lā^εlaē woōoxa. Wā, lā^εlaē ^εnemādzaqwa woōo-
 xēda g'ālā Q!ōmō^εx^εs, lāxēs t!emtsemayaēna^εyaxa qōxqegwīłē
 xēxetsema. Wā, hēem^εlāwis g'āx^εwūłt!alīłelatsa mōkwē xaxenāla
 g'wēgūms^εidekwē yaēxūmala xwēxwāxs lāael q!Emtasōsa mōsgemē 45
 q!emq!emdema. Wā, g'il^εemlāwisē q!ūlbēda āłelxsda^εyē q!Em-
 demēxs lāael tsex^εsēsēdēda xwēxwē lāxēs mōk!wēna^εyē. Wā,
 lā^εlaē t!emsālēda ^εnāxwa begwānēmsa Q!ōmo^εx^εsē. Wā, lā^εlaē
 L!ax^εūliłē elkwās Qām^εxūlałēxa Lēgades LENōlālałē, qa^εs yāq!E-
 g^εa^εlēel. Wā, lā^εlaē ^εnēk^εa: "Wēg^εa dōqwałax, g'igāmē^ε Qām^εxū- 50
 lał, g'ax lag^εax^εē k'imēx^εsag^εanoLaōsaxg^εas ^εnawalax^εg^εōs," ^εnēx^ε-
 laē. Wā, hēx^εidaem^εlawisē la āx^εētse^εwēda xwēxūt!ā^εyē ^εmelx-

and after they all had been put down, | LENōlāla! shouted, "Wooo!"
 55 and all the Comox shouted at the same time, "Wooo!" || while they
 were beating time fast. They shouted "Wooo!" four times, | and
 then the four xwēxwē dancers went back behind the curtain. | Now
 they were pacified. Then LENōlāla! said, | "Now the xwēxwē has
 been given as a marriage present to Q!ōmogwē^ε, and the name |
 60 Hēk!ūten. Now this will be the name of Q!ōmogwē^ε, || and also
 another name, TēsēL!a, and Hāg'ās, and L!EMELxē!, | and also
 twenty boxes of camas-roots. | That was all he said. Then he finished
 with this. | Q!ōmogwē^ε stayed for four days before going home | to
 65 Crooked-Beach with his Comox wife. Immediately || he gave a feast
 with the twenty boxes of camas-roots to the | ancestors of the
 Kwakiutl. They did not know what the steamed camas-roots were, |
 for that was the first time they had seen them. It was not long
 before | Q!ōmogwē^ε (III 11) and his wife (III 12) had a son. | Then
 his name was TēsēL!a (IV 13) and Q!ōmogwē^ε gave away blankets on
 70 behalf of his || child. Then he had another son, and | his name was
 Hāg'ās (IV 14); and he had another child, a girl, | and he gave her a
 name belonging to the Maāmtag'ila, | because she was a girl. She
 was called Calling-Woman (IV 15). | Then Q!ōmogwē^ε (III 11) changed
 75 his name, and he named himself || Hēk!ūten (III 11). When his three

53 Lōwa, qa's g'āxē gēmxalēlema. Wä, g'il^εEM^εlāwisē 'wilgalitēxs
 laē woōoxē LENōlāla!ē. Wä, lā^εlaē 'nemādzaqwa woōoxwēda
 55 Q!ōmo^xsē lāxēs t!EMSālaēna'yē. Wä, hē^εlat!a la mōp!endzaqwa
 woōoxaxs laē 'wī^εla la āladzendēda mōkwē xwēxwēxa yāwabiē.
 Wä, la^εmē yā^εīda. Wä, lā^εlaē yāq!eg'a^εlē LENōlāla!ē. Wä, la^εmē
 lāk!eg'a^εtsa xwēxwē lax Q!ōmogwa'yē. Wä, hē^εmisa lēgēmē,
 yīx Hēk!ūtenē. Wä, laEM^εlaē lēgēMLEs Q!ōmogwa'yē. Wä,
 60 hēEM^εlāwisē 'nemsgēmē lēgēma TēsēL!a lō^ε Hāg'ās lō^ε L!EMEL-
 xēlē. Wä, hēEM^εlāwisa ma^εtsēmāg'eyowē xetsem mōt!exsda.
 Wä, hēEM^εlaē wāxax'īda!ē wāldemas. Wä, laEM^εlaē g'wā! laxēq.
 Wä, mōp!ENxwa's laē 'nālā hēlē Q!ōmogwa'yaxs g'āxaē nā^εnak^u
 lāx Qālogwisē lē^εwis Q!ōmo^xsaaxsemē gēnema. Wä, hēx'īda-
 65 EM^εlāwisē k!wēlas'itsa ma^εtsēmāg'eyowē xetsem mōt!exsd lāxa
 g'ālā Kwāg'u!a. Wä, laEM^εlaē āmlq!esxa neg'ikwē mōt!exsda,
 qaxs hē^εmaē ālēs 'nemp!ena dōx'walelaq. Wä, k!ēs^εlat!a gā!axs
 laē xūngwadEX'īdē Q!ōmogwa'yasa bābagūmē lāxēs lā gēnema.
 Wä, la^εmē lēgades TēsēL!a, yīxs lāael p!es'īdē Q!ōmogwa'yē qaēs
 70 xūnōkwē. Wä, lāxaē ēt!ēd'el xūngwadEX'itsa bābagūmē. Wä,
 la^εmē lēgades Hāg'ās. Wä, lā^εlaē ēt!ēd xūngwatsa ts!āts!ada-
 gēmē. Wä, laEM^εlaē lēx'ētsēs lēx'LEgēmīhaxs Maāmtag'ilaē
 lāqēxs ts!āts!adagemāē. Wä, laEM^εlaē lēgades Lāqūlayugwa lāq.
 Wä, laEM^εlaxaē L!āyuxlē Q!ōmogwa'yē. Wä, lāEM^εlaē lēgad lās
 75 Hēk!ūtenē. Wä, g'il^εEM^εlāwisē q!ūlsq!ūlyax'wīdē yūdukwē sāsēm-

children were grown up, | Hēk!ūten (III 11) showed the xwēxwē 76
 dance. In winter he gave a winter dance, | and he also had the
 salmon-dance. | TēsēL!a (IV 13), the eldest one of his children, was
 cannibal-dancer, | and Hāg'ās (IV 14) was dog-dancer, and Calling-
 Woman (IV 15) was salmon-dancer, || and one of the relatives of 80
 Hēk!ūten, Hāmdzid, was grizzly-bear dancer. | The name of the
 cannibal-dancer was L!ax'elag'ilis, and the | name of Hāg'as was
 Head-Dog, and the name of the girl | was Head-Dancer, and the
 name of the grizzly bear was Pretty-Grizzly-Bear. | Then Hēk!ūten
 had another son, and his name was || Pengwēd (IV 16). This is also 85
 a Kwakiutl name. | Hēk!ūten (III 11) and his wife, Qwaēsogūt
 (III 12), separated. | She went home to the Comox with Hāg'as (IV 14)
 and Pengwēd (IV 16), the | youngest one. She took with her to Punt-
 latch the four dances which she had seen given | by their father Hē-
 k!ūten when he gave a winter dance. || Now she gave a winter dance 90
 for the cannibal-dancer, the salmon-dancer, | dog-dancer, and grizzly-
 bear-dancer, and she | used the same songs and the same names that
 had been used by the | dancers at Qālogwis. At that time the
 names | of the Kwakiutl went for the first time to Comox on account
 of the two children of || Hēk!ūten who went home with their mother. 95
 It was not very long before | Hēk!ūten (III 11) married K'anēlk' as

sēxs laē nē'ēdāmasē Hēk!ūtenaxa xwēxwē. Wä, la^{mē} yāwix'ī- 76
 laxa läel ts!āwūnxa; hēem^lāwisa hāmēyalāē. Wä, lä^llaē hāma-
 ts!ē 'nōlast!egema^yas sāsemasē TēsēL!a. Wä, lä^llaē wawaselaē
 Hāg'āsē, yixs läa^lla^l hāmēyalāla ts!āts!adagemē Lāqūlayugwa.
 Wä, lä^llaē nāna g'ayolē lāx lēlēlālasē Hāmdzidē, yis Hēk!ūtenē. 80
 Wä, yū^mis^llael lēgēmsa hāmats!ōx L!āx'elag'ilisē. Wä, lä^llaē
 lēgādē Hāg'āsas Wāwaselig'a^{yē}. Wä, lä^llaē lēgādēda ts!āts!ada-
 gēmas Yāyaxūya^{yē}. Wä, lä^llaē lēgades Nen^k'as^oxa nānē. Wä,
 lä^llaē ēt!ēd xūngwadē Hēk!ūtenasa bābagūmē. Wä, lä^llaē lēga-
 des Pengwēdē. Wä, laem^laxae Kwāg'uldzes lēgēma. Wä, laem 85
 k!āsowē Hēk!ūtenē lē^wis genemē Qwaēsogūtē. Wä, laem^llaē
 nāⁿakwa lālaa lāxa Q!ōmo^xsē lō^llaē Hāg'āsē lō^llaē Pengwēdēxa
 āmā^yinxā^{yē}. Wä, laem^llaē hāyīnkūlaxēs dōgūlē mō^xwidāla yāwē-
 nemsēs ōmpē Hēk!ūtenaxs laē yāwix'īlalaxa la ts!āwūnxa lāx
 PenL!atsa. Wä, laem^llaē 'wī^la yāwix'īlasa hāmats!a, lē^wa hāmē- 90
 yalāē, lē^wa wawaselaē. Wä, hēem^lawisa nānē. Wä, hēem-
 'laxaāwis q!emq!ēmdesēda q!emq!ēmdemas lē^wa lēlēgēmasa
 lēlēdēs lēlēgēmē lāx Qālogwisē. Wä, hēem^lel g'īl lās lēlēgē-
 masa Kwāg'ulē lāxa Q!ōmo^xsē qaēda ma^lōkwē sāsems Hēk!ūte-
 naxs lāa^l nāⁿak^u lē^wēs ābempē. Wä, g'īl^mēsē gagālaxs laē 95
 gēgādē Hēk!ūtenas K'anēlk'asē, yix k'ēdēlas 'max'mewēsage-

97 (III 2) the princess of 'max'mewēsagemē (II 1), | chief of the numaym
 Dzendzenx'q!ayo. | She was half Bellabella, and first she had for her
 husband for a while the chief of the | Q!ōmoyâ'yē, Yāqok!walag'ilis
 100 (III 6). Yāqok!walag'ilis (III 6) || was killed by the Haida G'îdexân.
 Therefore | K'anēlk'as (III 2) married Hēk!ūten (III 11). They had
 not been married a long time before | they had a daughter, and | he
 called her Calling-Woman (IV 17) when he gave away property for the
 child; | and Hēk!ūten (III 11) changed his name, for he had received
 5 in marriage from 'max'mewēsagemē (II 1) || the name Yāx'LEN (III 11)
 for Hēk!ūten. Now | his name was Yāx'LEN (III 11), for Calling-
 Woman (IV 17) descended | from 'max'mewēsagemē (II 1), chief of
 the Dzendzenx'q!ayo, | the numaym of the Walas Kwakiutl—he
 who had been married among the Bellabella. | It was not very long
 10 before K'anēlk'as (III 2) had another || daughter (IV 18). Then at
 once Yax'LEN (III 11) gave away property to the ancestors of the |
 Kwakiutl; and he took a name belonging to his numaym, the |
 Maāmtag'ila, and he named his child Lēlēlg'awē (IV 18). | Now,
 when his two daughters were grown up, | then Calling-Woman (IV 17)
 15 took for her husband Copper-Dancer (IV 19), head chief || of the
 numaym Lāalax's'endayo, and the dance xwēxwē | was given to
 him by Yāx'LEN (III 11), and the name Hēk!ūten (IV 19). Then she
 also | had a daughter (V 4) and Copper-Dancer (IV 19) called her |

97 ma'yē, yix g'igāma'yasa 'ne'mēmēda Dzendzenx'q!ayowē, yixa
 Hēldzaq'k!ōtemē, yixs lāx'dē yāwas'id lā'wades g'igāma'yasa
 Q!ōmōyâ'yē lāx Yāqok!walag'ilisē. Wā, lā'laē kwēxekwē Yāqo-
 100 k!walag'ilisasa Haida, yis G'edexânē. Wā, hēm'lāwis lāg'ila lā
 lā'wadex'idē K'anēlk'asas Hēk!ūtenē. Wā, lā'laē k'les gāla lā
 ha'yasek'ālaxs laē xūngwadex'itsa ts!āts!adagemē. Wā, lā'laē
 lēx'ēdes Lāqūlayugwa lāqēxs laē p'es'id qaēs xūnōkwē. Wā,
 laem'laxaē L!āyōxlēyē Hēk!ūtenē qalaxs lēgemg'elx!ālaē 'māx'me-
 5 wēsagemā'yas Yāx'LENē lā lax Hēk!ūtenē. Wā, laem'lāwisē
 lēgādes Yāx'LENē. Wā, hēm'lāwisē Lāqūlayugwa g'āya'nākūla
 lāx 'māx'mewēsagemā'yēxa g'igāma'yasa Dzendzenx'q!ayowē
 'ne'mēmāsa 'wālasē Kwāg'ułaxa lax'dē geg'ad lāxa Hēldza'qwē.
 Wā, k'les'em'laxaāwisē gālaxs laē ēt!ēd māyo'f'idē K'anēlk'asasa
 10 ts!āts!adagemē. Wā, la'laē hēx'ida'mē Yāx'LENē p'es'ēdxa g'ālā
 Kwāg'ułā. Wā, laem'laē āx'ēd lāx lēxlēgemēlasēs 'ne'mēmōtaxa
 Maāmtag'ila. Wā, laem'laē Lēlēlg'awēx'Lē xūnōkwas. Wā,
 laem'laē ma'lōx'mē sāsēmas. Wā, g'il'em'lāwisē eēxentaxs laē
 lā'wadex'idē Lāqūlayugwās L!āqwalafē, yix xamagemā'yē g'igā-
 15 mēsa 'ne'mēmēda Lāalax'sendayowē. Wā, laem'laē lāyowēda xwē-
 xwē laq yis Yāx'LENē, lē'wis lēgemē Hēk!ūtenē. Wā, lā'laē ēt!ēd
 xūngwadex'itsa ts!āts!adagemē. Wā, lā'laē lēx'ēdē L!āqwalafas

Q!ēx'sēselas (V 4); and then she had a son (V 5); | and Yāx'LEN (III 19 11) gave the name Nāp!ēlēme^ε, which he had given in marriage to Copper-Dancer, || and this name he gave to his youngest child. | 20 When the children of Copper-Dancer (IV 19) were grown up, he married | ^εnax'nag'em (IV 20), the eldest daughter of Gwēx'sēselaseme^ε (III 13), the head | of the numaym Nōnemaseqālis of the Lāwēts!ēs. Now | Copper-Dancer (IV 19) had two wives—the Lāwēts!ēs woman ^εnax'nag'em (IV 20), || and the Dzendzenx'q!ayo woman K'anēlk'as 25 (IV 17). Now, | ^εnax'nag'em (IV 20) had not been the wife of Copper-Dancer (IV 19) for a long time when she had a son; | and when he was ten months old, the name | Potlatch-Dancer was given as a marriage present by Gwēx'sēselaseme^ε (III 13). Now Copper-Dancer (IV 19) changed | his name after this, and took the name Potlatch-Dancer (IV 19), and || he had another name for his son. | This name was given 30 as a marriage present by Gwēx'sēselaseme^ε (III 13) to his son-in-law, | and his name was to be Overhanging-Mountain (V 6), and he also gave his winter-dance | names, for Gwēx'sēselaseme^ε (III 13) had given his privileges, the | four dances, to his son-in-law Potlatch-Dancer (IV 19)—namely, the great frog war-dance || and the name of the great frog 35 war-dancer was to be | ^εwīlenkūlag'īlis, and also the ghost-dancer, and the name of the | ghost-dancer was to be Chief Ghost, and also the war-dance, and the | name of the war-dancer was to be Wīnax'-

Q!ēx'sēselasē lāq. Wä, lā^εlaē ēt!ēd xūngwadex'ēitsa bābagūmē. 18 Wä, lā^εlaē Yāx'LENē lēgemg'elxlāla lāx Nāp!ēlēma^εyē lāx L!āqwalalē. Wä, hēem^εlāwis lael lēgēms āmāyīnxa^εyas sāsēmas. Wä, 20 g'īl^εem^εlāwisē q!ūlsq!ūlyax^εwidē sāsēmas L!āqwalalaxs laē gēg'ā-dex'ēits ^εnāx^εnagemē, yīx k'lēdēlas Gwēx'sēselasema^εyēxa lāxu-ma^εyasa ^εne^εmēmotasa Nōnemaseqālisasa Lāwēts!ēsē. Wä, la^εmē ma^εlīlē L!āqwalalaxēs gēgenemē lāxa lāwēts!ēts!axsemē ^εnāx^εna-g'emē lē^εwa Dzendzen'q!axsemē K'anēlk'asē. Wä, laem^εlaē gagāla 25 gēg'adē L!āqwalalas ^εnāx^εnag'emaxs laē xūngwadex'ēitsa bābagūmē. Wä, g'īl^εem^εlāwisē hēlogwilēda bābagūmaxs lāael lēgemg'elxlālē Gwēx'sēselasema^εyax P!āsēlalē. Wä, laem^εlaē L!āyo-xlālē L!āqwalalē, qaxs le^εmaē lēgadełts P!āsēlalē. Wä, hēem^εlā-wisa ^εnemsgēmē lēgem qaēda bābagūmē xūnōx^us. Wä laem- 30 ^εlaxaē lēgemg'elxlēs Gwēx'sēselasema^εyē lāxēs negūmpē. Wä, laem^εlaē lēgadełts K'lēsoyak'īlisē. Hēem^εlāwisa ts!ēts!ēq!āla lēlēgemē, qaxs le^εmaa^εlaē Gwēx'sēselasema^εyē k'lēsoğūlxlālaxa mōx^εwidāla lēlādē lāxēs negūmp P!āsēlalē ^εwālasē wūq!ēs tōx-^εwida. Wä, hēem^εel lēgemłtsa ^εwālasē wūq!ēs tōx^εwidē ^εwi- 35 lenkūlag'īlisē; wä, hēem^εlāwisē lēlōlalalē; wä, hēem^εl lēgemłtsa lēlōlalalē Lōlēyalisē. Wä, hēem^εlāwisa hāwīnalalē; wä, hēem^εlāwis lēgemłtsa hāwīnalalē Wīnax'wīnagemē. Wä, hēem^εlāwisa hāyā-

wīnagemē, and the | speaker-dance, and the name of the speaker-
 40 dancer was to be Made-to-be-Speaker; || and this is the number of
 privileges given in marriage by | Gwēx'sēselasemē (III 13) to his son-
 in-law Potlatch-Dancer (IV 19); and also | the name Potlatch-Dancer
 (IV 19) was given by his father-in-law | Gwēx'sēselasemē (III 13), and
 his winter name was wīdzēq!wālasō. | Gwēx'sēselasemē (III 13)
 45 and his tribe the Lāwēts!ēs lived at Ālegemala; || and Potlatch-
 Dancer (IV 19) and his tribe, the Kwakiutl, lived at | Qālogwis; and
 that is where Gwēx'sēselasemē (III 13) and | his tribe came from,
 going to Qālogwis, when he took his privileges to his son-in-law, and
 also | much food. And after they had stayed for four days, | the
 50 Lāwēts!ēs went home to Ālegemala. Immediately || Potlatch-
 Dancer (IV 19) invited his numaym the Laālax'sēndayo and | two of
 the head men of all the numayms—the | Maāmtag'ila, G'ēxsem,
 Kūkwāk!ūm, and SēnL!ēm, | —and the Laālax'sēndayo were also
 called in, and | their fellow-numaym, the Elgūnwē. When they
 55 were all in, || Potlatch-Dancer (IV 19) spoke, and he told them that
 he was going to give a winter dance | with the food given to him
 by his father-in-law, and that he would | show the four kinds of
 winter dances given to him by his father-in-law. | Then all the chiefs
 of the numayms told him | to go on, and at once his children dis-

40 q!entelalē; wā, hēem'lāwis lēgemitsa hāyāq!entelalē Yāq!ente-
 yeg'ila kwē. Wā, hēem'laē wāxax'idaē k!ēs'ōgūlx!āyas Gwēx'-
 sēselasema'yē lāxēs negūmpē P!āselalē. Wā, hē'mislaē la
 lēgēms P!āselalē yīlax lēgemg'elx!āyasēs negūmpē Gwēx'sēse-
 lasema'yē. Wā, laem'laē lēgades wīdzēq!wālasēwe,¹ yīxs hāael
 45 g'ōkūlē Gwēx'sēselasema'yē lō'laēs g'ōkūlōta Lāwēts!ēsē Ālegemāla.
 Wā, lā'laē hēem'l g'ōkūlē P!āselalē lē'wis g'ōkūlōta Kwāg'uē
 Qālogwisē. Wā, hēem'lāwis g'āx'idē Gwēx'sēselasema'yē lē'wēs
 g'ōkūlōtaxs g'āxaael lāx Qālogwisē k!ēs'ōodxēs negūmpē lē'wa
 q!ēnemē hē'maōmasa. Wā, g'il'em'lāwisē mōp!enxwa'sa nāla
 50 laael nā'nakwēda Lāwēts!ēsē lāx Ālegemāla. Wā, hēx'idaem'lāwisē
 P!āselalē lēlts!ōdxēs nē'mēmotaxa Laālax'sēndayowē lē'wa maē-
 ma'lōkwē lāx lēlaxuma'yasa nā'nemsgemak!ūsē nā'nemēmāsaxa
 Maāmtag'ila lē'wa G'ēxsemē lē'wa Kūkwāk!ūmē lē'wa SēnL!ē-
 mē. Wā, hēem'lāwisa Lāālax'sēndayāxs wī'laēlela'maa'l lē'wis
 55 nēmsgemak!ūsa elgūn'wa'yē. Wā, g'il'em'lāwisē wī'laēlexs laalas
 yāq!eg'a'le P!āselalē. Wā, laem'laē nēlaxs lē'maael yāwix'ilałtsa
 g'āxē wāwadzōlemq yīsēs negūmpē. Wā, hēem'lāwis, qa's wāg'il
 yāwēnemnox'łtsa mōx'wēdāla k!ēk!ēs'ō k!ēs'ōgūlx!ēsēs negūmpē
 lāq. Wā, hēx'idaem'lāwisa nāxwa g'ig'egāmēsa nā'nē'mēmāsē
 wāxalaq, qa wāg'ilas. Hēx'idaem nāxwa x'is'ēdē sāsemasēxa

¹ Winter dance name.

appeared that || night. Then many winter-dance whistles sounded; 60
and | as soon as those who had been seated had gone out, | Potlatch-
Dancer cleared out his house. After they had cleared it out, | they
built a fire in the middle; and when the fire in the middle began to
burn, | the four speakers of Potlatch-Dancer—who were named || 65
Bāwülē in the secular season, and in winter Wāwānagadzō^ε; | and
another one, ^εnemōgwēsemē^ε in the secular season, | and Wren in
winter; and one who was called L!esp!ēgaak^u | in the secular season,
and Goose in winter; and | also G'ēxk'enis in the secular season,
and Ts!äq!Exsdō in || winter—had red cedar-bark on their heads 70
and | red cedar-bark around their necks. They took tallow of
mountain-goat | and rubbed it on their faces; and after doing so, |
they took charcoal and blackened their faces. | After doing so, they
took eagle-down and || put it on their heads; and when this was done, 75
they | took cedar-bark rope and cut off part for a belt. | Then they
took their Sparrow Society canes | and when they had done so, they
started. They went to call all the | men, and the women and chil-
dren, to come quickly || into the house of ^εwīdzēq!wālasō^ε (IV 19), for 80
now | Potlatch-Dancer had already his winter-dance name ^εwīdzē-
q!wālasō^ε. One of the speakers, said while | they were going and

gānulē. Wä, hēx'ida^εm^εlāwisē hēk'!ēk'!ālēda q!lēnemē lēlex'exsexs 60
g'ālaē ^εwīla la hōqūwelsēda k!wāfax'dē. Wä, lālaē hēx'ida^εm
ēx'wītse^εwa g'ōkwas P!āselalē. Wä, g'il^εm^εlāwisē gwāle^εl ēkülila-
sōxs laa^εl lāqolilase^εwa. Wä, g'il^εm^εlāwisē x'iqostāwa lāqawalī-
laxs lāa^εl q!wāfax'īdēda mōkwē āyelx^us P!āselalēxa lēgadās
Bāwülē lāxa bāxūsē; wä, lālaē Wāwanagadzawēx'La lāxa ts!ē- 65
ts!ēqa. Wä, hēem^εlāwisē ^εnemōgwēsema^εyē lā^εlaxa bāxūsē; wä,
lālaē Xwāt!ax'La lāxa ts!ēts!ēqa. Wä, hēem^εlāwisē L!ēsp!ēgaakwē
lāxa bāxūsē; wä, lālaē NexaxLa lā^εlaxa ts!ēts!ēqa. Wä, hēem^εlā-
wisē G'ēxk'enisē lāxa bāxūsē; wä, lālaē Ts!äq!Exsdōx'La lāxa
ts!ēts!ēqa. Wä, laem^εlaē qēq'ex'īmālaxa L!āgekwe. Wä, lā^εlaxaa 70
qēqenxāla L!āgekwe. Wä, lālaē āx'ēdxa yāsekwasa ^εmelxlowē
qa's yāsekwōdēs lāxēs gēgogūma^εyē. Wä, g'il^εm^εlāwisē gwālexs
lāael āx'ēdxa ts!ōlna, qa's ts!ōts!ēlēmēdēs lāxēs gēgōgūma^εyē.
Wä, g'il^εm^εlāwisē gwālexs lāael āx'ēdxa qemxwāsa kwēkwē, qa's
qemx'wīdēs lāxēs x'ix'ōmsē. Wä, g'il^εm^εlāwisē gwālexs lāa^εl 75
āx'ēdxa densenē denema, qa's t!ōsōdē lāq qā^εlas wīwūsēg'anowē.
Wä, g'il^εmēsē gwālexs laē āx'ēdxēs gwēgwēsp!ēqē. Wä, g'il^εm-
lāwisē gwālexs lāa^εl qāsida. Wä, laem^εlaē lāl lēlālālxā ^εnāxwa
bēbegwānem lē^εwa ts!ēdaqē lō^εma g'ing'inānem qa g'āxēs hālaēl
lāx g'ōkwas ^εwīdzēq!wālasē^εwē, qaxs lē^εmaē ts!āgēxlālē P!āselā- 80
lax ^εwīdzēq!wālasē^εwē. Wä, g'aem^εl wāltsa ^εnemōkwē lāxa āyel-
kwaxs laē qāsēga lā^εlaxs lāa^εl laēl lāx t!ēt!ex'īlāsā ^εnāxwa

83 stepping into the doors of all the | houses (for that is as far as they
went), | "We call you, members of the Sparrow Society, and the Spar-
85 row Society women, and the Sparrow Society children, || to go into the
house of 'wīdzēq!wālasō'." | This was said by Wāwanagadzō^ε; and
after he had stopped | speaking, Wren spoke and said, | "The super-
natural power will come into the house of our chief 'wīdzēq!wālasō'
90 (IV 19);" | and after Wren had spoken, || Goose also spoke, and said, |
"Now let us go, shamans, to see what the supernatural power | will
do with the children of our chief 'wīdzēq!wālasō' (IV 19), | for they
have been taken by the supernatural power." Thus he said; and
after he had ended his words, | then Ts!āq!Exsdō also spoke and
95 said: || "Be quick, shamans, go on, and be quick, and come quickly
into the house!" | and after he had ended his words, | they went out;
and they went into the other houses, stood in | the doorway, and
they said as they had done before when | they were calling. When
200 they came to the end of the village Qālogwis, || they went back into
all the houses; and | the four speakers did not go out of the house
until the men, | their wives and children, all came out. Then they
all | went into the house with the four speakers. This | is called by
5 the ancestors of the Kwakiutl "single call," for in this way || the first
appearance of the supernatural power of the winter dance is treated

83 g'ig'ōkwa, yī'laxs hē'maē q!wastāliḥa āwīlēlāsa t!ēt!Ex'ila: "G'āx-
'menu'x^u qasolai', g'wēgūdzai' lōs g'wēgūts!axsemai' lō's g'wāgūgwē-
85 dzemai', qa's laōs 'wī'ltslā lāx g'ōkwās 'wīdzēq!wālasowai'." Wā,
hēm'el wāldems Wāwanagadzawa'yē. Wā, g'il'mēsē q!ūlba wāldē-
masēxs laē ōgwaqa yāq!Eg'a'lē Xwat!a. Wā, lā'laē 'nēk'a:
"G'āxēlēda 'nawalakwēx lāxōx g'ōkwaxsens g'igāma'yēx, lāxa
'wīdzēq!wālasē'wēx," 'nēx'laē Xwāt!a. Wā, g'il'EM'lāwisē q!ūlbē
90 wāldemasēxs lāa'el ōgwaqa yāq!Eg'a'lē Nexaqē. Wā, laē 'nēka:
"La'mens lāl, pēpexalai', nānaxbaal lax wāldemas 'nawalakwa, qa
g'wēx'idaasas sāsēmasens g'igāma'yai' 'wīdzēq!wālasē'waxs 'wī'lō-
lānemaasa 'nawalakwa," 'nēx'laē. Wā, g'il'EM'lāwisē q!ūlbē wāldē-
masēxs laē ōgwaqa yāq!Eg'a'lē Ts!āq!Exsdō. Wā, lā'laē 'nēk'a:
95 "Hālag'ilīLESai' pēpexalai'. Wā, wā, wā lāx'wīt, qa's lāōs hāla-
ēla," 'nēx'laē. Wā, g'il'EM'lāwisē q!ūlbē wāldemasēxs laē
hōqūwelsa, qa's lā'laxat! lāxa āpsālasē g'ōkwa, qa's lāxat! q!wa-
stōlilax t!Ex'ilās. Wā, āem'laxaāwisē neg'eltōdxēs g'ilx'dē g'wē-
k'lālasa. Wā, g'il'EM'lāwisē lābelsaxa g'ōx'demsē lāx Qālogwisaxs
200 g'āxaa'el aēdaaqa lalaēL!a lāxa 'nāxwa g'ig'ōkwa. Wā, laem'laē
āl'EM hōqūwelsēda mōkwē āyilkwāxs lāa'el 'wī'lg'ilīla bēbegwānēmē
lē'wis g'EGENEMē lē'wīs sāsēmē. Wā, g'il'EM'laxaāwisē 'wīlxtōl-
saxa g'ig'ōkwaxs lāa'el hōgwīlēda mōkwē ā'yilkwa. Wā, hēm'el
g'wē'yōsa g'ālē Kwāg'u! 'nemp!eng'iltslaxstē, yīxs hāa'el g'wēg'ilā-
5 g'ilā 'nawalakwaxs g'ālāē laēL lāx g'ōkwasa g'ālē yāwix'ilasa g'ālā

when it enters the house of the winter-dance giver among the ances- 5
tors | of the Kwakiutl. Now, the winter-dance whistle was still
sounding behind | the curtain in the rear of the house. Then all |
the men, the women, and the children went in; | and they followed
the rules that you already know about the beginning of the || winter 10
dance, about which I have talked. |

One year after Potlatch-Dancer (IV 19) had given his winter dance |
(for his name is ^εwīdzēq!wālasō^ε only during the winter dance) | he
died; and at once his prince | Q!ōmx'od (V 6) took the place of his
past father. He gave a potlatch to all || the tribes; and now 15
Q!ōmx'od (V 6) had the name Copper-Dancer (V 6). | He wished to
marry the princess of Chief K'!āde (IV 21) of the L!aL!asiqwāla. |
K'!āde (IV 21) was head chief of the numaym | Laālawīhela. Then
the numaym of Copper-Dancer (V 6) told him to go | ahead and to
marry her quickly; and all the || numayms of the Kwakiutl launched 20
their canoes at Qālogwis; | and they all paddled, going to P!ELEMS, |
for that was where the village of the L!aL!asiqwāla was located. When |
they arrived at P!ELEMS, they made the marriage payment for Head-
Princess (V 7), | the princess of K'!āde (IV 21); and after they had
made the marriage payment, || K'!āde (IV 21) came out, carrying a 25
box which was not very large. It was | called "winter-dance box."

Kwāg'uła. Wā, laem^εlaLē hēk'!ālas'asēma LēLEX'EXSē lāx āladza- 6
^εyasa yāwapemlilē lāx ōgwi^εwalīlasag'ōkwē. Wā, laem^εlaē ^εwī^εlaēLēda
^εnāxwa bēbegwānem Lē^εwa ts!ēdaqē Lē^εwa g'īng'īnānemē. Wā,
laem^εlaē āem la negetowēxēs ^εnāxwamōs la q!āl qa gwayi^εlālat- 10
ts!ēts!ēqa g'āg'īlela lāx lā wālaatsen wāldemē.

Wā, g'il^εem^εlāwisē ^εnemxēnxē ts!āwūnxas gwāl yāwix'ilē P!āse-
lalē, qaxs lēx'a^εmaē Lēgadaatsēs ^εwīdzēq!wālasē^εwa ts!ēts!ēqa; wā,
laem^εlaē wik'!EX'ēda. Wā, hēx'idaem^εlāwisē Lāwelgāma^εyasē
Q!ōmx'odē Lax^ustōdxēs ōmpdē. Wā, laem^εlāwisē p!es'ēdxa ^εnāxwa
lēlqwālaLa^εya. Wā, laem^εlaē Q!ōmx'odē la Lēgades L!āqwalalē. 15
Wā, lā^εlaē ^εnēx'; qa^εs geg'adēs k'!ēdēlas g'īgāma^εyasa L!aL!asiqwā-
la^εyē K'!ādē, yīxs xamāgemayaē g'īgāma^εyē K'!ādāsa ^εne^εmēmēda
Laālawīhela. Wā, hēx'ida^εm^εlāwisē ^εne^εmēmās L!āqwalalē wāxaq,
qa wāg'ēs hali^εlāla gāgak'!EX'ideq. Wā, ^εwī^εlastaem^εlāwisa ^εnāxwa
^εnā^εne^εmēmatsa Kwāg'uLē Lēlstendxēs yīyenasela lāx Qālogwisē. 20
Wā, g'āx^εlaē ^εwī^εla sēx'wida. Wā, laem^εlaē lāl lāx P!ELEMSē,
qaxs hē^εmaael g'ōkūlē g'ālāsa L!āL!asiqwālayē. Wā, g'il^εem^εlāwisē
lāg'aa lāx P!ELEMSaxs lāa^εl hēx'idaem qādzē^εdēx K'!ēdēlama^εyē
lāx k'!ēdēlas K'!ādē. Wā, g'il^εem^εlāwisē gwāla qādzēLāxs g'āxaa-
^εlas g'āxāwūlsē K'!ādē lāxēs dālasa g'īldasē k'!ēs ^εwālasa. Hēem 25
Lēgades k'!āwats!ēxa g'īldasē, qaxs hē^εmaē g'its!EWatsa ^εnāxwa

- 27 In it were all the | privileges for the winter dance. Then he stood
outside | of his house. He turned his face toward his house, and he
called | his princess Head-Princess. He called her to come and ||
30 stand also outside of the house, where he stood. As soon as he
stopped speaking, | Head-Princess (V 7) came, carrying the copper
named L!esaxelayō, | and she stood by the side of her father; and
K!lâde (IV 21) | turned his face toward the canoes of the Kwakiutl on
the water, and | he called Copper-Dancer (V 6) to come out of his
35 traveling-canoe || and get the winter-dance box and his wife |
Head-Princess (V 7). Copper-Dancer (V 6) at once took off his |
blanket, stepped out of his canoe, and shouted, "Haha, haha!" |
Then he ran up the beach and took the winter-dance box. | Then he
was told by K!lâde (IV 21) that there were four kinds of dances in
40 the || box—the war-dance with a bird in its belly, which had the name
Tōgūmalis; | and the throwing-dance, with the name Qwēłtsēs; |
and the hāmshāmts!es, with the name Nawis; | and also the ghost-
dance, with the name Supernatural-Power-coming-up. | And after
45 K!lâde (IV 21) had finished whispering to his son-in-law, he sent || his
princess, Head-Princess (V 7) to go with her husband. She was |
still carrying the copper. Then Copper-Dancer (V 6) | and his wife
(V 7) walked side by side, going down the beach, and went aboard
the | traveling-canoe; and when Head-Princess (V 7) sat down in the
-
- 27 k!lēk!esō lāxa ts!lēts!ēxlenē. Wā, lā!lāē lāxūyōlsax L!āsanā!ya-
sēs gōkwaxs lāa!l gūwēgemx!id lāxēs gōkwē. Wā, lā!lāē lāq!u-
laxēs k!lēdēlē lāx K!lēdēlema!yē. Wā, laem!lāē lē!lālaq, qa g!āxēs
30 ōgwaqa lāxūyōlsa lax lādzasas. Wā, g!il!em!lāwisē q!wē!idexs
g!āxaālas g!āxewelsē K!lēdēlema!yē dālaxa L!āqwa lēgades L!esa-
xelayō, qa!s g!āxē lāwenōdzelsaxēs ōmpē. Wā, lā!lāē K!lādē
gūwēgemx!id lāx mexālasas yaēyats!asa Kwāg!ulē. Wā, lā!lāē
lē!lālaq L!āqwalalē, qa lās xamax!idaem lāltā lāxēs ya!yats!ē,
35 qa!s lā āx!ēdxa k!lāwats!ē g!ildasa. Wā, hē!em!lāwisē gēnemasē
K!lēdēlema!yē. Wā, hēx!idaem!lawisē L!āqwalal xeng!a!exsaxēs
nex!ūna!yē, qa!s lā lāltā lāxēs yā!yats!āxs lāa!l xaxalōlaqwa, qa!s
lāel dzēl!ūsdēsa, qa!s lāel dāx!idxa k!lāwats!ē g!ildasa. Wā,
laem!lāē nēlē K!lādasa k!lēk!esōwē mōx!widāla g!its!āxa k!lāwats!ē
40 g!ildasaxa ōlala, y!xs ts!lēk!wēsaē; wā, hē!mis lēgēmsē Tōgūmalisē.
Wā, hē!em!lāwisa māmaq!a; wā, hē!mis lēgēmsē Qwēłtsēsē. Wā,
hē!em!lāwisa hāmshāmts!esē; wā, hē!mis lēgēmsē Nawisē. Wā,
hē!em!lāwisa lelō!elalē; wā, hē!mis lēgēmsē !nawalak!ūstālisē. Wā,
g!il!em!lāwisē gūwāl ōpa K!lādāxēs negūmpaxs lāa!l !yālaqaxēs k!lē-
45 dēlē K!lēdēlema!yē, qa lās lāsgēmēxēs lā!wūnemē. Wā, laem!lāē
!nemāgōlema!lē L!āqwalal
lē!wis gēnemaxs g!āxaē hōqūnts!ēsela, qa!s lā hōx!walēxs lāxēs
yā!yats!ē. Wā, g!il!em!lāwisē k!wāg!a!exsē K!lēdēlema!yaxs lāa!lasē

canoe, | K'!âde (IV 21) spoke again, and said, "Son-in-law, || let me 50
change your name. Your name shall be Yâqeyalisem (V 6), | and
your secular name Hâmisk'enis (V 6)." Thus he said. When | he
stopped speaking, Copper-Dancer (V 6) spoke, and | took the copper
that his wife was carrying and thanked | his father-in-law (IV 21) for
his word, and after he had thanked him, he || promised to give a 55
potlatch with the copper to the Kwakiutl. Then he changed his
name; | and now he was no more Copper-Dancer (V 6), but his name
was Yâqeyalisem (V 6); | and when he had stopped speaking, they
turned back | and went home to Qâlogwis. When they arrived at |
Qâlogwis, Yâqeyalisem (V 6) cleared the floor of his house, for it was
nearly winter || when he went to marry. When | his house was 60
cleared out, he sent his four speakers to | call the Kwakiutl. He
asked all the men to come into his house. | When it was towards
evening, they came in, and at once | Yâqeyalisem (V 6) made a pot-
latch to them. It was still the secular season || when he gave a pot- 65
latch to his tribe. Then his name was really | Yâqeyalisem (V 6);
and he named his younger brother | Nâp!êlemê (V 5) Hâmisk'enis.
These were their secular names. He did | not make a potlatch to his
tribe, the Kwakiutl, until late in the evening. | Now Yâqeyalisem
(V 6) barred the door against his tribe || so that they could not go out 70

K'!âdê êt!êd yâq!eg'a!a. Wä, lâ!laê 'nêk'a: "ya, negümpä, wë-
g'ax'in L!âyöxs lëgemaqōs. Laems lâl lëgade! Yâqeyalisema; 50
wä, hë'misê Hâmisk'enise lāxa bāxūsê," 'nêx'laê. Wä, g'il'em-
'lāwisê q!wê!idexs lāa! yâq!eg'a!ê L!āqwalā! Wä, laem'laê
dāx'idxa L!āqwa, yīx dāakwasēs genemē. Wä, laem'laê mōlas
wāldemasēs negümpē. Wä, g'il'em'lāwisê g'wāl mōlaxs lāa! dzō-
xwasa L!āqwa qaēda Kwāg'u!ê. Wä, laem'laê L!âyoxlās. Wä, 55
laem'laê g'wāl L!āqwalā!; wä, laem'laê lëgades Yâqeyalisema
lāxēq. Wä, g'il'em'lāwisê q!wê!idexs g'āxaê xwēlaqelēs lēx'ēda,
qa's lā nā'nakwa lāx Qâlogwisē. Wä, g'il'em'lāwisê lāg'aa lāx
Qâlogwisē lāa! hēx'idaem êx'widxēs g'ōkwē, qaxs ts!āwūnxba-
'nākūlaê lāx'demas geg'adē Yâqeyalisema. Wä, g'il'em'lāwisê la 60
ëg'ikwē g'ōkwasēxs lāa! 'yālaqasēs mōkwē ā'yīlkwa, qa lās lē'lā-
laxa Kwākūg'u!ê, qa g'āxēs 'wīlēda bēbegwānemē lāx g'ōkwas.
Wä, g'il'em'lāwisê dzāqwaxs g'āxaa! 'wī!laēla. Wä, hēx'i-
daem'lāwisē Yâqeyalisema yāx'wīdeq. Wä, laem'laê bāxūstalē
p!ets!ēna'yasēxs g'ōkūlōtē. Wä, laem'laê ā!ax'id la lëgades 65
Yâqeyalisema. Wä, lâ!laê lēx'ēdes Hâmisk'enisē lāxēs tsā'yē
Nâp!êlema'yē. Wä, laem'laê bēbāxūdzexlālaq. Wä, ā!em'lāwisē
g'wāl yāqwaxēs g'ōlg'ūkūlōtēda Kwākūg'u!axs lāa! gā!a gānula.
Wä, laem'laê Yâqeyalisema lānek'oxēs g'ōlg'ūkūlōtē. Laem'laê
k'!ēs hē!q!lālaq hōqūwelsa. Wä, g'il'em'lāwisē g'wāl yāqwaqēxs 70

71 of the house; and after he had finished giving his potlatch, | the
house trembled as in an earthquake, | and there was a rumbling
sound while the house was shaking. | It did not shake long, then
everything was quiet. | Four times the house shook. Then it
75 stopped. || The Kwakiutl did not know what they had heard, for no
one | knew what caused the sound. After | the rumbling around the
house had been heard four times, it sounded as though many | men
shouted, "Hamamamama!" and they shouted four times, |
"Hamamamama!" (the ghost-cry); and after the cry had been heard
80 four times, || Q!ēx'sēselas (V 4) came out of the rear of the house,
went around the fire | in the middle of the house, and when she came
to the door, | Yāqeyalisem (V 6) opened the door of the house.
Then | Q!ēx'sēselas (V 4) ran out; and when she was out of the door, |
it sounded as though many men were shouting, "Hamamamama!" ||
85 outside of the house; and when they stopped crying "Hamama-
mama!" | Yāqeyalisem (V 6) stood up and spoke. He said, | "O
tribe! this is the supernatural power which came from where | I got
my wife. Now my princess has been taken away by a supernatural
power of the | L!al!asiqwāla. These are the ghosts that have come
90 and have taken my princess || Q!ēx'sēselas (V 4). Now wash your-
selves with hemlock-branches, tribes, and let us | try to catch
Q!ēx'sēselas (V 4) in the morning. You | all shall wash yourselves.



71 laa^l demlēx^{wide} āwī^{stās} g'ōkwās. Lā^llaē hē gwēx^{sa} nenēnā,
Wā, laem hēk^l!āla neqelg^amāsaqēxs lāa^l demlēx^{ülē} āwī^{stelsas}
g'ōkwās. Wā, k^lēsnaḡwa^{lat}!a gēg'ilsexs lānaḡwaē selt!ēda. Wā,
lā^llaē mōp!endzaqwa demlēx^{widē} āwī^{stelsas} g'ōkwāsēxs laē gwāla.
75 Wā, āem^lawisē Kwākūg'ulē q!āq!eyaxstōlilsēs wūlēlē, qaxs k^l!ēā-
saē ^{emōk} q!ālax hēg'ilas gwēk^l!g'a^llē. Wā, g'il^{em}lāwisē mō-
p!endzaqwa demlēx^{widē} āwī^{stāsa} g'ōkwaxs lāa^llasē q!ēk^l!āla bēbe-
gwānema ^{emādzaqwa} hamamamamaxā, lā^llaxaē mōp!endzaqwa
hamamamamama. Wā, g'il^{em}lāwisē mōp!endzaqwa^s g'āxa-
80 a^llasē pēlēlē Q!ēx'sēselasē g'āx^{wūlt}!ālil, qa^s lā lā^lstalilēlax lāqa-
walilasa g'ōkwē. Wā, g'il^{em}lāwisē lā^lstaliēxs lāa^l āxstōdē Yāqe-
yalisemāxa t!ex^{ilāsēs} g'ōkwē. Wā, hēem^llāwis la dzelx^{wūldzats}
Q!ēx'sēselasē. Wā, g'il^{em}lāwisē lāwels lāxa t!ex^{ilāxs} lāa^llasē
^{emādzaqwa} hamamamamaxēda q!ēk^l!āla bēbegwānem lāxa L!ā-
85 sanā^{yasa} g'ōkwē. Wā, g'il^{em}lāwisē q!wē^lidēda hamamamaxāxs
lāa^l lāx^{ülilē} Yāqeyalisema, qa^s yāq!eg^alē. Wā, lā^llaē ^{nek'a}:
"Wa, g'ōlg'ükülōt! Wā, yūem ^{nawalak} g'āya^{nākūla} lāxen
geg'adaasōx. Wā, la^{mē} lālanemen k^l!ēdēlasa ^{nawalakwasa} L!a-
L!asiqwāla. Wā, hēem lēslālēnoxwēda g'āxa āx^{ēdxen} k^l!ēdēlaē
90 Q!ēx'sēselasa. Wā, wēg'illa q!ēqelax^{idlex} ^{nāx} g'ōlg'ükülōt, qēns
^{wāwildze}^{wā}^{mēlens} lalōl!ālex Q!ēx'sēselasax gāālala. Wā, laems
^{nāxwaem} g'ig'iltalaxwa gānulēx, lē^{wis} gēgēnemaōs, lē^{wis} sāse-

this night, and your | wives and your children shall wash too." 93
 Thus he said. "Now I will ask you, 'wün'wünlx'es, to help me." |
 (He meant the cannibal dancers.) "You shall go first when you try
 to catch our || friend Q!ēx'sēselas (V 4); and also you, ghost-dancers, 95
 you shall go next to | the 'wün'wünlx'es; and you also, war-dancers;
 and you, | Sparrow Society, shall follow the war-dancers; you shall
 go behind our | friends, for indeed we are now trying to imitate what
 my wife told me; | for she was told by her father, and she must give
 us instruction and show us || what to do when the supernatural power 300
 shows itself; and this is the beginning of the winter dance | of the
 L!al!asiqwāla. My princess Q!ēx'sēselas (V 4) | has now been taken
 by the ghosts. Now our names will be changed | in the morning. I
 shall call you | in the morning, and your wives and your children.
 That || is all," he said; and when his speech was ended | 'māxwa, 5
 chief of the numaym Maāmtag'ila, arose | and spoke. He said,
 "You have heard the speech | of our chief Yāqeyalisem (V 6). Now
 you have | another kind of supernatural power which you did not
 know before. You are great. You || will act so that no wrong will 10
 result, for we | are to use it later on. It is different from our super-
 natural power, | what you received in war-marriage from your
 father-in-law. Shall we not do, | my tribe, according to what you
 say to us? | That is all." Thus he said, and then he sat down. ||

maōs," 'nēx'laē. "Wä, la'mēsen hēlalōl 'wün'wünlx'esä" (xa 93
 hāāmats!a gwe'yōs), "la'ems lāl g'ālabīl, qensō k'īmyalxens 'nemō-
 kwaē Q!ēx'sēselasa. Wä, sō'mts lēlēlōlēlaā; la'ems māg'abīlxa 95
 'wun'wünlx'esē. Wä, sō'mts tētox'wīd, la'ems lāl elxlēlesa tētox'-
 widē. Wä, sō'mēlas g'wāts!em; la'ems lāl elxlālēslesens 'nē'nemō-
 kwē, qālxg'ins la'mēg'ins nānenk!wax wāldemasg'in genemk',
 yīxs 'nēx'mālaē ōmpaseq qa ā'mēsēk' lēxs'āla g'āxens, qens gwēg'i-
 las, qō g'āxogwīn ēl'ēdōx 'nawalakwaxsē. Wä, yūem g'il tslētslēx- 300
 ēdaatsa L!āl!asiqwālōx, yīx laēna'yasē lālanemen k'lēdēlaē Q!ēx'-
 sēselasasa lēslānēnoxwē. Wä, la'em'lāwisens 'nāxwal L!āyoxlā-
 xens lēlēgēmax gaālala lāxen ēk'lēnēemla lē'lālax'da'x^ulōlax
 gaālala lē'wis tslēdaqaōs, lē'wa g'ing'inānemax gaālala. Wä,
 yūēmōq," 'nēx'laē. Wä, g'il'ēm'lāwisē q!ūlbē wāldemasēxs lāa'el 5
 lāx'ūlītēda 'māxwala g'igāmēsa 'nē'mēmēda Maāmtag'ila. Wä,
 lā'laē yāq'eg'a'la. Wä, lā'laē 'nēk'a: "La'emas wulelaxg'a wāldem-
 g'asg'ens g'igāmēk' lāxg'a Yāqeyalisemak'. La'ems lālxwa ōgū-
 qālāx 'nawalakwaxwa k'lēsdāqens q!āla. Hāwādzēk'atsōx. Wēg'a
 hēlaq^u qa k'leāsēs amēlaslesōx lāxōs g'āxēnē'lēx g'āxens, qens 10
 g'āxēl aāxsilaleq^u. Wä, la'mōx ōgūqala lāxens nōsēx 'nawalakwa
 wī'nānemaqōs lāx negūmpa. Wä, ēs'maēlālens āem wēg'īl lōgūns
 g'ōlg'ūkülōtek'. Āeml hēem gwayi'lālālēs wāldemlaōs g'āxenu'x^u.
 Wä,yūēmōq," 'nēx'laēxs laē k!wāg'alīla.

- 15 Then Yāqeyālīsem (V 6) arose and thanked him for his speech; |
and when he stopped speaking, the men went out. | When they were
outside, Yāqeyālīsem (V 6) | and his wife (V 7) dug a hole in the
middle of the rear of their house one fathom | in length, in the direc-
20 tion toward the door of the house, and || half a fathom wide. Then
Head-Princeess (V 7) told them | to put all the soil which she dug out
of it into boxes, | so that it might not be seen, as is done by the |
L!aL!asiqwāla when they dig this hole, when they are going to have
a ghost-dance. | Generally they put the soil into boxes, and they ||
25 put them down in a corner of the dancing-house, where nobody
walks, | and they cover them over with mats, and sometimes they
lay roof-boards | over them. Thus was done by Yāqeyālīsem (V 6)
with the soil that he dug out. | When it was deep enough for a tall
man | to stand in the hole and to be visible for one-half of his body,
30 they stopped digging; || and Head-Princeess (V 7) asked Yāqeyālīsem
(V 6) to get a pole | not too thick, four finger-widths in diameter. |
Then Yāqeyālīsem went to get it | out of the woods, and he brought
a stiek two fathoms long. | He cut it in two, and put sharp points ||
35 at the ends. After doing so, his wife | took up one of the poles and
put it down into the hole that had been dug | at the end toward the

- 15 Wä, lā^élaē lāx^éūlīlē Yāqeyālīsema qa^élas mōlēs wāldemas. Wä,
g^{il}ē^mlāwisē q!wē^édēdxs laē ^{wi}ēla hōqūwelsēda bēbegwānemē.
Wä, g^{il}ē^mlāwisē ^{wi}ēlewelsexs lāa^él ^élāplīdē Yāqeyālīsema
lē^{wis} genemaxa nāqolīwalīlasēs g^ōkwaxa ^{nemp}!enk^{as} ^{wās}ge-
masē lāxens bālax, g^{wē}balīl lāxa t!ex^{il}āsa g^ōkwē. Wä, lā^élaē
20 neq!ebōd lāxens bālāqē ^{wād}zegegaasa. Wä, laem^élaē ^{nē}k^ē
K^{!ē}dēlema^éyē, qa^s k^{!ats}!ālēsa dzeqwa ^élālp^{mō}tas lāxa k^{!ē}k^{!em}-
yaxla, qa k^{!ēs}ēs dōgūlē g^{wā}staāsasēs lāx g^{wē}g^{il}asasa La!L!a-
siqwālaxs ^élāpaaxa hē g^{wē}x^{sē} yīxs lalōtsēlīlē, yīxs hēmenā-
la^{maē} k^{!ats}!ālāsa dzeqwa lāxa k^{!ē}k^{!em}yaxla, qa^s lā hā^{nem}-
25 galīlas lāxa ōnēg^{wi}lasa lōbekwē lāxa k^{!ēs}ē qāyatsa bēbegwā-
nemē, qa^s nāxūyīndēsa lē^{wā}éyē lāq; lōxs pāqeyalīlaasa saōkwē
lāq. Wä, hēem^élāwisē g^{wē}x^{idē} Yāqeyālīsemāxēs ^élālp^{mō}tē dze-
qwa. Wä, āem^élāwisē g^{wā}nala qa negoyowēsa g^{il}dexsdē begwā-
nemxs laāts!āē lāx ^{wā}labetalīlalāsas ^élāpa^éyasēxs laē g^{wā}l ^élāpaq.
30 Wä, lā^élaē āxk^{!ālē} K^{!ē}dēlema^éyax Yāqeyālīsema, qa āx^édēsēx
k^{!ē}sa lēk^u dzōxūmaxa mōdenx^{sā}wa wāg^{idas} lāxens q!wāq!wax⁻
ts!āna^éyēx. Wä, hēx^{ida}em^élāwisē Yāqeyālīsema lā āx^édēq lāxa
ālīlē. Wä, g^āx^élaē wīk^{el}axa ma^{lp}!enk^{as} ^{wās}gemasē lāxens bālax.
Wä, lā^élaē tsex^sēndeq qa nexsēs. Wä, lā^élaē dzōdzo^xbendex
35 ēpsba^éyas, qa ēx^{bēs}. Wä, g^{il}ē^mlāwisē g^{wā}lēxs lāa^élaē genemas
āx^édēxa ^{nem}ts!aqa lāxa dzōxūmē, qa^s lā lats!ōts lāxēs ^élāpa^éyē.
Wä, laem^élaē g^{wē}bēlts!ā lāxa t!ex^{il}āsa g^ōkwē. Wä, lā^élaē lāne-

door of the house. She put it in slanting, | in this way: 38
 Then Head-Princess told her husband | to drive it in with 40
 his stone hammer. When it was onc || span below the
 floor, he | stopped driving it in. Then she took the other
 pole | and put it down into the hole so that it was in
 this way,  and Yāqeyalīsem (V 6) | drove it in with his
 hammer; and when the top was even with the | first one, he
 stopped. Then his wife took an || empty oil-bottle and 45
 split one side the whole length; | and when the kelp
 bottle had been split along one side, | she tied it to the two poles
 that were tied together in | the hole that had been dug out. She
 put the inner side of the kelp outward, because | it was greasy
 and slippery. She tied it on its || full length, and there was only 50
 one way of tying it. | She tied it up and down in this way:
 There was no cross-tying. After | this was done, Head-
 Princess (V 7) took something that she had kept secretly in 
 a | basket and put it down. Not even her husband knew |
 what was in it. Then Head-Princess spoke, || and said, "O, mas- 55
 ter! now call the chiefs | of your numayms, one head chief of
 each of them, that | they come and watch how we work the hole
 that we dug. Don't | let any one of those who call them show
 himself to their wives, that they may not guess what you want, |

xāla, g'a gwāleg'a (*fig.*). Wā, lā'laē K'!ēdēlema'yē āxk'!ālaxēs lā'wū- 38
 nemē, qa dēgūtōdēq yīsēs pelpelqē. Wā, g'il'ēlāwis 'nempe!enk'
 lāxens q!wāq!wax'ts!āna'yēx lā banalagawēsa āwīnagwīlaxs lāa'l 40
 gwāl dēqwē Yāqeyalīsemāq. Wā, lā'laxaē ēt!ēd āx'ēdxa 'nemts!aqē,
 qa's āxbetalīēs, qa g'ās gwāleg'a (*fig.*). Wā, lā'laxaē Yāqeyalīsema
 dēgūtōdēq yīsēs pelpelqē lāq. Wā, g'il'ēlāwisē 'nemaxtāla lē'wa
 g'ilx'dē dēqwasōs lāa'l gwāla. Wā, lā'laē genemas āx'ēdxa lōlap-
 mōtasōx L!ē'nax 'wā'wadā, qa's LEpsendēq lāxēs 'wāsgemasē. Wā, 45
 g'il'ēlāwisē lābendex 'wāsgemasasa LEpsaakwē 'wā'wadēxs lāa'l
 yīl'ālelōts lāx dzēngeqa'yasa ōxtā'yasa dzēdzōxūm lāx ōts!āwas
 'lāpa'ya. Wā, laem'laē hē ēk'!adze'ya ōts!āx'dāsa 'wā'wadē, qaxs
 L!ēL!ē'nalaē, qa tsāx'ēs. Wā, g'il'mēsē 'wīlg'aalela la yīlāla lāxēs
 'wāsgemasē lāxēs 'ne'mēnemē yīl'lāsasēqēxs aēk'!aaqelaaxs lāa'l 50
 yīlaq, g'a gwālēg'a (*fig.*). K'!ēs gagayaaqelēs yīla'yē. Wā, g'il'ēl-
 'lāwisē gwālēxs lāa'laē K'!ēdēlema'yē āx'ēd lāxēs q!wāla'tseyakwē
 L!ābata. Wā, g'āx'laē hāng'alīlas. Wā, laem'laē k'!ēs q!ālelē
 lā'wūnemāsēx g'its!āwaq. Wā, lā'laē yāq!ēg'a'lē K'!ēdēlema'yē.
 Wā, lā'laē 'nēk'a: "ēya, q!āgwīdā. Hāg'illa Lē'lāla'xōx g'ig'egāma- 55
 'yaxsōs 'nāl'ne'mēmats!ē'na'yaq!ōsxōx 'nāl'nemōkūma'yaq!ēs, qa
 g'āxlāg'īltsō dōqwa'la'xōx gwēg'īlasLas lāxwa 'lāpa'yaqens. Gwāla
 āwūlx'ēs āxk'!ālaq, qa gēgenemas āla k'ōtalaxēs āxēlaōsaq. Wā,
 wāx'mēsen q!ālelaqōxs lē'maax 'nāxwa mēxōxda 'nāxwāx bēbe-

- 60 although I know that all the men || and their wives have gone to sleep. This is the winter dance that I am now | speaking about. And let Q!ēx'sēsēlas (V 4) also come and try what she is to do." | Thus she said. Even her husband did not know what was in | the basket, and Yāqeyalīsem (V 6) did not wish to ask | his wife about it.
- 65 He just went out of his house and || went to wake up those to whom she referred, the head chiefs of each numaym of his | tribe. Then he went to the head chief of the numaym | Maāmtag'ila, Q!ōmogwē. Now he had called one of them. | Then he also went to the head chief of the G'ēxsem, Yāqwid; and also | the head chief of the Kūkwāk!ūm,
- 70 Tsex'wid; and also the head || chief of the Sēnl!em, 'nemōgwis; and also the head chief of the | Lāyalalawē, Ts!ex'ēd; and the Lāyalalawē are mixed with the | Maāmtag'ila and the G'ēxsem; and also the head chief of the elgūnwē, | Amax'āg'ila, and these are mixed with the Lāālax's'endayo. | And when Yāqeyalīsem (V 6) had
- 75 hardly gone into the house, the chiefs || entered after him. Now Head-Princess | led all of them to their seats at the right-hand side of the rear | of the house, so that they could see plainly the hole that had been dug; and when | they were all in, Q!ēx'sēsēlas (V 4) came in, and Head-Princess (V 7) | led her and made her sit down in the
- 80 rear of the house, at the || end of the hole that had been dug, so that she could see distinctly what was to be done by | Head-Princess, who

- 60 gwānema lē'was gegenemax. Wā, yū'mēs ts!āts!ēxsilax'lenš lāx wāldema. Wā, hē'misē Q!ēx'sēsēlasa, qa g'axlāg'iltse menēla, "nēx'laē. Wā, laem'laē hēwāxamē lā'wūnemas q!ā'alelax g'its!ā-waxa l!ābatē. Wā, ēts!em'lāwisē Yāqeyalīsema 'nēx', qa's g'it!ālē wūlaxēs genemē. Wā, laem'laē āem lāwels lāxēs g'ōkwē, qa's lā
- 65 gwāxēs gwe'yō, qa g'āxēs 'nāl'nemōkūma'yas 'nāl'nemēmats!ēna-yasēs g'ōlg'ūkülōtē. Wā, g'il'em'lāwisē 'wīlx'tōdxa ōguma'yasa 'nemēmēda Maāmtag'ilē Q!ōmogwa'yē; wā, laem'laē 'nemōk'ōleq. Wā, hēem'lāwisē ōguma'yasa G'ēxsemē Yāqwidē; wā, hēem'lāwisē ōguma'yasa Kūkwāk!ūmē Tsex'widē; wā, hēem'lāwisē ōguma-
- 70 'yasa Sēnl!emē 'nemōgwisē; wā, hēem'lāwisē ōguma'yasa Lāyalalawē Ts!ex'ēdē, yīxs hāē lēng'ilga'ya Lāyalalawāxa Maāmtag'ila lē'wa G'ēxsemē. Wā, hēem'lāwisē ōguma'yasa elgūn-wa'yē Amax'āg'ila, yīxs lēng'ilga'yaē lāxa Lāālax's'endayowē. Wā, hāse laem'lāwisē g'ālagēwa'yē Yāqeyalīsemasa g'ig'egā-
- 75 ma'yaxs g'āxaa'l hōgwīla. Wā, laem'laē K!ēdēlema'yē q!āx'sīdzēq, qa lāx'da'xwēs k!ūs'ālī lāx hēlk'!ōtewalī-lasa g'ōkwē, qa hēlp!altālisēxa la 'lābegwēlkwa. Wā, g'il'em'lāwisē 'wī'laēlexs g'āxaa'lasē Q!ēx'sēsēlasē g'āxēla. Wā, lā'laē K!ēdelema'yē q!āx'sīdzēq, qa lās k!wāg'alī lāxa nāqolēwalīlasa g'ōkwē lāx
- 80 ōba'yasa 'lābegwēlkwē, qa hēlp!altālēs dōqūlaxa 'nāxwa gwāyi'lālats K!ēdelema'yē, qō lāl me'nēla qaē. Wā, g'il'em'lāwisē 'wī'la selt!alī-

was going to show them. When they were all sitting still, | Head- 82
Princess arose. She carried her basket, | and she spoke. She said,
“Thank you, fathers, | for having come quickly. Indeed, I am a
wise woman, for my father || wishes me alone to do what we are here 85
for; and this is | the way of working the winter dance for which we
are assembled here. Now you have come, | fathers, to see the lasso
which we use for catching the ghost-dancer | Q!ēx'sēsēlas (V 4).
This is the lasso of my ancestors for the ghost-dancer, | and you came
for this reason. Now let us go and catch || Q!ēx'sēsēlas (V 4). You 90
will all be invited by Yāqeyalisem (V 7), | and you shall all sit
together. The cannibal-dancer shall sit down | in the rear of the
house when this hole will be covered over, | that nobody may come
near to it who is not a cannibal-dancer. | And you, ghost-dancers,
will sit down outside of the || cannibal-dancers, on the board covering 95
of the hole: | and some will sit on one side of the cannibal-dancers
and some on the other side; | and the Sparrow Society, and the
Sparrow Society women, | will sit on each side of the house.” Thus
said Head-Princess; and as she said so, she took the | rope out of the
basket, coiled it up in her left hand, || and then she spoke again, and 400
said, “Let me | ask you, chiefs, to do the same as we | L!aL!asiqwāla
do when you catch the ghost-dancer; for when the | L!aL!asiqwāla

hexs lāa^ēlas lāx^ēūlilē K[·]!ēdēhema^ēyē. Wā, laem^ēlaē dālxēs L!ābatē. 82
Wā, lā^ēlaē yāq!eg[·]a^ēla. Wā, lā^ēlaē ^ēnēk[·]a: “Ġēlask[·]as^ēla wīwōmp-
qexs ālēlēlaēx. Qālxg[·]in nāgādēk[·] ts!ēdāqa lāg[·]ilasēn ōmpa āem
^ēnēx[·] qen nōgwa^ēmē āem aāxsilaxens g[·]āxēx gwaēlasa. Wā, yūem 85
ts!āts!exsilax[·]LENS g[·]āxēx k!wālaēna^ēya. Wā, g[·]a^ēmēs g[·]āxēlē
wīwōmp, qa^ēs dōqwaōsaxg[·]a x[·]imayōlg[·]insag[·]ada lelōlalalēg[·]a
Q!ēx[·]sēsēlasek[·], yīxg[·]ada x[·]imayok[·] denemsen qwēsbalīsē lāxēs lēlē-
lēlēlātē. Wā, hē^ēmēts g[·]āxēlōs. Wā, hē^ēmaa, qensō lāl k[·]imya^ēlexg[·]a
Q!ēx[·]sēsēlasek[·]; wā, laems g[·]āx^ēmawēs^ēlāl Lē^ēlānemltsōx Yāqeya- 90
lisemax. Wā, laem gwāhelaem^ē q!ap!ēg[·]alilēlala haāmats!a k!ūs^ēā-
lilēlāl lāxa neqēwalilaxsa g[·]ōkwēx, qag[·]ō lāl pāxstalilx[·]LEg[·]ada
^ēlābegwēlkūk[·], qa k[·]lēāsēs nexwabālasa k[·]lē^ēsē hāmats!a lāqek[·].
Wā, hē^ēmisōs, qōsaqlōs lēlēlēlēlāla, yīxs hē^ēmaē L!āsex[·]dzamwēltsa
hāāmats!a. Wā, laem k!wādzewēlxōx paxsta^ēyasa ^ēlābegwēlkwēx. 95
Wā, lālēda ēōlala k!wak!wanōlemalilē lāx wāx[·]sbali^ēlasa hāāma-
ts!a. Wā, hē^ēmis lāl k!ūdzelasłtsa gwēgūdza Lē^ēwa gwēgūts!axsema
^ēwāx[·]sanēgwīlasa g[·]ōkwēx,” ^ēnēx[·]laē K[·]!ēdēhema^ēyaxs lāa^ēl dāłts!ōdxa
denemē lāxa L!ābatē, qa^ēs q!ēlx[·]walelēlōdēs lāxēs gēmxōłts!āna^ēyē.
Wā, lā^ēlaxaē ēdzaqwa yāq!eg[·]a^ēla. Wā, lā^ēlaē ^ēnēk[·]a: “Wāg[·]a^ēmas- 400
lēn wūlāl g[·]īg[·]egāmē. Hē^ēmas gwēg[·]ilanu^ēx[·] gwēg[·]ilasag[·]anu^ēx[·]
L!aL!asiqwālēk[·], yīxs lelōlālālaēs k[·]imyasōlōs, yīxs g[·]il^ēmaē k[·]imya^ēla

3 catch the ghost-dancer, the one who gives the winter dance to the
tribe calls the people; | and four rattles are taken and are given to the
5 one who || takes care of the cedar-bark. There are four of them.
Then he takes them, | and he begins to shake one of them, and sings
his four | secret songs. He stands still while he is singing three of his
secret songs; | and when he sings his fourth secret song, he walks |
and goes around the fire in the middle of the house. He pretends to
10 look for the war-dancers; || and when he finds one, he gives the rattle
that he was using to her; and he | gives the other three rattles to
three war-dancers. | When they all have them, the four war-dancers
stand up together. | They shake their rattles and sing each her
15 secret song, | for they are war-dancers; and when they finish || their
secret songs, the man who takes care of the rattles takes the four |
rattles and carries them again, walking around the fire in the middle
of the house, | and he gives one rattle each to the four frog-war-
dancers. | Then they stand up, shake their rattles, and | each sings
20 her secret song about the frogs in their bodies. Then || they take
their rattles and put them away. | They take red cedar-bark and
give it to the cannibal-dancer; | and when each cannibal-dancer has
a piece of it, they all get excited. Then they all | run out, and the
people who try to catch the ghost-dancer run after them. | Then the
war-dancers and the frog-dancers are next to the cannibal-dancers, ||

3 !La!lasiqwalāxa lēlōlālāxas laē ēx'em lēlalēda yāwix'ilāxēs g'ōkū-
lōtē. Wā, lā āx'ētse'wēda mōsgēmē yīyat!ala, qa's lā ts!ewēs lāxa
5 aāxsilāxwa L!āgekwēx lāxēs mōsgēmēna'yē. Wā, lā dāx'īdeq. Wā,
hē'mis la yat!idaatsēsa 'nemsgēmē, qa's yālaqwēsa mōsgēmē lāxēs
yīyālax^uLENē. Wā, laem āx'sāem lā'wilexs laē yālaqūlasa yūdux^u-
semē. Wā, g'il'mēsē q'ūlbaxs laē yālaqwasa mōsgēmōtē, qa's qāsīlīē.
Wā, laem lā'stalīlēlaxa lāqwawalīē, qa's ālābōlēxa ēōlala. Wā,
10 g'il'mēsē q!aqēxs laē ts!āsēs yatēlax'dē yat!ala lāq. Wā, lā ēt!ēdē
ts!ewanaqēlasa yūdux^usemē yēyat!ala lāxa yūdukwē ōgū'la ēōlala.
Wā, g'il'mēsē 'wiltōxs laē 'nemāg'ilīl lāx'ūlīlēda mōkwē ēōlala, qa's
'nemāx'idē yat!ētsēs yēyat!ala, qa's 'nemādzaqwē yēyālaqwasēs
yēyālax^uLENē lāxēs ēōlalaēna'yē. Wā, g'il'mēsē 'nāxwa q'ūlbē yēyā-
15 laqūlaēna'yas, laēda aāxsilāxa yēyat!ala dāx'īdxa mōsgēmē yēya-
t!ala, qa's lā dālaqēxs lāaxat! lā'stalīlēlēs lāxa lāqwawalīē. Wā,
lāxaē ts!āsa 'nāl'nemsgēmē yat!ala lāxa mōkwē wīweq!ēs ēōlala.
Wā, hēx'īdex'da'x^umēsē lāx'ūlīlā, qa's yat!ēdēsēsēs yēyat!ala, qa's
yiyālaqwēsēs yiyālax^uLENē lāxēs wīweq!ēts!ēna'yē. Wā, g'il'mēsē
20 gwālēxs laē āx'ētse'wēda yēyat!ala, qa's yāwas'īdē g'ēxase'wa. Wā,
lā āx'ētse'wēda L!āgekwē, qa's yāx'wīdayowē lāxa hāāmats!a. Wā,
g'il'mēsē 'wiltōxs laē 'nemāg'ilīl xwāxūsā. Wā, hē'mis la dzelx-
'wūldzatsē. Wā, ā'mēsē la q!omx'semēsōsa 'nāxwa k'īmyā!xa lēlō-
lālātē. Wā, laem!alēda ēōlala lē'wa wīweq!ēsē māk'ilā!xa hāāma-

and the other ghost-dancers are the last; and last | of all follow the 25
Sparrow Society and the Sparrow women. They go right | to the
place where they hear the cry "Hamamamama!" of the ghosts. |
Then they pretend to bring back Q!ēx'sēselas; and when the | can-
nibal-dancers approach her, they will fall down like dead; and the ||
war-dancers and the frog-dancers will go to see why they do so; | there- 30
fore they go to look; and when they come up to them, | there will be
again the cry, "Hamamamama!" of the ghosts. They | all drop
down like dead, and also the | Sparrow Society men and women drop
down. Only the ghost-dancers do not drop down. || Then they go to 35
get urine, and sprinkle it | over the cannibal-dancers and the war- and
frog-dancers, and finally they | sprinkle the urine over the Sparrow
men and women and | also the Sparrow Society children. When
they have all been sprinkled with urine, | they come to life again,
and they all follow the || cannibal-dancers and go back into the 40
winter-dance house; for, as soon as | they drop down like dead, when
the cannibal-dancers, | the war-dancers, the frog-dancers, and all the
others, are struck by the ghost, then the ghost-dancers | catch
Q!ēx'sēselas and bring her in before any of the others get back |
into the winter-dance house, who were lying there like dead. || She 45
is put into her secret room in the rear of the middle of the house. |
Then the cannibal-dancers come in, sounding their whistles, and go

ts!a. Wä, lälōs lēlēlōlāla!q!ōs elxlēles. Wä, hē^εmis lāl elxlaya- 25
as!tsa g^εwēgwäts!ema lē^εwa g^εwēgüts!axsemē. Wä, la^εmē hē^εnākū-
laeml lāxēs wūlēlaslaxa hamamamaxaaslasa lēslānēnoxwa, qō
g^εāxbōla! taōdg^εostōdēlxōx Q!ēx'sēselasēx. Wä, g^εilēm^εwisē ēx^εa-
g^εaalelala hāāmats!a laqēxs lēla yāqūmg^εaelslē. Wä, lāl ^εnāxwa-
emla ēōlala lē^εwa wīweq!ēsē āwēlēlqelax hēg^εilas g^εwēx^εidē. 30
Wä, hē^εmis lāg^εilas la ^εwīla dōx^εwīdeq. Wä, g^εilēm^εsē lāg^εaa lāqēxs
lāa^εl ēdzaqwa hamamamaxēda lēslānēnoxwē. Wä, hēx^εidaem^εwisē
^εnāxwa yāqūmg^εaelsa. Wä, la^εmē ^εnāxwa yāqūmg^εaelsēda g^εwēgwäts-
ts!em lē^εwa g^εwēgüts!axsemē. Wä, la^εmē ^εnāxwa k^ε!ēs yāqūmg^εa-
elsēda lēlēlōlālē. Wä, hē^εmē lāl āx^εēdēlxā kwäts!ē, qa^εs lā xoselg^εēs 35
lāxa hāāmats!a lē^εwa ēōlala lē^εwa wīweq!ēsē. Wä, lā ālxlālaxs lälē
xōselgentsa kwäts!ē lāxa g^εwēgwäts!emē lē^εwa g^εwēgüts!axsemē lōla
g^εwāgūgwēdzemē. Wä, g^εilēm^εwisē ^εwilxtōdēl xewēx^εsa kwäts!ē,
qō lāl ^εnāxwaeml q!ūlāx^εidēl, wä, ā^εmis lā ^εwīla la elxlēsa hāāma-
ts!āxs laē aēdaaqa, qa^εs lā hōgwīl lāxa lōbekwē, qaxs g^εilēm^εx^εdē 40
^εnāxwa yāqūmg^εaels laē lēlewalkwa ^εnāxwa hāāmats!a lē^εwa ēōlala
lē^εwa wīweq!ēsē lō^ε ^εnāxwēs waōkwē, lālāsa waōkwē lēlēlōlāl
k^εimya!xōx Q!ēx'sēselasēx, qa^εs g^εāxēl g^εāg^εalagemal g^εāxēltsōx
lāxwa lōbekwaxs k^ε!ēās^εmēlē q!ūlāx^εidēltsa la yāxyeq!ūsa. Wä,
g^εilēm^εsē laēl lāxēs hēmē^εlats!ē lāxwa nāqolēwalilēx g^εāxaas xwēxwa- 45
gwēlēlēda hāāmats!a, qa^εs lēla! haēlēla lāxēs hēmē^εlats!ē lāxg^εada

47 straight into their secret room at the | left-hand corner of the house;
and when they are all inside, the Sparrow Society men, | women, and
children come in. Then | Yāqeyalīsem (V 6) will give away property
for the one who has been caught, and he will change his name. ||
50 Then his name will be Hōlēlid (V 6), for this is the name of my
father; | and after he has given away property, Hōlēlid (V 6) will ask
help from | your uninitiated children, chiefs, for he must take hold
of the lasso | for the ghost-dancer to-morrow night, when she comes
down to the floor of the house. | Hōlēlid (V 6) will put the rope
55 around her waist.—Now, come and || take this lasso, Hōlēlid, for
what I told you is all that is to be done | about the ghost-dancer.”
Thus she said. |

Immediately Hōlēlid (V 6) went and took the lasso, which was made
of long | cedar rope, and thanked his wife for her speech. When | he
60 had thanked his wife, he turned to the || chiefs who were sitting down,
and he said, “Indeed, we shall | be chiefs. Now you have heard the
speech of my father-in-law. It is not my | wife here who speaks of
these instructions which she gave us for my winter dance, which I
give with the | marriage gift, that was given to us, chiefs of the
Kwakiutl; | it is he who comes and speaks in my house here. Now,
65 take good care, || so that we shall not miss any of the instructions
given to us, for | it is the first time that this will be shown by you,
chiefs of the Kwakiutl!” | Thus he said. |

47 gēmxōlīwalīlek. Wā, g'ilēmēsē 'wīlaēlēda 'nāxwa g'wēgwāts!ēmē
lē'wa g'wēgūts!axsemē lō'ma g'wāgūgwēdzemē lālaxs yāx'wīdlōx
Yāqeyalīsemasa k'im'yānēmlēx. Wā, la'mōx l'āyōxlāl lāxēq.
50 La'mōx lēgadelts Hōlēlidē lāxēq, yīxs lēgemaaxsen ōmpē. Wā,
g'il'ēm'wīsōx g'wāl yāqwal lālasōx Hōlēlidēx hēlāxōx bēbaxūts!ē-
dzayaq!ōs g'īg'egāmē, qa g'axē dāk'īndēlg'ada x'imayok^u denema
lāxa lēlōlēlāx gānolas lēnsLA, qo lāl lālabetalīlasLA lēlōlālālēx.
Wā, yūēm'wīsōx Hōlēlidēx qenōyodeltsg'a denem lāq. Wā, gēlag'a
55 āx'ēdexg'ada qenāyok^u denema, Hōlēlid, qaxs lē'maē 'wīla g'wāyi-
lēlasaxa lēlōlālālē," 'nēx'laē.

Wā, hēx'idaēm'lāwisē Hōlēlidē la āx'ēdxa qenāyowē g'ilt!a
densen denema, qa's mōlēs wāldemasēs genēmē. Wā, g'il'ēm'lā-
wisē g'wāl mōlas wāldemasēs genemaxs lāa'l g'wāyaxstax'ēid lāxa
60 g'īg'egāma'yē g'āx k'ūdžēla. Wā, lā'laē 'nēk'a: “Qālalēns g'īg'e-
gāmē. Laems wūlēlax wāldemasen negūmpa, g'aēl 'nēx'g'īn
genēm'k', yīsēs la lēxs'ā'layō qens g'wayi'lālasa qaēda yāwix'īlāē-
na'yēn yīs k'lē'sōgūlxLA'yasē g'āxens g'īg'egāmēs Kwākūg'ōl, qaxs
hē'maa g'āx 'nēk'elag'īl lāxen g'ōkwēx. Wā, wāg'il la yāllox'wīd-
65 lex, qens k'leāsēl ōgūgelentsōl lāx lēxsala'yo g'āxens lāxwa
hē'mēx alēl 'nēmp!ēnal g'āx nēl'ide lāl g'īg'egāmēs Kwākūg'ōl,"
'nēx'laē.

As soon as he ended his speech, then | the chief of the Maāmtag'ila, Q!ōmogwē^ε, spoke, and said, "Take || care, friends, for we have 70 never done in this manner in our | ghost-dance. It is done differently by the L!al!asiqwāla. Now we | obtained in marriage these privileges. Therefore | I am glad of your speech, Head-Princess (V 7). It is really different from | our way of doing it. I have been trying to understand the different privileges || which I have now, 75 although I am a Kwakiutl, for I never made a mistake in it. | Now, do not let us just sleep, chiefs, for my heart is | happy on account of the treasure which we obtained from the great chief K'!āde (IV 21). | That is what I say, Hōlēlid (V 6)." Thus he said, and ended his speech. |

Now it was daylight, and at once Q!ōmogwē^ε— || oh, I forgot, 80 his name is now changed, for he used his winter name, and | his name was Yōxūyagwas,—stood up and asked his friends, | the chiefs of the numayms. He said to them, "Don't | sit there idly! Let us arise and dress ourselves and | let us ourselves wake up our tribe to go into || this winter-dance house of our friend Hōlēlid (V 6), for | 85 Head-Princess (V 7) knows that we shall really try to handle rightly | the privileges given in marriage to our friend Hōlēlid (V 6). Now take | red cedar-bark to put around our heads and for our neck-

Wä, g'īl^εem^εlāwisē q!ūlbē wāldemasēxs lāa^εl yāq!ēg'a^εlē g'īgāma- 68
yasa Maāmtag'ila, yīx Q!ōmogwa^εyē. Wä, lā^εlaē^ε nēk'a: "Wāg'a
āeml^ε nāxwa yāl!āLEX^ε nē^εnemōk^u hēnoxwawēsēns g'wēg'ila qaēns 70
lēlēlōlālālēx, yīxōx g'wayi^εlālasaxsaxsa L!La!asiqwāla. Wä, la^εmēns
gēg'adanemaq^uxwa^ε wālasēx k'!ēk'!ēs^εā. Wä, hē^εmēsen lāg'ila mō-
lasōx wāldemaqōs, K'!ēdēlē^εmē. Wä, la^εmōx ālak'!āla ōgūqālā
lāxēn nōsē dālaēnēq^u. Wä, yū^εmēns alāsowa ōgūqālāx k'!ēk'!ēs^εā,
qēn lālōL!asōxgūn Kwāg'ulē, yīxg'īn k'!ēāsēk' lēnts!āse^εwa. Wä 75
g'wālēlasēns wūl^εem mēx^εēda, g'īg'ēgāmē. Laem lōma la ēx'q!ē-
selag'īn nāqek', qaēns lōgwa^εyē lāxa^ε wālasa g'īgāma^εyē K'!ādē.
Wä, qēn^ε nēk'ē, Hōlēlidā," nēx^ε!aēxs laē q!wēl^εīda.

Wä, laem^εlaē^ε nāx^εīda. Wä, hēx^εīdaem^εlāwisē Q!ōmogwa^εyē,—
wāq!ūnēx^ulā, laem L!āyoxlā qaxs lē^εmaē ts!ētsagēxlāla. Wä, 80
laem lēgadelas Yōx^uyagwasē,—lāx^εūlīla, qa^εs āxk'!ālēxēs^ε nē^εnemō-
kwa g'īg'ēgāma^εyasa^ε nā^εne^εmēmasē. Wä, lā^εlaē^ε nēk'ēq: "G'wāllas
k!wālax^εda^εxōL. Wēg'a lāx^εwīdex qēns wāg'ē q!wālāx^εīda, qēns
xamī^εlālamē la g'wāxēns g'ōlg'ūkūlōtax, qa g'āxlāg'iltso^ε wī^εlaēL
lāxōx lōbekwaxsēns^ε nē^εmōkwōx Hōlēlidēx, qa q!ā^εlēlēsōx K'!ēdē- 85
lēma^εyaxg'īns ālak'!alīlek' aēk'īlāxēns g'āxēnēlē āāxsila^εxōx k'!ē-
k'!ēs^εōgūlxlā^εyaxs lāxēn^ε nē^εmōkwōx Hōlēlidēx. Wä, wēg'a āx^εēdex
L!āgēkwa, qēnu^εx^u qēqēx^εema^εya, lō^ε qēnu^εx^u qēqēnxawa^εya,

rings, | and tallow to put on our faces, and rope to be used for belts, ||
90 and also our Sparrow Society canes!" Thus he said. |

Immediately all those things that he named were brought, | and
they were put down next to Head-Princess (V 7). Now she also
changed her name, and she | used her winter-dance name which she
used among the L!aL!asiqwāla. Now she | told her winter-dance
95 name to the chiefs. It was Chiton (V 7). || She said, "That is my
name which I obtained from my father." Thus she said. Then |
all the chiefs dressed up; and after they had done so, Chiton (V 7) was
asked | by Yōx^uyagwas, "What shall we say when we | go about to
call the people?" Thus he said. Then Chiton (V 7) said, | "Your
word is good, for we must use the way of speaking of the L!aL!asi-
500 qwāla in this winter-dance of Hōlēlid. || These will be your words:
'Now we walk to invite you, shamans, to | wash your eyes in the
house of our friend Hōlēlid (V 6),' " she said. | "And after him, the
others will also say, 'Now, arise, | and wash your eyes, so that the
secular season may come off from your eyes, for | our season has
5 changed, and you will see the winter-dance || season.'" Thus said
Chiton (V 7), giving instructions to them. "And that is | all that
you will say," said she to them. Then she called | Yōx^uyagwas, and
whispered to him, saying, "Please ask | the song-leaders not to come
into the house, for I will | go and teach them the songs of the ghost-
10 dancers at the || supernatural place when all the tribes are in the

Lō^ε yāsekwa, qenu^εx^u yāsekūmdē, Lō^ε denema, qenu^εx^u wūsēg'a-
90 nōwa; wā, hē^εmēsenu^εx^u gwēgwesplēqla," nēx^εlaē.

Wā, hēx^εidaem^εlāwisē wī^εla āx^εētsewē lēlēqelase^εwas qa^εs g'āxē
g'ig'alilema yīs K'!ēdēlema^εyē. Laem^εxaē L!āyōxlā. Wā, laem^εlaē
hēxlālxēs ts!āgēxlāyo lāxēs L!āl!asēq!wēna^εyē. Wā, laem^εlaē
nēlasēs ts!āgēxlāyo lēgem lāxa g'ig'egāma^εyē Q!ānasē. "Wā,
95 hē^εmen lēgemē lāxen ōmpa," nēx^εlaē. Wā, laem^εlaē q!wālx^εid
naxwēda g'ig'egāma^εyē. Wā, g'il^εem^εlāwisē gwālexs lāa^εl wūla-
se^εwe Q!ānasē yīs Yōx^uyagwasē: "Wēk'!ālaenu^εx^u lāxenu^εx^u
qats!axstalaēnēla?" nēx^εlaē. Wā, lā^εlaē nēk'ē Q!ānasē: "La^εmōx
ēk'ōs wāldemaqōs, qaxs L!āl!esēq!wālaōx ts!āq!ēna^εyaxs Hōlēlidē.
500 Wā, g'aems wāldemlg'a: 'La^εmenu^εx^u qāsaai' pēpexalai', qa^εs laōs
ts!ōxstōd lāx g'ōkwasens nēmōkwē Hōlēlidē,'" nēx^εlaē. "Wā,
lā^εlaē nēg'ap!a^εya wāōkwasēq. Wā, lā^εlaē nēk'a: 'Wā, lāx^εwid,
qa^εs laōs wī^εla ts!ōx^ustōda qa lāwāyēsōs bābaxustā^εyaq!ōs, qaxs
lē^εmaēx ōgūx^εidens nālx, qa^εs dōx^εwalelaōsaxa ts!āgedzōx
5 nāla,'" nēx^εlaē Q!ānasaxs lāa^εl lēxs^εālaq. "Wā, hēem wāxax^εi-
dālaLēs wāldemlaōs," nēx^εlaēq. Wā, hēem^εlāwis la lē^εlālilatsēx
Yōx^uyagwasē, qa^εs ōpalēq. Wā, lā^εlaē nēk'ēq: "Wāx las āxk'!ā-
laxa nēnāgadā qa k'!ēsēsē g'āx ōgwaqa hōgwēla, qen lālen
q!āq!ōL!amatsa q!emq!emdemaxsa lelōlālāla lāx^εda^εxūqwē lāxa
10 nawalak!ūdzasa, yīxs g'āxēlasē wī^εlaēlōs g'ōlg'ūkülōtaq!ōs," nēx^ε-

house." Thus she said | to him. Then the chiefs went out of the 11
house | who were going to call for HōLēlid (V 6); and they followed
the | instructions given by Chiton (V 7), and they spoke at the doors
of all the houses. | Then Yoḡ^uyagwas whispered to the song-leaders,
telling them what || Chiton (V 7) had said to him. As soon as the 15
chiefs had gone four times | inviting, all the members of the Sparrow
Society—men, women, | and children—came in, but none of the
song-leaders came. | Then Chiton (V 7) went out of the rear door of
her | house to the Supernatural Place, for there all the song-leaders
were || sitting down. Then Chiton (V 7) spoke | and said, "Thank 20
you, friends, for it is just now given | to you to keep these songs. I
mean I will divulge | the songs of my father which I was given when
I was his ghost-dancer. | Now, listen! for I will sing them now."
Thus she said, and || took a cedar-stick, which she used as a baton. 25
First she sang | with fast beating of time the following song of the
ghost-dancer: |

1. Yamamaa xamama yamamaha xamamamamamē yamamaha |
xamahamaē hamamama! I was carried down by the ghost-
woman, | yamamaha xamama yamamaha xamamamamamē!||
2. Yamamaa xamama yamamaha xamamamamamē yamamaha 30
xamahamaē hamamama! I was made to walk down by the ghost-
woman, yamamaha xamama yamamaha xamamamamamaē! |

°laēq. Wä, hēx°ida°em°lāwisē lāx°da°x° hōqūwelsēda g°ig°igāma- 11
°yēxa qāseIg°isas HōLēlidē. Wä, āx°da°x°em°lāwisē la negetewēx
lēxs°ālayās Q!ānasē, qa g°wēk°lālats lāx t!Ex°lāsa °nāxwa g°ig°ōkwa.
Wä, laem lāla Yōḡ^uyagwasē aōlenōlemaxa nēnāgadē nēlas wāldē-
mas Q!ānasē lāq. Wä, g°il°em°lāwisē mōp!Enē°stēda g°ig°egāma°yē 15
qātsē°staxsg°āxaē°wī°laēla °nāxwa g°wēgwats!ema lē°wa g°wēgūts!ax-
semē lē°wa g°wāgūgwēdzemē. Wä, laem°laē k°leās g°āxsa nēnā-
gadē. Wä, hē°em°lāwis la āLEX°se°wats Q!ānasa t!ENXla°yasa
g°ōkwē, qa°s lā lāxa °nawalak!ūdzasē, qaxs hē°maē la °wī°la k!ūts!E-
dzatsa nēnāgadē. Wä, hēx°ida°em°lāwisē yāq!eg°a°lē Q!ānasē. Wä, 20
lā°laē °nēk°a: "Gēlak°as la °nē°nemōk° āl°mawēsō ts!Ewē lax°da-
°xōLxwa dālāxwa q!Emq!Emdemē; °nē°nak°ilē qaxg°in ā°mēLEK°
ētūft!Endēlg°in q!Emq!Emdemk° lāxen ōmpaxg°in laōtek° lelōlālāl
lāq. Wä, la°mēts hōLēlalqek°, qen denx°idēsek°," °nēx°laēxs laē
āx°ēdxa k!wa°xlāwē, qa°s t!Emyayā. Wä, hēem°lāwis g°il denx°ida- 25
yosēda tsaxala q!Emdēmsa lelōlālālē. Wä, g°a°mēsēg°a:

1. Yamamaa xamama yamamaha xamamamamamē yamamaha
xamahamaē hamamama lēlaxaūsēlayoḡ^udōxs lēlewālanaga-
x°dē, yamamaha xamama yamamaha xamamamamamē.
- 2.¹ ——— tōwaxaēsēlayoḡ^udōxs lēlewālanagax°dē ———

30

¹ The burden of the first line is repeated in the second and third lines.

- 31 3. Yamamaa xamama yamamaha xamamamamamē yamamaha
xamahamaē hamamama! The supernatural watcher walked
with me underground, yamamaha | xamama yamamaha
xamamamamamē! |

Chiton (V 7) sang only three verses of the song with fast time beating | for the song-leaders. Immediately the song-leaders had
35 learned the || ghost-dancer's song with fast time beating. Then they
told Chiton (V 7) to | go ahead and sing the next song of the ghost-
dancer, for they thought | that there must be another song with
slow beating of time. Immediately | Chiton (V 7) began beating
slowly. This is her song—|

1. Yamama xaxamama yamama xaxamama yamama xaxamama ||
40 yamamahā xaxamama hē hē hē hē! I was carried down | by
the ghost-woman, yamama xaxamama yamama | xaxamama
yamama xaxamama yamamahā xaxamama hē hē | hē hē! |
2. Yamama xaxamama yamama xaxamama yamama xaxamama
yamamahā xaxamama hē hē hē hē I was taken into the house
45 by the || supernatural watcher, yamama xaxamama yamama
xaxamama yamama xaxamama yamamahā xaxamama hē hē
hē hē! |
3. Yamama xaxamama yamama xaxamama yamama xaxamama
yamamahā xaxamama hē hē hē hē! The forehead dress of the
ghost-woman has been put on my forehead, | yamama
xaxamama yamama xaxamama yamama xaxamama yamamahā
xaxamama hē hē hē hē! |

-
- 31 3. ——— toyowapelayox^udōxs q!ōmēsila^x·dē^εnawalak^u yamamaha
xamama yamamaha xamamamamamē.

Wä, yūdux^usemk!Enalaem^εlaēda tsaxāla g'ildzagūms Q!ānasē
qaēda nēnāgādē. Wä, hēx^εidaem^εlāwisē q!lā^εēdēda nēnāgādaxa
35 tsaxāla q!Emdēmsa lelōlālālē. Wä, lāx^ε·da^εxwē wāxax Q!ānasē, qa
ēt!ēdēs denx^εits waōkwasa q!Emdēmasa lelōlālālē qaxs k'ōtax·da-
^εx^uēmaaqē neqaxela t!em^εyasas waōkwas. Wä, hēx^εidaem^εlāwisē
ēdzaqwa denx^εidē Q!ānasasa neqaxelās t!em^εyasē. Wä, g'a^εmēsēg'a:

1. Yamama xaxamama yamama xaxamama yamama xaxamama
40 yamamahā xaxamama hē hē hē hē. Lāx·den lēlaxaasela-
yux^udes lēlewa^εlanagax·dē yamama xaxamama yamama xa-
xamama yamama xaxamama yamamahā xaxamama hē hē
hē hē.
2. ——— ^εya lāx·den laēlēmaē lāx g'ōkwas Q!ōmēsila^x·dē ^εnawa-
45 lakwē ———.
3. ——— lāx·den ēsak·eyōtsōs ēsak·ewēx·dēs lēlewa^εlanagax·dē
———.

4. Yamama xaxamama yamama xaxamama yamama xaxamama 48
yamamahā xaxamama hē hē hē hē! The neck-ring of the ghost-
woman has been put around my neck, | yamama xaxamama
yamama xaxamama yamama xaxamama yamahā xaxamama
hē hē hē hē! ||

It is said that the number of the songs of the ghost-dancer is only 50
two; | and when all the song-leaders could sing the two songs, | they
came out of the woods and entered through the rear door of the
dancing-house. | Now, Hōlēlid (V 6) and the other chiefs | of the
numayms did according to the instructions given by Chiton (V 7)
the || preceeding night. They had nearly done everything that had to 55
be done | before they went to catch the ghost-dancer. Then Chiton
and the | song-leaders came in through the rear door of the dancing-
house. They had not been in a long time before | all the different
ways were finished. Then the cannibal-dancers were made excited, |
and they first went out, being excited; and || next to them followed 60
those who had been told to go by Chiton (V 7) | following the cannibal-
dancers; and finally the Sparrow Society men, women, and children,
went out. | When the cannibal-dancers came near to the point of
land, | the cry, "Hamamamama!" was heard on the other side of the
point; and | all the cannibal-dancers tumbled about and fell down
on the rocks. || Then the war-dancers went to them to see why they 65
were | falling down on the rocks; and when they came up to them, |

4. ——— Lāx'den qax'osa'yasōs ēyaḡūlax'dēs lēlewaḡanagax'dē 48

Wä, hēem 'wāxaats q!emq!emdemasa lelōlālālē ma'itsem'em'laē. 50
Wä, g'il'em'lāwisē 'nāḡwa q!ālēda nēnāḡadāxa ma'itsemē q!emq!em-
dexs lāa'l hōx'wūlt!a, qa's lā g'ayemx'sā lāx t!enxla'yasa lōbe-
kwē. Wä, laem'laē q!ūlyālag'ilī'mē Hōlēlidē lē'wa g'ig'egāma-
'yasa 'nā'ne'mēmasē āem neḡetewēx lēxs'ālayās Q!ānasagēxa
gānuLē. Wä, laem'lāwisē elāq lābendex 'wāxax'idālaasas ḡwāyi- 55
'lālasē qaēda k'imyalaxa lelōlālālaxs lāa'l hōxsowē Q!ānasē lē'wa
nēnāḡadē lāxax t!enxla'yasa lōbekwē. Wä, k'les'lat!a ḡaēlexs laē
ḡwālalilē ḡwēḡwālag'ililasas. Wä, laem'laē 'nāḡwa ḡwāḡsowēda hāā-
mats!a. Wä, hē'mis g'il lāwelsexs laē ḡwēḡwākwa. Wä, hē'mis la
māk'ilāqē ḡwē'yās Q!ānasē, qa māk'ilaxa hāāmats!a. Wä, la'mēsḡa 60
elxla'ya ḡwēḡwāts!emē lē'wa ḡwēḡūts!axsemē lē'wa ḡwāḡḡḡwē-
dzemē. Wä, g'il'mēsē elāq laēlbendēda hāāmats!a lāxa āwīlba'yaxs
lāa'lasē hāmamaxē āpsādza'yasa āwīlba'yē. Wä, hēx'idaem'la-
wisē 'nāḡwa hē ḡwēx's wīwūnāl'ēdēda hāāmats!a, qa's yāqūmg'aalē.
Wä, lā'laē ḡwāstēda tētōḡwidē, qa's lā dōx'widex sēnat!alās lāḡ'ilas 65
yāqūmg'aalē. Wä, g'il'em'lāwisē lāḡ'aax'da'x^u lāqēxs lāalasē ēdza-

- 67 the cry "Hamamamama!" was uttered again on the other side of the point, and | they all staggered about and fell down on the rocks.
- 70 Then the Sparrow Society men, | women, and children ran up || to them to see what caused them to fall down; and when | they came up to them, the cry "Hamamamama!" was uttered again on the other side | of the point from the place where they were walking, and all of them staggered about | and fell down on the rocks. Now only the many ghost-dancers were alive. | Then some ghost-dancers took
- 75 Q!ēx'sēseLas (V 4) || and led her into the winter-dancing house and put her into the sacred room in the | rear of the dancing-house, at the place where they had dug the hole. Then | other ghost-dancers sprinkled with urine those who were lying on the rocks, struck by the ghosts; | and after they had sprinkled the people struck by the ghosts, | they uttered the cannibal cry, became excited, and ran
- 80 away from the rocks. They went into their || dancing-house, into their sacred room at the left-hand side in the rear of the dancing-house. | When they were in, the men, | women, and children of the Sparrow Society also went in and sat down | at both sides of the ghost-dancers who were sitting in the center of the rear of the | dancing-house, because they did not want any of the Sparrow Society
- 85 people to come near the hole that they had dug, || for they did not want anyone to see it. | When they were all inside, Hōlēlīd (V 6) asked the song-leaders to | sing the song of the ghost-dancer. Im-

- qwa hamamamaxē āpsadze'yasa āwīlba'yē. Wā, hēx'idaem'laxaā-wisē pēpēlēla, qa's yāqūmg'aalē. Wā, laem'lāwisa g'wēgwats!emē
- 67 lē'wa g'wēgūts!axsemē lē'wa g'wagūgwēdzemē 'nāxwa dzēlx'wīda, qa's lā dōx'wīdex lāg'ilas 'nāxwa āem lā yāxyeq!wē. Wā, g'il'em'lā-wisē lāg'aa lāqēxs lāa'laxaasē ēdzaqwa hamamamamaxēda āpsādza-
- 70 'yasa āwīlba'yas g'iyemg'ilālasas. Wā, lā'laē 'nāxwaem pēpēlēla qa's yāqūmg'aalē. Wā, lēx'aem'lāwisē lā q!hwēq!lūlēda q!ēnemē lēlēlōlālāla. Wā, laem'laēda waōkwē lēlēlōlālāl āx'ēdex Q!ēx'sēse-lasē, qa's lā laēlas lāxa lōbekwē, qa's lā laēlas lāxa hemē'lats!ē lāx
- 75 nāqolēwalīlasa lōbekwē lāq!ālaemxa 'lābegwēlkwē. Wā, lā'laē xōs'īdēda waōkwē lēlēlōlālātsa kwāts!ē lāxa lēlēwēlkwē lā yāxyeq!wa, qaxs g'ilnaxwa'maa'l xōs'itse'wēda lewēlkwaxs lānaxwaē hēx'idaem hāmts!eg'a'la, qa's lā xwāk^u dzēlx'ūla, qa's lā laēl lāxa lōbekwē, qa's lā laēl lāxa hemē'lats!ē lāx g'emxotēwalīlasa lōbekwē.
- 80 Wā, g'il'em'lāwisē 'wī'laēlexs lāa'l ōgwaqa hōgwīla g'wēgwats!emē lē'wa g'wēgūts!axsemē lē'wa g'wagūgwēdzemē, qa's lāel k!ūs'ālī lāxa 'wāx'sbalīlasa lēlēlōlālāxas hē'māalal k!ūdzēla nāqolēwalīlasa-lōbekwē, qaxs k!ēsaē hēlq!ālaq nexwabalasa 'lābegwēlkwasa g'wēgwats!emē, qaxs k!ēsaē 'nēx' qa dōx'walēlēsēs 'nemōkwa lāq.
- 85 Wā, g'il'mēsē 'wī'laēlexs lāa'lasē Hōlēlīdē āxk!ālaxa nēnāgadē, qa denx'ēdēsēs q!emdemasa lēlēlōlālāfē. Wā, hēx'idaem'lāwisē sek'ō-

mediately they sang | the song with fast beating; and after they 88
 had finished, they | sang the song with slow beating; and after they
 had sung it, || the head song-leader, whose name was Hanag'ats!ē, 90
 arose and | spoke. He said, "O friends! difficult are | these songs
 which we have now. | These are the songs of the supernatural power.
 These two | songs which we have sung were obtained by our friend
 Q!ēx'sēsēlas (V 4) when she || went to the house of the supernatural 95
 power. After he had said so, he sat down. | Q!ēx'sēsēlas (V 4) did
 not come and dance. Now | Hōlēlid (V 6) asked all those chiefs of
 the numayms whose children had never danced | to come in the
 evening and to work the lasso; | and he also asked the members of
 the Sparrow Society—men, women, and || children—to come and 600
 pacify the ghost-dancer. After he had spoken, | Chiton (V 7) brought
 out the copper bracelets to the place where Hōlēlid (V 6) | was stand-
 ing. He gave them away at once to all the | members of the Spar-
 row Society; and when each had been given one, they went out of
 the | dancing-house. When it was almost evening || Yōx^uyagwas, 5
 and his friends, the chiefs of the numayms, | and the song-leaders, came
 in. Then Chiton (V 7) thanked them for coming, | because it was
 really not the wish of Hōlēlid, because he did not | know the ways
 of the winter dance of the L!al!asiqwāla, | nor his tribe, because they

dayowa tsaxāla q!ēmdema. Wā, g'il^ēem^ēlāwisē q!ūlbaxs lāa^ēl ēdza- 88
 qwasa neqāxelās t!em^ēyasē. Wā, g'il^ēem^ēlāwisē q!ūlbaxs lāa^ēlasē
 lāx^ēūlīla lāxūma^ēyasa nēnāgadēxa lēgadās Hanag'ats!ē. Wā, la^ēlaē 90
 yāq!eg'a^ēla. Wā, lā^ēlaē nēk'a: "ēya, nē^ēnemōk^u. Pāsemālag'i^ēla-
 kwawēsenu^ēx^u lāxg'anu^ēx^u dālasōk^u yīxg'ada q!emq!ēmdemk'. Wā,
 yūem wāldems hāyāilagasaōxda lāqenu^ēx^u seqoyāxwa ma^ēltsemēx
 q!emq!ēmdema yānemaxsens nēmōkwaē Q!ēx'sēsēlasa lāxēs
 lāasdaē g'ōkwasa hayāilagasē," nēx^ēlaēxs lāa^ēl k!wāg'alīla. Wā, 95
 laem^ēlaē hēwāxa g'āx yīx^ēwid^ēlaē Q!ēx'sēsēlasē. Wā, āem^ēlāwisē
 Hōlēlidē la hēlaxa nāxwa bēbaxūts!edzēsa g'īg'egāma^ēyasa nā^ēnē-
 mēmasē, qa g'āxēltsēxa gānulē dāden^usila^ēxa x'imayowē denema
 lō^ē nāxwēma gwēgwats!emē lē^ēwa gwēgūts!axsemē lō^ēma gwāgū-
 gwēdzemē, qa^s temelqwēlxa lelōlālaē. Wā, g'il^ēem^ēlāwisē q!wēfē- 600
 dexs g'āxaē Q!ānasē āx^ēālīlēlasa l!āl!eqwak'linē k!ōkūla lāx lā^ēwi-
 lasas Hōlēlidē. Wā, hēx^ēidaem^ēlāwisē yāx^ēwits lāxa nāxwa gwē-
 gūgūdza. Wā, g'il^ēem^ēlāwisē wī^ēlxtōxs laa^ēl wī^ēla hōqūwelsa lāxa
 lōbēkwē. Wā, g'il^ēem^ēlāwisē elāq dzāqwaxs g'āxaa^ēl hōgwīlē
 Yōx^uyagwasē lē^ēwis nē^ēnemōkwa g'īg'egāma^ēyasa nā^ēnē^ēmēmasē, 5
 lē^ēwa nēnāgadē. Wā, hēx^ēidaem^ēlāwisē Q!ānasē mōlas g'āxēllē-
 na^ēyas, qaxs āla^ēmaa^ēl k!lēas nāqa^ēyē Hōlēlidē, qaxs k!lēsaē
 q!ālelax gwayi^ēlālasasa l!al!asiqwālāxs ts!āts!ēxsilaaxa ts!ēts!ēqa.
 Wā, hē^ēmisēs g'ōlg'ūkūlōtē, yīxs k!lēsaē dōqūlaēnoxūx gwayi^ēlālasas.

- 10 had never seen its ways; || and therefore she thanked the chiefs for coming with the | song-leaders; and Chiton (V 7) also said to them, "Now go | and call our tribe when it gets dark. | You, Yōx^uyagwas, shall say, when you go and stand in the | doorways of the houses of
15 the tribesmen, 'Now, || shamans, let us try to pacify our friend Supernatural-Power-coming-up (V 4), the | ghost-dancer!' [for now her name was changed] and after that your | friends shall say: 'Now, I beg you to pacify our friend | Supernatural-Power-coming-up (V 4), this great one obtained by magic;' and | your friends shall say after
20 you, 'Now, Yōx^uyagwas, I engage your || secular child here, to try to capture our friend | Supernatural-Power-coming-up, so that she may turn her mind toward us and become secular.' Thus they will say; and | then your other friends will say after this, together with you: | 'Go ahead, go ahead, go ahead! Hurry up! We shall call only once.' " | Thus said Chiton (V 7) as she gave instructions to them. "Now || you will only speak the way I told you; and | do not forget that one must ask the uninitiated children of the chiefs, | because they are the ones who will restore the ghost-dancer, | Supernatural-Power-coming-up (V 7)." Thus she said. |
30 As soon as it grew dark, the chiefs dressed || themselves and called in the Whale Society; and when | they had dressed themselves, they

- 10 Wä, hē^εmis lāgīlas mōlasa g'īg'egāma^εyaxs g'āxaē hōg^εwīlela lē^εwa nēnāgadē. Wä, lā^εlaxaē 'nēk'ē Q!ānasaq: laems lāl qats!a-xstāla^εxens g'ōlg'ūkūlōtax, yīxs lālē p!ēdex'īslā. Wä, g'a-^εmēts wāldemlōsēga Yōx^uyagwas, qasō lāl q!wastālīl lāxōx t!ēt!ēx'īlaxsōx g'īg'ōkwaxsen g'ōlg'ūkūlōtax: 'La^εmens nānāqa-
15 malai' pēpāxalai' lāxens 'nemōkwē 'nawalak'ustālisai'''' (lāxa lelō-lāla^εlē gwe^εyōs, qaxs lē^εmaē l!āyoxlā.) "Wä, lālōx 'nēg'ābē^εwēlōs 'nemōkwaqōs: 'Laems lāl wāx^εidēl nanāqama^εxens 'nemōkwai' 'nawalak'ustāli^εsa 'nē^εnemōkwa lāxwa 'wālasēx lōgwala.' Wä, lālōx 'nēg'ābē^εwēlōs 'nemōkwaqōs: 'La^εmen hēlolai' bāxuts!edza-
20 yaq!osai' Yōx^uyagwasai', qa^εs lālōs lalol!a^εxens 'nemōkwai' 'nawalak'ustāli^εsa, qa gwasōs'idēs bāxūs'idā, 'nēx'lē.' Wä, hē^εmis lāl 'nēg'ābā^εyaas^εtsōs wāōkwaqōs 'nē^εnemōkwa lāxōs 'nemādzakū-laēnēemlēx: 'Wä, wä, wä, hālag'īlītsai' 'nemp!eng'īlts!axstālaem-
25 'nemu^εx'''' 'nēx'laē Q!ānasaxs lāa^εl lēxs^εalax'da^εxweq: "Wä, laems 'nememl gwēk'!ālaslen lā wāldemx'da^εxōl. Wä, hē^εmis qa^εs k'leāsaōs l!elēwēsō, qa^εs hēlase^εwōs lāx bēbaxūts!edze^εyasa g'īg'e-gāma^εyē, qaxs hē^εmaē nāqemx^εidamas^εxwa lelōlāla^εlēx lāxōx 'nawalak'ustālisēx,' 'nēx'laē.

- Wä, g'īl^εem^εlāwisē p!ēdex'idexs lāa^εlas 'nāxwa q!wāla^εx'idēda
30 g'īg'igāma^εyē, yīxs hē^εmaē legūxlālax g^εwēgūyīmē. Wä, g'īl^εem-^εlāwisē gwāl q!wāla^εx'axs lāa^εl hōqūwels lāxa lōbēkwē. Wä, gwābel-

went out of the daneing-house to the north end | of the village; and 32
 when they came to the north end of the | houses, they went in, stood
 in the doorway, and | Yōx^uyagwas followed the instructions of
 Chiton (V 7) as to what he was to say, || and also the others; and when 35
 all had said their words, | they went out, and they went to the houses
 of the south side and | went into those too; and they did the same
 as before when they spoke. | They went into all the houses, and then
 they | went into the winter-daneing house. There they took a rest.
 They did not stay there long, || then they went back. Some of the 40
 Sparrow Society people were coming in already; | for those who went
 inviting said, whenever they went into the | houses, "Now wē come
 back to call you," and they spoke together. | Thus they went into all
 the houses of the village. Then they entered the daneing-house |
 and took a short rest there; but before they had || been sitting there 45
 a long time, they went out again to call; and what they said | when
 they went the third time was when they first entered the | doors of
 the houses of the village, "Now we come back again | to call. Get
 up, get up!" they said. And when | they reached the end of the
 houses of the village, they went back into the dancing-house and ||
 took a rest; but they did not sit down there long before they arose 50
 and | went out again a fourth time. Now they really | tried to get
 all those who were sitting in their houses. Starting at the | north end

sa^εlat!ēxa g^ox^udemse. Wä, gⁱl^εem^εlāwisē lābelsa lāxa gūnxa^εyē 32
 g^okūxs lāa^εl hōgwēla, qa^εs lā q!wastōlīlax t!ex^εilās. Wä, lā^εlaē
 Yōx^uyagwasē âem neġeltōdex lēxs^εālayās Q!ānasē, qa g^wēk^ε!lāts
 lē^εwis waōkwē. Wä, gⁱl^εem^εlāwisē ^εwilg^εalīlē wāldemx^εda^εxwas 35
 lāa^εl hōqūwelsa, qa^εs lāxat! lāxa ^εnālalasē g^okwa, qa^εs lāxat!
 hōgwīl lāq. Wä, āx^εda^εx^uem^εlaxaāwisē neġeltōdxēs gⁱlx^εdē
 g^wēk^ε!lālasa. Wä, gⁱl^εem^εlāwisē ^εwilxtōlsaxa gⁱg^okūlāxs lāa^εl
 hōgwīl lāxa lōbekwē, qa^εs lā x^os^εid lāq. Wä, k^ε!ēs^εlat!a gaēlexs
 lāa^εl qātsē^εsta. Wä, g^āx^εem^εlāwisēda waōkwē g^wēgūdzā hōgwī- 40
 lēla, yīxs hē^εmaē wāldemsa qāselg^εisaxs lāna^εxwaē hōgwīl lāxa
 g^okūla: "La^εmenu^εx^u qātsē^εstai' lāxēs ^εnemādzaqwaēna^εyē."
 Wä, gⁱl^εem^εxaāwisē ^εwilxtōlsaxa g^okūlāxs laē hōgwīl lāxa lōbe-
 kwē, qa^εs lāxat! yāwas^εid x^osalīl lāq. Wä, k^ε!ēs^εem^εlaxaāwisē
 gaēl k!ūd^εzīl lāqēxs lāa^εl ēdełts!axsta qātsē^εsta. Wä, hēem wāldem- 45
 sēxs laē yūdu^εx^up!enē^εsta, yīxs ^εnēk^εaaxs^ε g^ālaē hōgwīla lāx t!ēt!e-
 x^εilāsa g^okūla g^āemēs wāldemsēg^εa: "La^εmenu^εx^u ēdełts!axsta
 qātsē^εstai'. Wä, wä, wä, lāla^εlax^εwīd," ^εnēx^εlaē. Wä, gⁱl^εmēsē
 lābelsaxa g^ox^udemsa^εsaxs laē ēt!ēd hōgwīl lāxa lōbekwē, qa^εs lāxat!
 x^os^εid lāq. Wä, k^ε!ēs^εlat!a gaēl k!ūd^εzēlexs lāa^εl q!wāg^εālīl, qa^εs 50
 lā hōqūwelsa. Wä, laem^εlaē mop!enē^εsta. Wä, laem^εlaē ālax^εideł
 wā^εwīg^εelīlāx k!ūd^εzēla lāxēs gⁱg^okwē. Wä, hēem^εlaxaāwisē

of the village, and going into the | houses, they said at the same time,
 55 "We are looking for a face, now we are || really looking for a face.
 Now, get up, get up!" | Thus they said, and they did not leave the
 house until the | house-owner went out. Then those who were
 looking for faces followed him, and they | barred the door behind.
 They continued doing this in | all the houses. After they had been
 60 to all the houses, they themselves || went in and barred the door of
 the | dancing-house. Then all the Whale Society men were seated. |
 Now Hōlēlīd (V 6) arose and spoke. | He said, "Indeed, all my
 friends, indeed, let us | carry out our plan. I thank you for
 65 coming into the dancing-house, || because it belongs to us. Therefore
 I ask you to take good care, friends; | to take care that we make no
 mistake, | friends. Let us all be careful! That is what I say. |
 Now get ready, you who hold possession of the breath (songs)!" He
 meant | the song-leaders. Then he sent all the members of the
 70 Whale Society to sit next || to the ghost-dancer Supernatural-
 Power-coming-up (V 4). Then | all the members of the Whale
 Society went behind the sacred room of the ghost-dancer. | They did
 not stay there long, then they uttered the sound of healing, and | the
 song-leaders began the song of the ghost-dancer with fast beating; |
 the ghost-dancer Supernatural-Power-coming-up (V 4) did not come

53 g'ābetēda gwābalasasa g'ōx'demsē. Wā, g'ilēm'lāwisē laēl lāxa
 g'ōkwaxs lāx'da'xwaē 'nemādzāqwa 'nēk'a: "Dādoqūmai', la'mē-
 55 nu'x' ālax'id dādoqūmai'. Wā, wā, wā, lālaḷaḷax'wīd,"
 'nēx'laēxs lāa'el k'lēs la lōwalas. Wā, g'ilēm'lāwisē 'wī'la lāwelsē
 g'ōgwadāsēxs lāa'el elx'la'ya dādoqūmēlg'isē, qa's hē'mē la lēnēx'id
 dex t!ex'ilāsa g'ōkwē. Wā, hēx'sāem'lāwisē gwēg'ilaxs laxtōdā-
 laaxa g'ig'ōkwē. Wā, g'il'mēsē 'wīxtōlsaxa g'ig'ōkwaxs lāa'el
 60 hōgwēlexs hāē. Wā, hēx'idaem'lāwisē lēnēx'idex t!ex'ilāsa
 lōbekwē. Wā, g'ilēm'lāwisē gwālexs lāa'el 'nāxwa klūs'ālilēda gwē-
 gūyīmē. Wā, hēem'lāwis lā lāx'ūlilats Hōlēlīdē, qa's yāq'ēg'a'ēlē.
 Wā, lā'laē 'nēk'a: "QālaLens 'nāx' 'nē'nēmōk'; qālaLens lāxens
 sēnat!alilēx. Wā, gēlak'as'laxs g'āxaēx 'wī'laēla lāxens lōbekwēx
 65 enyaēlēns āxnōgwatsōx. Wā, hē'mēsen lāg'ila hāyāl!ōlil 'nē'nē-
 mōk', qa's yāl!ōx'da'xwaōs laxa yāl!ōx'lā, ālens amēlalax,
 'nē'nēmōkwai', qens ālag'a'mēl hā'yālogolil, qen 'nēk'ē. Wā,
 wāg'illa q!āgemēlex yōlaxs dālaaqosaxwa hasa'yēx." Hēem gwe-
 'yōsēda nēnāgadē. Wā, laem'laē 'yālaqasa gwēgūyīmē, qa lās 'nē-
 70 xwālaḷelaxa lēlōlālālē lāx 'nawalak'ustālisē. Wā, hēx'idaem'lāwisē
 lāx'da'x' 'wī'lēda gwēgūyīmē āladzendxa hēmē'latslāsa lēlōlālālē.
 Wā, k'lēs'lat!a gālaxs lāa'lasē hēlēk'!ēg'a'ēlēda gwēgūyīmē. Wā, hēx'-
 idaem'lāwisē dēnx'idēda nēnāgadāsa tsaxāla q!ēmdēmsa lēlōlālālē.
 Wā, hēwāxa'lat!a g'āx'wūlt!alilēda lēlōlālālē, yix 'nawalak'ustālisē,

out, || although they sang the whole song with fast beating. When | 75
the song-leaders stopped singing with fast beating of time, Yōx^u-
yagwas came out | of the sacred room, and spoke. He said, "O |
shamans! listen to what I am going to say! I am very | uneasy on
account of the way the ghost-dancer, our friend Supernatural-Power-
coming-up, is acting. || She does not pay attention to us, although we 80
are singing for her. | It seems that she wants to go down into the
ground. It seems that she is held by something | invisible. Try to
sing again, friends!" | He meant the song-leaders. At once they
began and | sang the song of the ghost-dancer with slow time beat-
ing, || but she did not come out to dance while they were singing. 85
When | the song-leaders ended the song, Yōx^uyagwas spoke with a
loud voice. | He said, "The ghost-dancer is already going down into
the ground." Then | the front of the sacred room went down, and
Supernatural-Power-coming-up (V 4) was seen by the Sparrow
Society. | Her legs as far as her loins were in the ground. || Then 90
Yōx^uyagwas and his friends | talked aloud and told Hōlēlid to get a
long rope to | put a noose around the waist of Supernatural-Power-
coming-up before she had gone too deep into the ground. | Immediately
Hōlēlid took the lasso and | put one end around the waist of Super-
natural-Power-coming-up (V 4). They passed || one end of it under 95
the two poles in the hole that had been dug, in which | Supernatural-

yīxs wāx[·]maē lā lābendēs q!emdemē tsaxāla. Wä, g'il[·]em[·]lāwisē 75
g'wāl denxelēda nēnāgadāsa tsaxālāxs g'āxaa[·]l g'āx[·]ūlt!alilē Yōx^u-
yagwasē lāxa lemē[·]lats!ē, qa[·]s yāq!eg[·]a[·]lē. Wä, lā[·]laē [·]nēk'a: "ēya,
pēpexalai', wäentsōs hōlēlaxg'in wāldemlek', qaxg'in lōma[·]mēk'
nōlasōx g'waēlasaxsōxda lelōlālālēx lāxens [·]nemōkwōx [·]nawalak'us-
tālisēx, yīxs k'ēts!emaēx q!āselaxens wanēna[·]yē q!emtaq^u, yīxs 80
āx[·]st!aax^umaēx lālabetalīla yīxs hāēx gwēx's nēxelaliltsowa yīse-
nu[·]x^u k'lēsa dōgūla. Wä, wēg'a gūnx[·]id ēdzaqwax [·]nē[·]nemōk^u
denx[·]idex." Hēem gwe[·]yōsēda nēnāgadē. Wä, hex[·]idaem[·]lāwisē
sek'ōd qa[·]s denx[·]idēsa neqāxela q!emdemsa lelōlālālē. Wä, laem-
[·]laxaē hēwāxa g'āx[·]ūlt!alilax wāwasdemas denxela. Wä, g'il[·]em[·]lā- 85
wisē q!ūlbē denxēna[·]yasa nēnāgadāxs lāa[·]lasē hādzexstalē Yōx^uya-
gwasē, [·]nēx[·] lāqēxs le[·]maē lābetalilēlēda lelōlālālē. Wä, hē[·]mis la
tsaqaxaatsa lemē[·]lats!ē. Wä, hē[·]mis la[·]l dōx[·]walelatsa gwēgūdzāx
[·]nawalak'ustālisaxs le[·]maa[·]l [·]wilbetālilēs g'ōg'igūyowē lāg'aa lāxēs
ēwanōlg'a[·]yē. Wä, laem[·]laē Yōx^uyagwasē lē[·]wis [·]nē[·]nemōkwē 90
hādzexstala āxk'!ālax Hōlēlidē, qa[·]āx[·]ēdēsēx g'ilt!ā denema, qa[·]s
x'imōyōdēs lāx [·]nawalak'ustālisaxs k'lē[·]maē wūngēg'ila. Wä,
hēx[·]idaem[·]lāwisē Hōlēlidē la āxē[·]dxa x'imayowē denema, qa[·]s lā
qenōyōts āpsba[·]yas lāx [·]nawalak'ustālisē. Wä, laem[·]laē ts!ōx[·]sō-
yewē ōba[·]yas lāxa dzēngēlē lāx ōts!āwasa [·]lābegwēlkwē lāx lā 95

96 Power-eoming-up (V 4) was standing, so that it was this way.¹ When everything had been | done, the head of Supernatural-Power-coming-up (V 4) remained outside the hole. Then | the members of the Whale Society took hold of the lasso as it was going | down into
 700 the ground; but they were not strong enough to hold it, and || the end of the rope nearly went down, for a | strong man was sitting at the end of the hole, just behind the | cross-poles and the upright in the hole, one of the | strongest men of the ghost-dancers of the Kwakiutl. There | are two of them in the hole—he and Super-
 5 natural-Power-eoming-up (V 4)—and they pull the || lasso over the crosspiece inside the hole, where it is tied with the oily split | kelp. When the end of the lasso had nearly gone into the hole, | Hōlēlid (V 6) spoke, and said, “Tie down the | end of the magical rope, that I may engage some one!” Thus he said. Then he | asked an un-
 10 initiated poor man to eome and || take hold of the lasso. Immediately the | son of one man of the Laālax’s^eendayo numaym took | hold of the lasso and pulled at it, and he pulled part of it out of the floor. | When the rope stopped coming, the boy stood still, | and then his
 15 father gave cedar-bark blankets to the Maāmtag’ila. || He gave one to each. After he had given them away, | he ealled his son to sit down. Then Hōlēlid (V 6) named | another uninitiated poor man

96 Lāx^uts!Ewats^e nawalak’ustālisēxa g’a g’wālēg’a.¹ Wā, g’il^eEm^elāwisē g’wālExs lāa^elasē t!Ebetowē^e nawalak’ustālisē. Wā, laEm^elaē^e nā-xwaem^el lā dāk’!Ena^eya g’wēg’ūyīmaxa x’imayowē denEmaxs lāa^el ts!Enx^ubetaliēla. Wā, laEm^elaē^e wālēda g’wēg’ūyīmē nanēxālaq, qaxs
 700 lē^emāa^el elāq q!ūlbēda denEmē, qaxs ā^emaē la k!wāts!āwēda lāk!wē-masē begwānem lāxa ālēbēlts!āwasa^e lābegwēlkwē lāx awāp!a^eyasa dzēnqa^eyasa dzōxūmē lāx ōts!āwasa^e lābegwēlkwē. Wā, hēem g’a-yōla lāk!wēmasē begwānem lāxa lelōlālaśasa Kwāg’ulē. Wā, laEm ma^elox^uts!ā lō^e nawalak’ustālisē. Wā, hēx^eida^ex^umēs nēxsālaxa
 5 x’imayowē denEm lāxa dzēngēlēxa la yīlēx^usa q!lēdzāla lēbek^u ēwāwadā. Wā, g’il^emēsē elāq q!ūlbēda x’imayowē denEmxs lāa^elasē Hōlēlidē yaq!ēg’a^ela. Wā, lā^elaē^e nēk’a: “Wēg’a yīl^ealīaxōx ōba-^eyaxsa nawalakwēx denema, qen hēlx^eīdag’ē,” nēx^elaēxs laē g’a-yaxsdendālax bāxūts!edza^eyasa wīwosilaga begwānem, qa lās g’il dā-
 10 k!ēndxa x’imayowē denema. Wā, hēx^eidaEm^elāwisē lā^elaē xū-nōkwasā g’ayōlē lāxa^e nē^emēmāsa Laālax’s^eendayowē, qa^es lā^el dāk’!īndxa x’imayowē denema, qa^es nēx^eēdēq. Wā, k!wāyōlk’as^elat!a lāq. Wā, g’il^emēsē wāla ts!enkwe denemas lāa^el lāx^eūlīlēda g’īnā-nēmē. Wā, hē^emis la yāx^ewīdaats ōmpasēxa Maāmtag’ilāsa k!ōba-
 15 wasē. Wā, laEm^elaē^e wīlxtōdeq. Wā, g’il^eEm^elāwisē g’wāl yāqwaxs lāa^el lē^elālaxēs xūnōkwē, qa lās k!wāg’alīla. Wā, lā^elaxaē lēqe-līlē Hōlēlidax bāxūts!edza^eyasa wīwoselagasa^e nē^emēmāsa SēnL!emē.

¹See third figure on p. 907.

of the numaym SēnL!Em, | and his father did the same. He also gave away to the Lāyalala^εwē. | Then HōLēlid (V6) spoke again, and called || an uninitiated poor man of the Kūkwāk!ūm to take hold of the lasso, | 20 and his father also gave away property to the | G'ēxsem; and when that was done, the chief | of the Maāmtag'ila, Yōx^uyagwas, stood up and spoke, and | said, "O friends! it does not seem to be good that only || HōLēlid takes charge of the magical lasso. Come | and sit 25 down! Let me go and take charge of the magical lasso, | for I truly passed through the magical power of the ghost-dance." Thus he said | as he went and took hold of the rope. Now HōLēlid (V6) sat down, | and Yōx^uyagwas called the prince of the chief of the numaym Lāyalala^εwē, || whose name was Ts!Ex^εēd in the secular season, while 30 his | winter name was Hanag'ats!ē. He was called by Yōx^uyagwas, | the prince of Łalēp!alas—for he had never been initiated,—| to go and take hold of the lasso. Łalēp!alas at once went | to take hold of the lasso, and || pulled at it. The rope nearly came out; and 35 when it | stopped coming towards him, he stopped pulling. Then | Łalēp!alas stood up, holding the lasso; and | his father, Hānag'ats!ē, gave away many cedar-bark blankets to the numaym SēnL!Em; | and after he had given them away, he called his son || Łalēp!alas to 40 come and sit down; and when he had sat down, | Yōx^uyagwas spoke-

Wä, hēem^εlaxaāwisē gwēx^εidē ōmpas, yāx^εwidaem^εlaxaēxa lā 18 yalalawa. Wä, lā^εlaē ēdzaqwē HōLēlidē. Wä, laem^εlaē lēqelilax bāxūts!Edza^εyas wīwōselagasa Kūkwāk!ūmē, qa lās dāk!ēndxa x'i- 20 mayowē denema. Wä, laem^εlāwisē ōgwaqa yāx^εwidē ōmpasēxa G'ēxsemē. Wä, g'il^εem^εlaxaāwisē gwālexs lāa^εlasē lāx^εūlilē g'igāma^εyasa Maāmtag'ilē Yōx^uyagwasē. Wä, lā^εlaē yāq!ēg'a!a. Wä, lā^εlaē ^εnēk'a: "ēya, ^εnē^εnēmōk^u k!ēst!aakwaē ēk^εē xēnlelaēna^εyas lēx'amē HōLēlidē aāxsilaxwa ^εnawalakwēx x'imayo denema. Wä, gēlag'a 25 k!wāg'alilēx, qen lālag'amawislē aāxsilaxwa ^εnawalakwēx x'imayo denema, qaxg'in ālcg'in lāx'sā ^εnawalak^u lāxwa lelōlālalēx," ^εnēx^ε-^εlaēxslāa^εl dāx^εidxa denēmē. Wä, laemla^εla k!wāg'alilē HōLēlidē. Wä, lā^εlaē lēlililax lēwelgāma^εyas g'igāma^εyasa ^εnēmēmāxa lāyalalawaxa lēgadēda g'igāma^εyas Ts!Ex^εēdē lāxa bāxūsē. Wä, la 30 ts!āgēxlāx Hanag'ats Wä, hēem^εlāwis la lēqelēlems Yōx^uyagwasē lāwelgāma^εyasē Łalēp!alasē, yixs hē^εmaē bāxūdzēxlāyōs, qa lās dāk!ēndxa x'imayowē denema. Wä, hēx^εdaem^εlāwisē lā^εlaē Łalēp!alasē lāx^εūlila, qa^εs lā^εl dāk!ēndxa x'imayowē denema, qa^εs nēx^εēdē. Wä, k!wayōlqas^εlat!a lāxa denēmē. Wä, g'il^εem^εlāwisē 35 wāla ts!ēnkwēda denemaxs lāa^εl gwāl nēxaq. Wä, ā^εmēsē la lāwilē Łalēp!alasē dāk!linalitxa x'imayowē denema. Wä, la^εmē yāx^εwidē ōmpasē Hanag'ats!āsa q!ēnēmē k!ōbawasē lāxa ^εnēmēmēda SēnL!Emē. Wä, g'il^εem^εlāwisē gwāl yāqwaxs lāa^εl lē^εlāxēs xūnōkwē Łalēp!alasē, qa g'āxēs k!wāg'alila. Wä, g'il^εem^εlāwisē k!wāg'alilēxs 40

- 42 again, and said, | "Now let the prince of our chief Yäqwid come. I
mean | Sēwid. He shall come and take hold of the magical lasso. |
45 That is the son of the chief of the great numaym G'ēxsem." || Thus
he said. Immediately the one who had been named arose and | took
hold of the rope and pulled at it, and he almost | got it out when he
was pulling at it. Then he stopped. He held it in his hands | and
stood still. Now the father of Sēwid | took many cedar-bark blankets
50 and gave them to the numaym Kūkwāk!ūm, || and he gave one to each.
When he had finished | giving them away, Yäqwid called his
prince to come and sit down; | and after he had sat down, Yōx^u-
yagwas spoke again, | and said, "Have you seen, | shamans, our son, I
55 mean the prince || of Yäqwid, almost got it out? That makes me glad, |
for I began to feel uneasy, because this | magic lasso was going down
into the ground. That is what I say, friends. Now I | will call my
prince Ts!āgeyos to come and | take hold of the magic lasso."
60 Then he called || his son Ts!āgeyos to go and take hold of the rope
for Yōx^uyagwas was still holding | the rope; and when Ts!āgeyos
took hold of the | lasso, Yōx^uyagwas told him to pull strongly; |
"for," he said, "there is nothing that you can not do, my son."

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- 41 lāa^l ēdzaqwa yāq!ēg·a^lē Yōx^uyagwasē. Wä, lā^llaē ^ēnēk'a: "Wä,
gēlag·ax·ōx lāwelgāma^lyaxsens g'īgāma^lyaq!ōx Yäqwidāx lāxōx
Sēwidāx, qa g'āxēsōx dāk·līndexg·ada ^ēnawalakūk·x'imayo denema
laxōx lāwelgāma^lyasō g'īgāma^lyaq!ōs ^ēwālas ^ēnē^lmēm G'ēxsem,"
45 ^ēnēx·laē. Wä, hēx·idaem^llāwisē lāx^lūlilē lēqelilase^lwas, qa^s lā
dāk·līndxa denemē, qa^s nēx^lēdēq. Wä, hālselaem^llāwisē k'!ēs
^ēwilōlexs laē nēxaqēxs lāa^l wāla. Wä, āem^llāwisē lāxat! dāk·lī-
nēxa denemaxs lāa^l āem la lā^lwīla. Wä, lā^llaxaē ōmpasē Sēwidē
āx^lēdxa q!ēnemē k'!ōbawasa, qa^s yāx^lwidēs lāxa ^ēnē^lmēmēda Kū-
50 kwāk!ūmē. Wä, laem^llaxaē ^ēwilxtōdeq. Wä, g'il^lem^llāwisē gwāl
yāqwaxs lāa^l lē^lalē Yäqwidāxēs lāwelgāma^lyē, qa g'āxēs k'!wā-
galila. Wä, g'il^lem^llāwisē k'!wāgalilēxs lāa^llasē ēdzaqwa yāq!ē-
g·a^lē Yōx^uyagwasē. Wä, lā^llaē ^ēnēk'a: "La^lmas dōqūlaa ^ēna^lx^u
pēpaxal? la^lmē hālselaem k'!ēs lā^llens xūnōx^uda^lxwē lāxōx lāwel-
55 gāmayaq!ōs Yäqwidāxen ^ēnēnāk'ilē, yīxs lē^lmaē ēx^liden nāqa^lyē,
qaen nōla, qaxs ā^lmaēx hēmenālaem ts!ēx^ubetalilēlōxda ^ēnawala-
kwēx x'imayo denema, qen ^ēnēk'ē ^ēna^lx^u ^ēnē^lnēmōk^u. Wä, la^lmē-
sen lē^lelilalxen lāwelgāma^lyaq!ōx Ts!āgeyosax, qa g'āxlāg·iltsō
dāk·līndexg·ada ^ēnawalakūk·x'imayo denema." Wä, lā^llaē lē^llā-
60 laxēs xūnōkwē Ts!āgeyosē qa lās lāqēxs hē^lmaē dāk·līnayē Yōx^uya-
gwasaxa denemē. Wä, g'il^lem^llāwisē Ts!āgeyosē dāk·līndxa x'imā-
yowē denemxs lāa^llaē Yōx^uyagwasē wāxaq, qa ālax^lēdēs nēx^lēdēq,
"qaxs k'!ēasaaqōs wālema xūnōk^u," ^ēnēx·laēq. Wä, lā^llaē hēx·i-

Thus he said to him. Then | Ts!āgeyos pulled at the rope strongly,
and || the rope ran out towards him. The ghost-dancer | Super- 65
natural-Power-coming-up stood on the floor in the rear of the house.
She was brought out | by the prince of the chief of the numaym
Maāmtag'ila | Yōx^uyagwas, for he is the head man of the numayms
of the Kwāg'uł. | When the ghost-dancer came out, Ts!āgeyos stood
still, || and Yōxūyagwas gave away many cedar-bark blankets | to 70
the Lāālax's^eendayo; and after he had | given them away, Hōlēlid
arose again and thanked him because | the ghost-dancer had been
brought up by the chief of the Maāmtag'ila. Then | he told the
members of the Whale Society to carry back Supernatural-Power-
coming-up (V 4) || into her sacred room, which had been put up again. 75
When | the members of the Whale Society came out of the sacred
room after carrying Supernatural-Power-coming-up (V 4) into it, |
they sat down, and Hōlēlid gave away | many copper bracelets.
After he had done so, | all the members of the Sparrow Society went
out; and when || they had gone out, Chiton told Hōlēlid (V 6) to bar 80
the door | of the dancing-house. After Hōlēlid (V 6) had barred the
door, | Chiton (V 7) took off the board covering of the boxes | con-
taining the soil, which they had put into the corner of the dancing-
house; and when they had been removed, | she asked Hōlēlid (V 6)

da^emē Ts!āgeyosē ālax'īd nēx'ēdxa denēmē. Wā, āem^elāwisē
hāyōlisa denēmē ts!enxūqālilēla. Wā, g'āx'laē lāxūqālilēda lelōlālaē 65
ēnawalak'ustālisē lāx ōgwiwalilasa g'ōkwē. Wā, la^emē lāqālilama-
tsōsa lāwelgāma^eyas g'igāma^eyasa ēnē^emēmēda Maāmtag'ila, yix
Yōx^uyagwasē, qaxs mekuma^eyaasa ēnāxwa ēnā^ene^emēmatsa Kwākū-
g'ūlē. Wā, hēem^elāwisē lāqālilēda lelōlālalaxs lāa'ēl āem la lā^ewilē
Ts!āgeyosē. Wā, lā^elaē yāx^ewidē Yōx^uyagwasa q!ēnemē k'lēk'!ō- 70
bawas lāxa ēnē^emēmāsa Laālax's^eendayowē. Wā, g'īl^eem^elāwisē
g'wāl yāqwaxs lāa'ēl lāx'ūlilē Hōlēlidē, qa^es mōlēs laēna^eyas lāqālī-
lamasa g'igāma^eyasa Maāmtag'ilāxa lelōlālaē. Wā, hēem^elāwis la
āxk'!ālatsēxa g'wēgūyīmē qa dāyak'īlī^elemēx ēnawalak'ustālisē, qa^es lā
laēlem lāxēs lemē^elats!āxs lē^emāa'ēl hēlkwa. Wā, g'īl^eem^elāwisē g'āx 75
hōx^ewūlts lālilēda g'wēgūyīmē lāxēs laēnax^edē dāyak'elilax ēnawalak'us-
tālisē. Wā, lā^elaē k'ūs^eālilā. Wā, lā^elaē yāx^ewidē Hōlēlidāsa
q!ēnemē L!āl!aqwak'!en k'!ōkūla lāq. Wā, g'īl^emēsē g'walalilēxs
lāa'ēl ēnāxwa hōqūwelsa g'wēgūgūdza. Wā, g'īl^eem^elāwisē la ēwilwūl-
sexs lāa'ēl āxk'!āla^elaē Q!ānasax Hōlēlidē qa lēnēx'īdēsēxa t!ex'ī- 80
lāsēs lōbekwē. Wā, g'īl^eem^elāwisē g'wāl lēnēk'ē Hōlēlidāxa t!ex'ī-
lāxs lāa'ēl āxōdē Q!ānasax pēpaqeya^eyasa dzēdzeqwats!āla k'lēk'!em-
yaxla mexēl lāxa ōnēgwiłasa lōbekwē. Wā, g'īl^eem^elāwisē ēwī^elāxs
lāa'ēl āxk'!āla lax Hōlēlidē, qa lās dādanōdeq, qa^es lā xwēlaqa la

85 to help carry it and || put it back into the hole. When all | the boxes
had been emptied out, they put them back into the corner. | Then the
hole was filled up again. Now the ghost-dance was finished. | The
dancer was wearing cedar-bark, mixed white and red, as her head
90 and | neck ring, and on the head-ring a tail-feather || of the eagle was
standing up. That is all about the ghost-dancer. |

Now it was one month since the three children (VI) of Hōlēlid (V 6)
had disappeared. | Then Chiton (V 7) told her husband Hōlēlid (V 6) |
to call the Whale Society in the evening; namely, the chiefs of the
numayms | and the song-leaders, and to ask them to come into the
95 dancing-house. When || they were all in, Chiton (V 7) spoke, and
said, | "Thank you, chiefs, for having come in to listen to what I am
going to tell you. | Indeed, our winter dance belongs to the L!aL!a-
siqwāla, and | therefore I want you to come and listen how the
dance for the three who have disappeared is handled by my tribe | the
800 L!aL!asiqwāla. I want || us to go to-morrow to catch them, for we
never dance the whole night before catching them, | as is done by the
Kwāg'uł. We will just follow the way | the ghost-dancer was
caught. Hōlēlid (V 6) will call our | tribe in the morning; and there
will be again four war-dancers and | four frog-dancers and four
5 throwing-dancers. They will have their sacred songs || and four

85 gūxts!ōtsa dzeqwa lāxa ēlābegwēlkwē. Wā, g'ilēmēlāwisē ēwīla la
lōpems!āwēda k'lik'īmyaxlaxs lāa' mēx'ālīlas lāxa ōnēgwiē, yīxs
lāalalal qōt!ēda ēlābegwēlkwē. Wā, laēmēlāē g'wāla lelōlālālē
lāxēq. Wā, laēmēlāē melmaqelē qex'īma'yē L!āgēx^us Lē^ēwis
qenxawa'yē. Wā, lā'laē laap!alē qex'īma'yē L!āgēx^usēxa ts!el-
90 k'!exsda'yē ēnems!axsōx kwēkwēx. Wā, laēm g'wāl lāxa lelōlālālē.
Wā, hēlat!a lā ēnemsgemg'ila x'īsālēda yūdukwē sāsems Hōlēli-
dāxs lā'laē Q!ānasē āxk'ālaxēs lā'wūnemē lāx Hōlēlidāxa dzāqwa
qa lēlts!ōdēsēxa g'wēgūyīmē, yīx g'īg'egāma'yasa ēnā'neēmēmasē
Lē^ēwa nēnāgadē, qa g'āxēs ēwīlaēLEla lāxa lōbekwē. Wā, g'ilēmēlā-
95 wise g'āx ēwīlaēLEXS lāa'lasē Q!ānasē yāq!ēg'a'la. Wā, lā'laē ēnēk'a:
"Wā, g'āxēms g'īg'egāmē. Gēlak'as'la, qa's hōlēlaōsaxg'in wāldem-
lek', qālaxs L!aL!asiqwāladzesaens ts!āq!ēna'yēx. Wā, yū'mē-
sen lāg'īla ēnēx' qa's g'āxaōs hōlēlaxg'a g'wayi'lālasg'asen g'ōkūlō-
taēda L!āL!asiqwāla qaēda yūdukwa x'ix'īsāla, qaen laēnē'mē ēnēx',
800 qens wāg'īl k'īmyalex lēnsLa, qa'nu^xu k'!ēts!ēna'yē k'īk'īlnāla
lāxēs g'wēg'īlasōs Kwāg'uł. Āēmīxaens negetewēlxens g'wēg'īlasē-
dāxs laēx k'īmyaxa lelōlālālē, yīxs lēlts!ōdaōx Hōlēlidāxens g'ōlg'ū-
kūlōtax gaālala. Wā, hēēmīxaāwisē ēwāxōx^uLā ēōlalē mōkwē, Lē^ēwa
mōx^uLa wīweq!ōsa Lē^ēwa mōx^uLa māmemaq!al qa's yālaqwēl yīya-
5 tałtsa mōsgēmē yīyat!ala. Wā, g'ilēmēlwisē ēwīlal yālaqwāl. Wā,

rattles; and when each has sung his sacred song, | then the cannibal- 6
dancer will get excited. They will go ahead of the twelve | dancers
who are singing their sacred songs; and we, members of the Sparrow
Society, shall run after them | to the place where those whom we are
going to catch will utter their songs. That is all," | said she. "Now I
shall sing the songs this || night with our friends the song-leaders." 10
Thus she said. Then | Yōx^uyagwas thanked her for what she had
said. "Indeed, I have obtained this by marriage | from the great
supernatural tribe L!aL!asiqwāla. | Therefore your speech, Chiton
(V 7), is good. Why should I not try | to do everything as it is done
by the L!aL!asiqwāla? Shall I not || follow the words of Chiton 15
(V 7)?" Thus he said. When they finished their speeches, | it was
late in the evening. Then Chiton (V 7) took the batons | and gave
one to each of the song-leaders. | Then Yōx^uyagwas spoke, and said,
"O Chiton (V 7)! | do not let us sing in this house, else we shall be
heard by the tribe. Let us || go to Supernatural Place this night!" 20
Thus he said. Then | Chiton (V 7) was glad. "Only I did not tell
you quickly, | for that is the way it is done by my tribe the L!aL!a-
siqwāla." Thus she said. | Then they all arose and went out of the
dancing-house, and felt their way | going into the woods to Super-
natural Place. There || they all sat down. Now, Chiton (V 7) | sat 25

hē^εmis lāl xwāxūsewasłtsa hāāmats!a qa^εs lāl g'ālabłłtsa mā^εlōgūg'ı- 6
yowē yīyālaq!wēnoxwa. Wā, āemłwıse^{ns} lāl q!ūmx^ısemılg'ın g'wē-
gwats!emēk^ı lāl lāx hēk'!ālasłasa k'ım^εyasōla^{ns}. Wā, yū^ımōq,"
^εnēx^ı!aē. "Wā, la^εmēsen ēt!ēdeł denxelāłtsa q!emq!emdemaxwa
gānulēx lē^εwūns ^εnē^ınemōkwa nēnāgadēx," ^εnēx^ı!aē. Wā, āem- 10
^εlāwisē mōla^ı!aē Yōx^uyagwasas wāldemas: "Qāłaxg'ıns geg'adane-
mēg'aq^u lāxa ^εwālasē ^εnawalak^u lēlqwāla^ı!a^ıya L!aL!asiqwāla. Wā,
hē^εmis lāg'ıłtsox ēk'ōs wāldemaqōs Q!ānas. Māsen lāla wāwax-
ts!ewał lāx gwayı^ı!ālasas L!aL!asiqwālaq^u. Ēs^εmaēłens āem wāg'ıł
lāxōx wāldemi^ı!ālāxs Q!ānās," ^εnēx^ı!aē. Wā, g'ıł^εmēsē gwālē wāt- 15
demasēxa la gāla gānula. Wā, laem^ılāwisē Q!ānasē āx^εēdxa t!em-
yayowē, qa^εs lā ts!ewanaqasa ^εnāl^ınemts!aqē lāxa nēnāgadē. Wā,
lā^ı!aē yāq!eg'a^ı!ē Yōx^uyagwasē. Wā, lā^ı!aē ^εnēk'a: "ēyā, Q!ānas,
gwālax'ıns yō denxelōxda g'ōkwēx, ālens wūłēłtsa g'ōkūłax, qens
la^εmē lāxa ^εnawalak!ūdzasaxwa gānulēx," ^εnēx^ı!aē. Wā, āla^ılat!a 20
neqa lāx nāqayalas Q!ānasē: "Ēsaēłen āem halāla ^εnēx^ıda^εxōL,
qaxs hē^εmaē gwāyayaēłatsen g'ōkūłōta L!aL!asiqwāla," ^εnēx^ı!aēxs
lāa^ı! ^εwı^ı!a q!wāg'ıłıa, qa^εs lā hōqūwelsa lāxa lōbekwē, qa^εs lā p!aya-
k'ēłaxs lāa^ı! hōxsak'ıla qa^εs lā lāxa ^εnawalak!ūdzasa. Wā, lāx^ıda-
^εx^u!aē ^εwı^ı!a k!ūs^ıēłsa. Wā, laem^ı!aē neq!egēlasē k!wadzasas Q!āna- 25

27 in the middle of the song-leaders. Chiton spoke. She | said, "I
shall sing the songs of my father when he was | cannibal-dancer, for
he has four cannibal songs." | Thus she said, and she sang the song
30 with fast beating. || This is it:— |

1. No one is now looking for food all around the world, maē hamaē
hāma | hamaē! |

No one is now looking for human flesh all around the world; maē
hamaē hāma | hamaē! ||

35 2. Hāmāmhāmām hāhāmhāma maē hāmhāmāhamhamamaē hamaē |
hamaē hē hē! |

No one is now looking for skulls all around the world; maē hamaē
hāma | hamaē hāma hamaē! |

3. Hāmāmhāmām hāhāmhāma maē hāmhāmāham hamamaē hamaē ||
40 hamaē hē hē! |

No one is now looking for corpses all around the world; maē
hamaē hāma | hamaē hama hamaē! |

Hāmāmhāmām hāhāmhāma maē hamaē hamaē! |

45 When the song-leaders were able to sing it, || then she sang with
slow beating, and this is the song:— |

1. Where are you going to try to find food for the one who gave you
supernatural power? Hama hamaē hama | hama! |

26 sasa nenâgadē. Wā, laem^llāwisē yāq!eg'a^ltē Q!ānasē. Wā, lā^llaē
ēnēk'a: "Hēemlen denx^līdayulē q!emq!emdemasen ōmpaxs lāyulē
hāmat!sa lāxēs ōmpwūla, yīxs mōsgemaēda q!emq!emdemas lāxēs
hām^lts!ēna^lyē," ēnēx^llaē. Wā, lā^llaē denx^lītsa tsaxāla q!emdema.
30 Wā, g'a^lmēsēg'a:

1. K^lleās la hamasahayalās ōwē^lstahahas ēnāla maē hamaē hāma
hamaē.

K^lleās la babakwahayalahas ōwē^lstahas ēnāla maē hamaē hāma
hamaē.

35 2. Hāmāmhāmām hāhāmhāma maē hāmhāmāham hamamaē hamaē
hamaē hē hē.

K^lleās la xaxoqwahayalahas ōwē^lstahahas ēnāla maē hamaē hāma
hamaē hāma hamaē.

3. Hāmāmhāmām hāhāmhāma maē hāmhāmāham hamamaē hamaē
40 hamaē hē hē.

K^lleās la lalōlahayalahas ōwē^lstahahas ēnāla maē hamaē hama
hamaē hāma hamaē.

Hāmāmhāmām hāhāmhāma maē hamaē hamaē.

Wā, g'īl^lem^llāwisē q!āda nēnâgadāq lāa^lēdzaqwa denx^lītsa t!em-
45 sawīltā^lyas t!em^lyasē. Wā, g'a^lmēsēg'a:

1. Wihēs qa hāmasayalag'īlōs lōgwalag'īla. Hama hamaē hama
hama.

- I went there to find food for Cannibal-at-North-End-of- | World. ||
 Hamaē hama hamaē âmhāma hamaē âmhamama hamaē | 50
 hama hamaē hamaē hamaē hamahamaē! |
2. I have almost been brought into trouble by Cannibal-at-North-
 End-of- | World. Hamaē hama hamaē! |
 I almost was kept by Cannibal-at-North-End-of-World. || Hamaē 55
 hama hamaē! |
 I was taken into the sacred room of Cannibal-at-North-End- | of-
 World. |
 Hamaē hama hamaē âmhama hamaē âmhamama hamaē hama |
 hamaē hamaē hamaē hamhamaē! ||
3. Where are you going to try to find a skull for the one who gave you 60
 supernatural power? Hamahahama | hamaē! |
 I went there to get skulls for Cannibal-at-North-End-of- | World.
 Hamaē hama hamaē! |
 I went there, and red cedar-bark was put on me by Cannibal-at-
 North-End- || of-World. Hamaē hama hamaē! | 65
 I went there and was given the hox^uhok^u-cry by Cannibal-at-
 North-End-of- | World. Hamaē hama hamaē! |
 I went there and was given the cannibal-cry by Cannibal-at-
 North-End-of- | World. Hamaē hama hamaē âmhama hama
 hamaē! ||

- Hē hēx·dōs lanōgwa hāmasayalag·ilts Baḡ^ubakwālanuḡ^usīwaē^ε- 48
 k·asdēya.
- Hamaē hama hamaē âmhāma hamaē âmhamama hamaē hama 50
 hamaē hamaē hamaē hamahamaē.
2. elahaxk·asdeWiSen äyamilamatsōs Baḡ^ubakwālanuḡ^usīwaē^εk·as-
 dēya. Hamaē hama hamaē.
 elahaxk·asdeWiSen hak!waanemx·dēs Baḡ^ubakwānuḡ^usīwaē^εk·as-
 dēya. Hamaē hama hamaē. 55
- Hē hēx·dōs lanōgwa laēl·emai lāx lēm·lāēlasdēs Baḡ^ubakwāla-
 nuḡ^usīwaē^εk·asdēya.
 Hamaē hama hamaē âmhama hamaē âmhamama hamaē hama
 hamaē hamaē hamaē hamhamaē.
3. Wihēs qaē xaxōkwayalag·ilaōs lōgwalag·ila. Hamahahama ha- 60
 maē.
 Hē hēx·dōs lanōgwa xaxōkwayalag·ilts Baḡ^ubakwālanuḡ^usīwaē^ε-
 k·asdēya. Hamaē hama hamaē.
 Hē hēx·dōs lanōgwa qax·osayasōs L!āl!lāqūlax·dēs Baḡ^ubakwāla-
 nuḡ^usīwaē^εk·asdēya. Hamaē hama hamaē. 65
 Hē hēx·dōs lanōgwa hōx^uhōk!wāla lāx Bāḡ^ubakwālanuḡ^usīwaē^ε-
 k·asdēya. Hamaē hama hamaē.
 Hē hēx·dōs lanōgwa hām·xhām·xayāg·ilts Baḡ^ubakwālanuḡ^usī-
 waē^εk·asdēya. Hamaē hama hamaē âmhama hama hamaē.

- 70 And when the song-leaders were able to sing this song, | Chiton
(V 7) sang another song with slow beating. This is it:— |
1. Amaē a hamē hama hamaē hamahamē |
For food searched for me the real supernatural Cannibal-at-North-
End-of-World. | Hamaē hamaē hama! ||
- 75 Oh for food searched for me the real Cannibal-at-North-End- | -of
World! |
Hama hamaē hē hē hē amaē a hamē hama hamaē hama hamē! |
2. Am hama hamē hama hamē amaē a hamē hama hamaē hama |
hamē! ||
- 80 For human flesh searched for me the real supernatural Cannibal-
at-North-End-of-World. | Hamaē hamaē hama! |
Oh, for human flesh searched for me the real Cannibal-at-North-
End-of-World! | Hama hamaē hē hē hē amaē hama hamaē
hamahamē! |
3. Am hama hamē hama hamē amaē a hamē hama hamaē hama ||
- 85 hamē! |
He came carrying a body in his arms, the real supernatural
Cannibal-at-North-End-of-World. | Hamaē hamaē hama! |
Oh, for me carried a body in his arms the real Cannibal-at-North-
90 End-of-World. | Hama hamaē hē hē hē amaē a hamē || hama
hamaē hamahamē! |

- 70 Wā, g'îl^εemxaāwisē q!āda nenâgadāxs laē ēdzaqwa denx^εidē Q!ā-
nasasa tsāg'asilālās t!em^εyasē. G'a^εmēsēg'a:
1. Amaē ahamē hama hamaē hamahamē.
Hamasayalag'îldenōgwahas Bax^ubakwalanux^usīwaē^εk'asdē lōgwa-
lak'as^εowa. Hamaē hamaē hama.
- 75 ^εya lax'denōgwa hamasayalag'îlts Bax^ubakwalanux^usīwaē^εk'as-
dēya.
Hama hamaē hē hē hē amaē a hamē hama hamaē hama hamē.
2. Am hama hamē hama hamē amaē a hamē hama hamaē hama
hamē.
- 80 Bābakwayalag'îldenōgwas Bāx^ubakwālanux^usīwaē^εk'asdēya lō-
gwalak'as^εowa. Hamaē hamaē hama.
^εya lax'denōgwa bābakwāyālag'îlts Bax^ubakwālanux^usīwaē^εk'as-
dēya. Hama hamaē hē hē hē amaē hama hamaē hamahamē.
3. Am hama hamē hama hamē amaē a hamē hama hamaē hama
85 hamē.
G'āx^εemx'dewisē q!āq!ā^εlak'asaha Bax^ubakwālanux^usīwaē^εk'as-
dēya lōgwalak'as^εowa. Hamaē hamaē hama.
^εya, g'āxdenōgwa q!āq!ā^εlāg'îlts Bax^ubakwālanux^usīwaē^εk'as-
dēya lōgwalak'as^εowa. Hama hamaē hē hē hē amaē a hamē
90 hama hamaē hama hamē.

4. Am hama hamē hama hamē amaē a hamē hama hamaē hama | 91
hamē! |

He came carrying a body in each arm, the real supernatural
Cannibal-at-North-End-of-World. | Hamaē hamaē hama! ||

Oh, he carried a body in each arm, the real supernatural Cannibal- 95
at-North-End-of-World. | Hama hamaē hē hē hē amaē a hamē
hama | hamaē hama hamē! |

5. Am hama hamē hama hamē amaē a hamē hama hamaē hama |
hamē! ||

Oh, I was made to eat corpses from both sides of my mouth 900
by the real supernatural Cannibal-at-North-End-of-World. |
Hamaē hamaē hama! |

Oh, I was made to eat corpses from both sides of my mouth
by the real supernatural Cannibal-at-North-End-of-World. |
Hamaē hamaē hē hē hē | amaē a hamē hama hamaē hama
hamē! ||

And when the song-leaders could sing this also, Chiton (V 7) | sang 5
also this one: |

1. Oh, I try to eat the food left by the real supernatural | Cannibal-
at-North-End-of-World. |
Maēyē hamamayē hamamayē hamamayē hamamamaē hama-
mahaē || hamaē hamamaē hamamē! | 10

4. Am hama hamē hama hamē amaē a hamē hama hamaē hama 91
hamē.

G·āx^εEMx·dewisē °wāx·senkūlak·as^εa lōlnēkūlak·as^εa Baḡ^ubakwā-
lanux^usīwāē^εk·asdēya ḷōgwalak·as^εowa. Hamaē hamaē hama.

°ya, °wāx·senkūla lōlnēkūlak·as^εa Baḡ^ubakwālanux^usīwāē^εk·asdēya 95
ḷōgwalak·as^εowa. Hama hamaē hē hē hē amaē a hamē hama
hamaē hama hamē.

5. Am hama hamē hama hamē amaē a hamē hama hamaē hama
hamē.

°ya, lax·den °wax·semēlamatso lōlamēlamatsōs Baḡ^ubakwala- 900
nuḡ^usīwāē^εk·asdēya ḷōgwalak·as^εowa. Hamaē hamaē hama.

°ya lax·den °wax·semēlamatsō lōlamēlamatsōs Baḡ^ubakwala-
nuḡ^usīwāē^εk·asdēya ḷōgwalak·as^εowa. Hamaē hama hē hē hē
amaē a hamē hama hamaē hama hamē.

Wä, g·īl^εEM^εlaxaāwisē °nāḡwa q!āda nēnâgadäq, lāa^εlaxaasē Q!ā- 5
nasē ēdzaqwa denx^εīda yîsg·a:

1. Ha, lahax·dōsxa nōgwa hamasayalag·īlaha lax hamagawax·dēs
Baḡ^ubakwālanux^usīwāē^εk·asdēyaōl ḷōgwalak·as^εowa.

Maēyē hamamayē hamamayē hamamayē hamamamaē hamamahaē
hamaē hamamaē hamamē. 10

- 12 2. Oh, I try to eat the property left by the real supernatural | Cannibal-at-North-End-of-World. |
 Maēyē hamamayē hamamayē hamamayē hamamamaē hamamahaē | hamaē hamamaē hamamē! ||
- 15 3. Oh, I try to eat the copper left by the real supernatural | Cannibal-at-North-End-of-World. |
 Maēyē hamamayē hamamayē hamamayē hamamamaē hamamahaē | hamaē hamamaē hamamē! |
- 20 Now the song-leaders could sing the four songs of || the cannibal-daneer, and Chiton (V 7) wanted them to sing all | the songs of the frog-dancer and of the throwing-daneer; and | Yōx^uyagwas told her to go ahead and sing them. | "Indeed, we shall try to eat all three at one time." | Thus he said, and immediately Chiton (V 7) sang the
- 25 song of the || throwing-dancer. This it is:— |
1. Oh, look around for your magic power! | Look for it! Ahā hē ya ahā! |
2. Oh, get your magic power! Yā ahā hē yā ahā! |
- 30 3. Oh, look for your magic power that made you like this! || Look for it! | Ahā hē ya ahā!
4. Oh, catch your magic power that throws down every one! Yā ahā | hē yā ahā! |
-
- 11 2. Ha, lahax·dōsxa nōgwa yaqamēLa^εyag·īlaha lāx yāhāēqawēx·dēs Ba^x·bakwālanux^u·sīwaē^εk·asdēyaōl lōgwalak·as^εowa.
 Maēyē hamamayē hamamayē hamamayē hamamamaē hamamahaē hamaē hamamaē hamamē.
- 15 3. Ha, lahax·dōsxa nōgwa L!aqwamēLa^εyag·īlaha lāx L!āqwaḡawax·dēs Ba^x·bakwālanux^u·sīwaē^εk·asdēyaōl lōgwalak·as^εowa.
 Maēyē hamamayē hamamayē hamamayē hamamamaē hamamahaē hamaē hamamaē hamamē.
- Wä, la^εmē ^εwi^εla la q!alēda nēnāḡadāxa mōsgēmē q!ēm q!ēmdēm-
 20 sa hāmats!a. Wä, lā^εlaē Q!ānasē ^εnēx·qa^εs ^εwi^εla^εmē denx^εēts q!ēm q!ēmdemasa weq!ēsē lē^εwa māmaq!a. Wä, hēx·īdaēm^εlāwisē āēm wāxē Yōx^uyagwasaq, qa wāḡis āēm ēdzaqwa denx^εīda.
 "QāLaxḡ·īns ^εna^εnēmp!eng·īla^εmēLEK· k·īmya^εlwa yūdukwēx," ^εnēx·laē. Wä, hēx·īdaēm^εlāwisē denx^εīdē Q!ānasas q!ēmdemasa
 25 māmaq!a. Wä, ḡa^εmēsēḡa:
1. Wä, hāḡadaha dōx^usemē hēlxōxs ^εnawahalākwāhē yāahā. Wä, hēḡa dōhohoqwaḡā. Ahā hē ya·ahā.
2. Wä, hāxōxs ^εnawahalax^udzēyaqōs yā ahā hē yā ahā.
3. Wä, hēḡadaha dōx^usemē hēlxōxs ^εnawahalagumahaqōsa hē yā
 30 ahā. Wä, hēḡa dohohoqwaḡā. Ahā hē ya ahā.
4. Wä, hēḡaxs ḡēm^x·ḡēm^k·ag·īlax ^εnawahalax^udzēyahaqōs yā ahā hē yā ahā.

5. Oh, take out your magie power from those who lie there dead! | 33
Oh, take it out! Ahä hē ya ahä! ||

As soon as all the song-leaders could sing it, | she sang the song 35
of the frog-dancer. This it is:— |

1. Put to rest your great magie power, that the | magic power of
your winter dance may keep quiet, ēya | ēya ēyē ēyē ahēya! ||
2. Gather up your great magie power that they wish to take from 40
you, | else your great magic power will be scattered every-
where, | ya ēya ēya ēya ēya ēya ēyē ahēya! |

As soon as all the song-leaders could sing these songs, Chiton (V 7)
stopped singing, and she gave instructions to the || Whale Society 45
and to the song-leaders to do the same | as they had done when they
caught the ghost-dancer, when they were going to eat the cannibal-
dancer, | the throwing-dancer, and the frog-dancer. Thus she said.
And after she finished speaking, | they felt their way back, when they
came out of the woods before daylight. | The whole number of them
did not go to sleep. When daylight came, || Yoꝝ^uyagwas and his 50
friends, the Whale Society, dressed up; | and while they were still
dressing, the sound of the sacred songs of the | throwing-dancer and of
the frog-war-dancer were heard at the place where those who had
disappeared and the cannibal-dancers showed themselves. | It was

5. Wä, hēg'a dahamōdalahaxōs gūnx'gūnk'ag'ilahaqōs 'nawahala- 33
kwä hä yaahä. Wä, hēg'a dahamodala. Ahä hē ya ahä.

Wä, g'il^{em}laxaāwisē 'ñāxwa q'lasōsa nēnāgadāxs. Lāa'l ēdza- 35
qwa denx^{its} q!emdemasa weq'lēsē. Wä, g'a^{em}mēsēg'a:

1. Ōmataḷa lag'axs 'nawalax^udzēyahaqōs yeha, qa ēx^{em}eltsō ōma-
t!alēlaahēlōs 'nawahalax^udzēyahaqōs ts!āhaēts!āgalīdēya ēya
ēya ēyē ēyē ahēya.
2. Wä, q!ap!ēg'ilīsaxs 'nawahalax^udzēyahaha dāhamaxelag'ilīs lāx 40
ālōx g'wēlēlis lāx gēts!ohowaxelag'ilīsaxōxs 'nawalax^udzē-
yahaqōs ya ēya ēya ēya ēya ēya ēyē ahēya.

Wä, g'il^{em}lāwisē 'wīla la q!alēda nēnāgadāxa q!emq!emdemaxs
lāa'l g'wāl denxelē Q!ānasē. Wä, āem^{em}lāwisē la lēxs^{em}ālaxa g'wēgū-
yīmē lē^{em}wa nēnāgadē qa ā^{em}mē hēemlxat! g'wēg'wālag'ilīlēs g'wēg'wā- 45
lag'ilīlasaxs lāē k'īmyaxa lēlōlālālē, qō lāl k'īmyaḷxa hāmats!a lē^{em}wa
māmaq!a lē^{em}wa weq'lēsē, 'nēx^{em}lāē. Wä, g'il^{em}lāwisē q!wēl^{em}īdexs g'ā-
xaē p!ālt!alaxs g'āxaē hōx^{em}wūlt!axa k'!ēs^{em} 'nāx^{em}īda. Wä, laem^{em}lāē
hewāxa mēx^{em}ēda lāxēs 'wāxaasē. Wä, g'il^{em}lāwisē 'nāx^{em}īdexs lāa-
lāē Yōꝝ^uyagwasē hēx^{em}īda q!wālax^{em}īd lē^{em}wis 'nē^{em}nēmōkwa g'wēgū- 50
yīmē. Wä, hēem^{em}lāwis ālēs q!wālax^{em}axs g'āxaa^{em}lasē yālaq!walēda mā-
maq!a lē^{em}wa weq'lēsē ōlala lāxa nē^{em}lasasa x'ix^{em}esāla lē^{em}wa hāmats!a.
Wä, g'il^{em}lāwisē wūlax^{em}alēlēda 'nēmōkwē begwānem g'wēgūdzaq

heard by one of the men of the Sparrow Society. | Then he ran and
 55 told HÖLĒlid. Immediately || Yox^uyagwas sent for him to go with
 his friends to call all | the Sparrow people to come quickly into the
 dancing-house. Then they | only went once to call. When all had
 come in, | they followed the instructions of Chiton (V 7) as to what
 they were to do. | After the singers of the secret songs had sung their
 60 songs, all the || cannibal-dancers became excited and ran out, and |
 the Sparrow people followed them. Now the cannibal-dancers tried
 to catch the cannibal-dancer, | and the thrower-dancers caught the
 thrower-dancer, and the | frog-war-dancers caught the frog-war-
 dancer. Then the song-leaders | and the Whale Society sang the
 65 songs, and the whole number || drove back the many members of the
 Sparrow Society. They drove them | into the dancing-house. Then
 they put the dancers into the sacred room in the left-hand corner of
 the | dancing-house. Then they sang for those whom they had
 caught; and | when all had danced with the songs, they were put
 back into the sacred room | from which they had come one at a time.
 70 After this had been done, || the Sparrow people went out, and then
 the | Whale people slept for a while until the evening. When |
 evening came, the Whale people and the song-leaders were called,
 and | they came and sat down in the dancing-house. When it got
 dark, | the Whale people dressed themselves; and after they had ||

lāa^l dzēlx^wida, qa^s lā^l nēlax HÖLĒlidē. Wä, hēx^{id} g^{il}mas^l yāla-
 55 qas Yōx^uyagwasē qa lās qās^{id} lē^wis^l nēⁿemōkwē lē^lālaxa^l nāxwa
 gwēgūgūdza, qa g^{ax}ēs^l wī^lla hālaē^l lāxa lōbekwē. Wä, laem^llaē^l
 nēmp^leng^lildzaxstā^llaxs lāa^l qās^{ida}. Wä, g^{il}em^llāwisē^l wī^llaē^llexs
 lāa^l āem^l nege^lte^wēx lē^salayo^xdās Q^lānasē qa gwēg^lilats. Wä,
 g^{il}em^llāwisē^l gwāl^l yiyālaqū^llēda yiyālaq^lwēnoxwaxs lāa^l nāxwa
 60 xwāxū^swēda hāāmats^l!a, qa^s lā^l hōqūwelsa. Wä, laem^llaē^l elx^lālēda
 nāxwa gwēgūgūdza. Wä, laem^llaē^l k^līmyīda hāāmats^l!āxa hāmats^l!ā.
 Wä, lā^llaē^l k^līmyīda māmāmaq^l!āxa māmāq^l!a. Wä, lā^llaē^l k^līmyālaēda
 wāq^lwēsē ēōlalaxa wēq^llē^sē ōlala. Wä, lā^llaē^l nēnāgadē lē^wa
 gwēgūyīmē denxelas q^lemq^lemdemas. Wä, ādzēk^las^lem^llāwisēk^l
 65 lā^l k^līmyaxs^ldēg^lada q^lēnemk^l gwēgūgūdza. Wä, la^lmē^l k^līmyāē^lem^l
 lāxa lōbekwē, qa^s lā^l laē^lem^l lāxa hēmē^llats^llē lāx gēmxōtēwalī^lasa
 lōbekwē. Wä, laem^llaē^l q^lemt^llētsē^wēda k^līk^līmyanēmē. Wä, g^{il}-
 em^llāwisē^l wī^lla q^lemt^llētsōxs lāa^l alē^lstalē^lem^l lāxēs hēmē^llats^llē
 lāxēs^l nā^lnēmōk^l!ūmk^lāēnā^lyē. Wä, g^{il}em^llāwisē^l gwāl^lexs lāa^l
 70 wī^lla hōqūwelsēda nāxwa gwēgūgūdza. Wä, la^lmē^l yāwas^lid^l mēx^lē-
 dēda gwēgūyīmē lāxēq^l lāla^l lāxa lāla gānū^lidē^l. Wä, g^{il}em^llā-
 wisē^l dzāq^lwaxs lāa^l gwēx^lit^lse^wēda gwēgūyīmē lē^wa nēnāgadē, qa^s
 g^{ax}da^lxwē k^lūs^lālī^l lāxa lōbekwē. Wä, g^{il}em^llāwisē^l p^lēdex^lī-
 dexs lāa^l q^lwālax^lidēda gwēgūyīmē. Wä, g^{il}em^llāwisē^l gwāl^l

dressed, Chiton (V 7) instructed them what to say. | She told them to 75
say as follows: "Now, shamans, we will pacify Nawis. (She | meant
the cannibal-daneer). Now we will try to restore to his senses
Qwēłtsēs! (She | meant the thrower-daneer). Now we will soften
the rough winter daneers of | ʷwēłenkūlagʷilis." ||

This came from the marriage of Copper-Daneer (IV 19) to the daugh- 80
ter (IV 20) of the chief of the | Ławēts!ēs of Chief Gwēxʷsēsēlasēmē
(III 13); and when | all the members of the Sparrow Society had gone
in, they first sang for the cannibal-daneer | his four songs. Next
came the frog-daneer, | and finally the thrower-daneer; and after all
the songs had been sung, || Hōlēlid (V 6) gave away many copper 85
bracelets | and many dishes to the members of the Sparrow Society.
After he had done so, | they went out. For four days they kept in
their | sacred room. Then they were purified in the morning. Then
the | wash-basins of the new daneers were given to the people, and
also the || many mats on which they had washed. When this was 90
done, it was daylight. | Then Hōlēlid (V 6) gave away many cedar-
bark blankets. Now | that was done. It is said that the Kwāgʷul
used this | winter dance of the L!al!asiqwāla only once. |

After Hōlēlid (V 6) had finished his potlatch, it was || reported that 95
Gwēxʷsēsēlasēmē (III 13) was dead. Then they | sent for Nāp!ēle-
mē (V 5), the younger brother of Hōlēlid (V 6), to take his seat, | for

q!wāłaxʷaxs lāa!lāē Q!ānasē lēxsʷālaq qa gwēkʷlāłats. Wā, laēmʷlāē 75
ʷnēxʷ qa ʷnēkʷēs: "Laʷmens yāłalāi! pēpexalai' lax Nawisai'." (Lāxa
hāmats!a gweʷyōs.) "Laʷmens nanāqamałai! lāx Qwēłtsēsai'." (Lāxa
māmaq!a gweʷyōs.) "Laʷmens temelqwalai' pēpexalai' lax ʷwēłen-
kūlagʷilisai'."

Wā, laēm gʷayōł lāxa gegʷadanemas L!āqwalālē lāx gʷigāmaʷyasa 80
Ławēts!ēsē lāx gʷigāmaʷyē Gwēxʷsēsēlasēmaʷyē. Wā, gʷilʷemʷlāwisē
ʷwēłāēlēda ʷnāxwa gweḡḡḡdzaxs lāa!l hē gʷil q!emt!ētsēwēda hā-
mats!āsēs mōsgēmē q!emq!ēmdema. Wā, lāʷlāē māk!ilēda weq!ēsaq.
Wā, lāʷlāē elx!āya māmaq!a. Wā, gʷilʷemʷlāwisē ʷwēłā gʷwāl q!emta-
sōxs lāa!l yāxʷwidē Hōlēlidāsa q!lēnemē L!āl!eqwak!līn k!ōkūla 85
lēʷwa q!lēnemē lēlʷwaʷya lāxa gweḡḡḡdza. Wā, gʷilʷemʷlāwisē
gʷwālēxs lāa!l ʷnāxwa hōqūwelsa. Wā, hēʷlat!a la mōp!enxwaʷsē ʷnālā
lā lēmēłā. Lāa!lasē kwāsasēwaxa gaāla. Wā, laēmʷlāē yāxʷwida-
yowēda kwādzats!āxa dzēdzēłēlaʷya lōelq!wē q!lēxla lēʷwa kwādze-
dzowēda q!lēnem lēlʷwaʷya. Wā, gʷilʷemʷlāwisē gʷwālxa la q!ūlxʷīd 90
la ʷnālaxs lāa!l yāxʷwidē Hōlēlidāsa q!lēnemē k!lēk!ōbawasa. Wā,
laēm gʷwāl laxēq. Wā, ʷnemp!ēnaēmʷlāē ts!āq!lēnenokwa Kwāgʷulas
ts!āq!ēnaʷyasa L!al!asiqwāla.

Wā, gʷilʷemʷlāwisē gʷwāl yāwix!lē Hōlēlidāxs gʷāxaasa ts!ēk!lālē-
das Gwēxʷsēsēlasēmaʷyaxs lēʷmaē wīk!ēx!ida. Wā, laʷmē nen- 95
kwaseʷwē Nāp!ēlemaʷyē, yīx ts!āʷyās Hōlēlidē, qaʷs lā laxʷstōdeq,

- 97 Gwēx'sēselasemē (III 13) had no other child besides 'nax'nagem (IV 20). | The father of Hōlēlid (V 6) had a younger brother called Wāyats!ewīd (IV 22). | Wāyats!ewīd (IV 22) had a son, Overhanging-Mountain (V 8). Not long || after Hōlēlid (V 6) had given the winter dance, he was taken ill, and also his relative | Wāyats!ewīd (IV 22). He had not been sick a long time when both died. | Now Gwēx'sēselasemē—that is, | Nāp!ēmē (V 5)—also died, for he had immediately taken the name of | Gwēx'sēselasemē when he arrived.
- 5 Now only one was living, Overhanging-Mountain (V 8). || He immediately took the seat of Hōlēlid (V 6), and he took the name | Hōlēlid (V 6) for the winter dance, and his secular name in the | numaym Laālax's'endayo. He also had a seat among the Maāmtag'ila, | because he had a wife from Copper-Dancer from them; and he had a seat in the | Kūkwāk'lūm from his mother's side, because the mother of Over-
- 10 hanging-Mountain was a Kūkwāk'lūm woman. || That is all that I was told. | This is the end. Overhanging-Mountain (V 8) had three seats. |

THE MAĀMTAG'ILA

- 1 I shall first talk about Mātag'ila, the | Grey Seagull. It is said that he was flying along inside of Gwadzē. | Then he took a rest at K'!ōdagāla. Then he desired to have what was | a pretty beach,
-
- 97 qaxs k'!ēsaē ōgū'la xūnōx's Gwēx'sēselasema'yē lāx 'nax'nagemē. Wā, la ts!ā'yanōkwē ōmpas Hōlēlidas Wāyats!ewēdē. Wā, la xūngwades K'!ēsōyak'īlisē, yīx Wāyats!ewēdē. Wā, k'!ēs'lat!a gāla
- 1000 gwāl yāwix'īlē Hōlēlidāxs lāa'l qelx'wīda lē'wis 'nemwotē Wāyats!ewēdē. Wā, k'!ēs'laē gēxgaē!exs lāa'l wik'!ex'ēdax'da'xwa. Wā, laem'laxaē ōgwaqa wik'!ex'ēdē Gwēx'sēselasema'yē, yīx Nāp!ēmema'yē, qaxs hēx'ida'maa'l lēx'ēdes Gwēx'sēselasema'yaxs lāa'l lāg'aa. Wā, la'mē 'nemōx'ēm la q!ūlē K'!ēsōyak'īlisē.
- 5 Wā, lā hēx'idaem lāx'ustōdex Hōlēlidē. Wā, la'mē lēgades Hōlēlidē lāxa ts!ēts!ēqa. Wā, lā l!āqwalāla lāxa bāxūsē lāxēs 'nemēmota Laālax's'endayowē. Wā, lāxaē lāgwēxa Maāmtag'ila qa geg'adaēna'yas l!āqwalālē lāq. Wā, lāxaē lāgwēxa Kūkwāk'lūmē qaēs ābāsk'!ōtē, yīxs Kūkwāk'lūmaxsemaē ābempas
- 10 K'!ēsōyak'īlisē. Wā, hēem 'wāxax'īda!a wāldem g'āxen. Wā, laem lāba. Wā, laem yūdux'salē k!wayas K'!ēsōyak'īlisē.

THE MAĀMTAG'ILA

- 1 Hēemlen g'īl gwāgwēx's'alasē Mātag'ila; yīxs yāoxda q!wagwē-nax ts!ēk!wa. Wā, lā'laē p!ELE'nakūla lāx ōts!āla'yas Gwadza'yē. Wā, lā'laē x'ōs'īd lāx K'!ōdagāla. Wā, lā'laē āwūlx'īdqēxs ēk'aē āwīmagwisa. Wā, lā'laē lāwūyōdxēs ts!ēk!wagemlē. Wā, laem'laē

and he took off his bird mask and || became a man. Then he built a 5 house, not large. | And after he had built his house, it occurred to him that he | would walk across to Tsāxis. As soon as he came through, | he saw smoke at Māľmano. Immediately | Mātag'ila (for some story-tellers say that his name was Mātag'ila, || and others 10 say that it was Māťmatēla, | but the numaym of the Maāmtag'ila say that those are right who call him | Mātag'ila) went there. As soon as he came | to the house, he saw a man lying on his back outside | of the house. As soon as the man saw || Mātag'ila coming towards the 15 house, he sat up on the ground. | And as soon as Mātag'ila arrived, the man spoke, | and said, "Tell me, friend, where do you | come from?" Thus he said. Immediately Mātag'ila replied, | and said, "I am Mātag'ila. I come from my house at || K'ľōdagāla, brother. Now I 20 shall also ask you, brother, | who are you?" Thus he said. Immediately the man | replied, and said, "I am Māleleqāla, and | now my name is Ōdzē'stalis, brother." Thus he said. Then | Ōdzē'stalis arose, and he called Mātag'ila into his house. || Then they sat down 25 in the rear of the house; and | Mātag'ila saw the wife of Ōdzē'stalis L'ľaqwag'ila'yugwa, | and a young girl Aōmōľ, who was seated at the | right-hand side in the rear of the house. Then they gave to eat to

begwānemx'ida. Wā, laēm'laē g'ōkwēlaxa g'ōkwē k'ľes 'wālasa. 5 Wā, g'ľ'ēm'ľawisē g'wāľē g'ōkwēla'yas laē 'nēnk'ľēx'ēd qa's g'āxē ts'ľēqwa g'āg'axa ľāxg'a Tsāxis. Wā, g'ľ'ēm'ľawisē g'āxsāxs laē dōx'waleľaxa kwax'ila ľāx Māľmanō. Wā, hēx'idaēm'ľawisē Mātag'ila,—y'ixs 'nēk'aēda waōkwē nēnewē'ľēnoxqēxs Mātag'ila'x'laē, wā, ľā 'nēk'ēda waōkwaqēxs Māťmatēlax'laē. Wā, ľā 10 'nēk'ēda 'nē'mēmōtasa Maāmtag'ilaqēxs hē'maē neqaxa ľēqelās Mātag'ila ľāq,—la qās'ida qa's ľā ľāq. Wā, g'ľ'ēm'ľawisē ľāg'aa ľāxa g'ōkwē ľāael dōx'waleľaxa begwānemē t'ľēk'ľes ľāx L'ľasanā'yasēs g'ōkwē. Wā, g'ľ'ēm'ľawisēda begwānem dōx'waleľax Mātag'ila g'āx g'wasōľēla ľāx g'ōkwas, laē k'ľwāg'aelsēda begwānemē. 15 Wā, g'ľ'ēm'ľawisē ľāg'aē Mātag'ila ľāqēxs laē yāq'ľēg'a'ľēda begwānemē. Wā, ľā'laē 'nēk'a: "Wēg'a g'was'idx 'nemweyōt 'wās g'āx'idē," 'nēx'laē. Wā, hēx'idaēm'ľawisē Mātag'ila nā'naxmēq, wā, ľā'laē 'nēk'a: "Nōgwaem Mātag'ila, g'āx'id ľāxen g'ōkūlasē K'ľōdagāla, 'nemweyōt. Wā, la'mēsen ōgwaqal wūlaľōľ, 'nemweyōt. 20 Wā, sō'maa āngwas," 'nēx'laē. Wā, hēx'idaēm'ľawisēda begwānem nā'naxmēq. Wā, ľā'laē 'nēk'a: "Nōgwaem Māleleqāla. Wā, ľen la ľēgades Ōdzē'stalisē, 'nemweyōt," 'nēx'laēxs laē ľāx'welsē Ōdzē'stalisē. Wā, ľā'laē ľē'ľēlax Mātag'ila ľāxēs g'ōkwē. Wā, la'laē k'ľūs'ālil ľāx ōgwiwa'ľilasa g'ōkwē. Wā, hēem'ľawis la dōx'wa- 25 ľē'ľats Matag'ilāx gēnemas Ōdzē'stalisē, y'ix L'ľaqwag'ila'yugwa ľē'wis ts'ľēdāq'ľēdza'yē xūnōkwē Aōmōľ, y'ixs k'ľūdzēlaē ľāxa hēlk'ľōtēwalilasa g'ōkwē. Wā, ľā'laē L'ľexwīlase'wē Mātag'ila.

30 Mātag'ila; | and after he had eaten, Mātag'ila spoke, || and said, "O brother: let me tell you why I come to your | house. I came to marry your princess." | Thus he said. Then Ōdzē^{stalis} replied, and | said, "O brother! [go on, brother!] I take you in." Thus he said. Then | Mātag'ila married Aōmōl, the princess of Ōdzē^{stalis}, the
 35 first || chief of the numaym Mamalēleq'ām of the Mamalēleq'āla. | Then Ōdzē^{stalis} gave in marriage the name 'māxūyalidzē to his son-in-law | Mātag'ila; and now Mātag'ila had the name 'māxūyalidzē after this. | 'māxūyalidzē staid four days with his wife | Aōmōl at
 40 Mālmano. Then he got ready in the morning and || walked across, going home to his house at K'!ōdagāla. | 'māxūyalidzē and his wife Aōmōl had not been living as husband and wife for a long time | before they had a son. Immediately 'māxūyalidzē | said that he would walk across until he came to Mālmano, the village of his | father-in-law Ōdzē^{stalis}. As soon as 'māxūyalidzē entered the ||
 45 house, he reported that he had a son. | And immediately Ōdzē^{stalis} said to his wife L!āqwag'ilayugwa, | "Let my grandson have the name L!āqwag'ila." Thus he said. | Then Ōdzē^{stalis} gave this name L!āqwag'ila in marriage to his | son-in-law 'māxūyalidzē as a
 50 name for his child. Then 'māxūyalidzē went home || to his house in

Wä, g'il^{em}lāwisē gwāl L!exwa lāa^{lasē} yāq!eg'a^{lē} Mātag'ila. Wä,
 30 la^{laē} 'nēk'a: "ya, 'nemweyōt, wēg'ax'in nēlasg'in g'āxēnēk' lāxōs g'ōkūlasēx. Wä, hē^{men} g'āxēnēxg'in gāgak'!ēk' lāxs k'!ēdēlaqōs," 'nēx^{laē}. Wä, lā^{laē} Ōdzē^{stalisē} nā^{naxmēq}. Wä, lā^{laē} 'nēk'a: "Wēg'a 'nemweyōt, la^{men} daēlōl" 'nēx^{laē}. Wä, la^{mē} Mātag'ila geg'ades Aōmōlē, yix k'!ēdēlas Ōdzē^{stalis}, yix g'ilgalisē
 35 g'igāmēsa. 'nemēmōtasa Mamalēleq'āmasa Mamalēleq'āla. Wä, la^{mē} Ōdzē^{stalisē} lēgēmg'ilxlāx 'maxūyalidzē lāxēs negūmpē Mātag'ila. Wä, la^{em} lēgadē Mātag'ilās 'māxūyalidzē lāxēq. Wä, mōp!enxwa^s laē 'nālās hēlā 'māxūyalidzē lē^{wis} genēmē Aōmōlē lāx Mālmano. Wä, lāx^{da^xlaē} xwānal'idaxa gaāla qa^s
 40 lā ts!ēqwa. Lā^{laē} nā^{nakwa} lāxēs g'ōkwē lāx K'!ōdagāla. Wä, k'!ēs^{lat}!a gāla ha^{yāsek'ālē} 'māxūyalidzē lē^{wis} genēmē Aōmōlaxs laē xūngwadex^{itsa} bābagumē. Wä, hēx^{idaem}lāwisē 'māxūyalidzē g'ax ts!ēqwa qa^s g'āxē lāx Mālmano lāx g'ōkūlasasēs negūmpē Ōdzē^{stalisē}. Wä, g'il^{em}lāwisē laēlē 'maxūyalidzē lāxa
 45 g'ōkwē laē hēx^{idaem} ts!ēk'!ā^{idexs} lē^{maē} xūngwadēsa bābagumē. Wä, hēx^{idaem}lāwisē Ōdzē^{stalisē} 'nēk'a lāxēs genēmē L!āqwag'ilayugwa: "Wēg'illax'i lēgadlēn ts!ōx^{lēmās} L!āqwag'ila," 'nēx^{laē}. Wä, la^{em}lāwisē Ōdzē^{stalisē} lēgēmg'ilxlāxōx L!āqwag'ilax lāxēs negūmpē 'māxūyalidzē qa lēgēms xūnōkwas. Wä, la^{em}laē nā^{na}
 50 kwē 'maxūyalidzē lāxēs. g'ōkwē lāx K'!ōdagāla. Wä, la^{em}laē

K' lōdagāla. Then he | named his child L!āqwag'ila; and L!āqwag'ila 51
grew up quickly. | As soon as he was strong enough, he | asked his
father 'māxūyalidzē to make a bow for him and | four arrows.
Immediately 'māxūyalidzē || made a bow of yew wood as a bow for 55
his son L!āqwag'ila. | When the bow and the four arrows were
finished, | 'māxūyalidzē gave them to his son L!āqwag'ila. Then |
L!āqwag'ila took the bow and the four arrows and | put them down
at the head part of his bed, in the evening. Then || he lay down and 60
slept. Now 'māxūyalidzē never | questioned his son why he lay
down early | in his bed. 'māxūyalidzē arose early in the morning, |
and went straight to the bed of his son L!āqwag'ila | to look at him.
Now he was not lying down with his bow, || and 'māxūyalidzē did 65
not know which way his son L!āqwag'ila had gone. | Then he told
his wife Aōmōl, and | Aōmōl forbade her husband to talk about it.
Thus she said to him. | When evening came, 'māxūyalidzē felt
uneasy on account of his | son. In the night, when it was dark, ||
'māxūyalidzē sat down in vain outside of his house, | waiting in 70
vain for his son to come home. He never came. | Then he just went
into his house. |

Now I shall stop talking about 'māxūyalidzē and his wife | Aōmōl

lēx'ēdes L!āqwag'ila lāxēs xūnōkwē. Wä, lā'laē halag'ōstā q!wa- 51
'xēna'yas L!āqwag'ila. Wä, g'il'ēmlāwisē hēl'ak'!ox'wīdexs laē
āxk'!ālaxēs ōmpē 'māxūyalidzē qa lēkwilēsēx lēk'!wīsa qaē lō'
mōts!aqa haānaL!ema. Wä, hēx'idaēmlāwisē 'māxūyalidzē
lēkwilaxa L!emqlē qa lēk'!witsēs xūnōkwē L!āqwag'ila. Wä, 55
g'il'ēmlāwisē gwāla lēk'!wisē lē'wa mōts!aqē hāānaL!ema laa'lasē
ts!āwē 'māxūyalidzās lāxēs xūnōkwē L!āqwag'ila. Wä, lā'laē
L!āqwag'ila dāx'ēidxa lēk'!wisē lē'wa mōts!aqē hāānaL!ema qa's lā
āx'ālīlas lāx ōgwāxtālīlasēs kwa'lēsasaxa laem dzāqwa. Wä, lā'laē
kūlg'a'līla qa's mēx'ēdē. Wä, laem'laē 'māxūyalidzē hēwāxa 60
wūlaxēs xūnōkwē lāx lāg'ilas xēnlela gax'staēl la kūlx'īda
lāxēs kū'lēlasē. Wä, laem'lawisē gāg'ustāwē 'māxūyalidzāxa gaāla.
Wä, lā'laē hē'nakūla'em lāx kū'lēlasasēs xūnōkwē L!āqwag'ila
qa's dōx'wīdēq. Wä, lā'laē k'!ēās kū'līla lē'wis lēk'!wisē. Wä,
la'emē 'māxūyalidzē k'!ēs q!ālelax gwāgwaag'asasēs xūnōkwē 65
L!āqwag'ila. Wä, lā'laē nēlāxēs gēnemē Aōmōlē. Wä, āem'lawisē
Aōmōlē belaxēs la'wūnemē qa k'!ēsēs gwāgwēx's'āla lāq, 'nēx'laēq.
Wä, laem'lawisē dzāqwaxs laa'las nāno'x'wīdē 'māxūyalidzāsēs
xūnōkwē. Wä, laem'lawisē p!ēdex'ēidaxa gānoLē. Wä, wūl'em-
'lawisē 'māxūyalidzē la k'!wās lāx L!āsanā'yasēs g'ōkwē wūl'em 70
ēsela qa g'āxēsēs xūnōkwē nā'nakwa. Wē, hēwāxaem'lawisē g'āxā.
Wä, āem'lawisē la laēL lāxēs g'ōkwē.

Wä, la'emēsen gwāl gwāgwēx's'āla lāx 'māxūyalidzē lē'wis gēnemē
Aōmōlē qen wāg'ī gwāgwēx's'āla lāx L!āqwag'ila, yīx nax'ūstaē

75 and I shall talk about L!āqwag'ila who walked straight || up the river K!ōdagāla when day was not near yet in the | morning. He went up the small river, and his body became warm | when it was day. Then he sat down on the side of the bank | of the small river. Then he took off his blanket, and | he sat down in the water. And 80 he sprinkled his body with water. || Four times he sprinkled himself with water on each side of the neck. | Then he heard in the distance (the cry), "Wip, wip, wip!" Thus said what was heard by him. | Then L!āqwag'ila guessed what it was— | a bird or a quadruped—that was heard by him crying. L!āqwag'ila just | sat in the water. 85 Then it was as though he was dreaming || of the cry, "Wip, wip, wip!" that he had heard at the upper end of the little river. | Then he was like waking up from his sleep: and he walked out of | the water and sat down where he had left his bear blanket. | Then he was a little afraid of what he had heard. He had not been | sitting 90 for a long time, before he made up his mind to go || home. Then he arose, and suddenly he heard something saying, | not aloud, "L!āqwag'ila go up the river. You will | obtain a supernatural treasure. It would be well for you to bathe again in this river | that all the human smell may come off your body." Thus said what 95 was heard by | him. Immediately he took off his bear-skin || blanket

75 qāyamāla x wäs K!ōdagālāxa k!ēs^{em} ēx'āla qa's nāx'idēxa gaāla. Wä, k!ēs^{em}lāwisē nelg'ila lāxa wābida^{wē} laē ts!ēlx-^{widē} ōk!wina^{yasē} la^{mē} nāla. Wä, lā^{laē} k!wāg'aelsa lāx ōgwāga^{yasa} wābida^{wē}. Wä, lā^{laē} xēnx'idxēs nex'ūnā^{yē} qa's lā k!wa^{sta} lāxa wāpē qa's xōsīt!ēdēsa wāpē lāxēs ōk!wina^{yē}. Wä, 80 hēm^{lāwis} ālēs mōp!ēna xōs'itsa wāpē lāxēs wāx'sanōlxawa^{yē} lāa^{lasē} wūlelaxa qwēsaxsdālā wip wip wip, nēx'laē wūlelas. Wä, laem^{lāwisē} L!āqwag'ila sen^{yastōtsa} lāx gwēx'sdemasē lō^{ts!ēk!wē} lō^{g'īlgaēm}asa wūlelas hēk!āla. Wä, laem āem la k!wastelsē L!āqwag'ila lāxa wāpē. Laem^{laē} hē gwēx's āem mēx- 85 lasēs wūla^{laēna}yaxa wip wip wipxēlā lāx nel^{dzāsa} wābida^{wē}. Wä, lā^{laē} hē gwēx's ts!āk!ēgēnakūlasōx mēxax. Wä, lā^{laē} lā^{sta} lāxa wāpē qa's lā k!wāg'aels lāx x'īlq!ēdzasasēs nex'ūna^{ya} L!ā^{ya}. Wä, laem^{laē} k'afīlāla nāqa^{yasēs} la wūlela. Wä, hē^{lat!a} la gēs k!wāsa. Wä, laem^{laē} ālē^{sta} nāqa^{yas} qa's g'āxlag'ī āem nā^{nak} 90 lāxēs g'ōkwē. Wä, laem^{lāwisē} lāx'ūlsa lāa^{lasē} wā^{lāx}alelaxa k!ēsa hāsela nēk'a, "Hayōstaema L!āqwag'ila lāxwa wāx lāxg'as lōgwēlg'ōs. Wä, hēt!as ēg^{asē} xwēlaqaem lā^{stex}id lāxwa wāx qa wīlāwēsa bēx^{up!}ālax lāxs ōk!wina^{yaqōs}," nēx'laē wūlelas L!āqwag'ila. Wä, hēx'idaem^{lāwisē} xwēlaqa x'ēlxelsaxēs L!ēn- 95 tsemē nex'ūna^{ya} qa's lā k!wa^{sta} lāxa wā. Wä, laem^{lāwisē}

and sat down in the river. Then he | sprinkled himself with water 96
 on each side of the neck; and | when he had sprinkled himself four
 times, he heard again the voice: "Wip, wip, wip!" | it said. Then
 he desired to go to try to see it. | He came out of the water, and put
 on his bear-skin || blanket. Then he walked up the river. And he 100
 did | not go there before he became warm. He sat down | and put
 down his bear-skin blanket. Then he arose and went | to sit down
 in the water, and he sprinkled both sides of his neck with water. |
 As soon as he had sprinkled himself four times, he heard again the
 voice, || "Wip, wip, wip!" at a place near where he was. Now it 5
 was evening. Then | he really rubbed his body with his hands, and
 threw water upon himself. | As soon as he had finished, he came out
 of the water, and | sat down on the ground where he had left his
 bear-skin blanket. He had not | been sitting there long before he
 started, and he had not been going there long along the river || when 10
 he took off again his bear-skin blanket, and put it down. | Then he
 sat in the water, and threw water on both sides of his neck. | As soon
 as he had sprinkled himself four times, the sound, "Wip, wip, wip!"
 was | heard by him, while he turned his back to the upper end of the
 river. Then L!āqwag'ila | turned around to look for (the sound).
 What should he see! There was a great house with painted || front 15
 with a copper on each side of the door. | Then a hāmshāmts!es ran

xōsasa ēwāpē lāxēs ēwāx'sanōlxawaēyē. Wā, g'īlēmēlaxaāwisē 96
 mōp!ēna xōs'īdexs lāaēlasē ēdzaqwa wūlēlas wip wip wip,
 ēnēx'ēl. Wā, laēmēlaē āwūlx'īdeq qa's lālag'i dadox'ēwalelaaq.
 Wā, laēlaē lā'sta lāxa ēwāpē qa's ēnēx'ūndēsēs L!entsemē
 ēnēx'ūnaēya. Wā, lāēlaē qās'wūsta lāxa ēwā. Wā, lāēlaē 100
 k!ēs qwēsg'ilaxs laē ts!elx'ēwida. Wā, laēlaē k!wāg'aelsa
 qa's x'elxelsēxēs L!entsemē ēnēx'ūnaēya. Wā, lāēlaē lāx'ūls qa's lā
 k!wa'sta lāxa ēwā. Wā, lā xōs'ētsa ēwāpē lāxēs ēwax'sanōlxawaēyē.
 Wā, g'īlēmēlāwisē mōp!ēna xōs'ēdexs laa ēdzaqwa wūlēlnaxwās
 wip wip wip lāxa ēnēx'wāla lāx āxāsasxa laem dzāqwa. Wā, laem- 5
 ēlaē ālax'ēid gūsāsēs ēēyasowē lāxēs ōk!winaēyē lāxēs xōsaēnaēyasa
 ēwāpē. Wā, g'īlēmēlāwisē gwāla laē lā'sta lāxa ēwāpē qa's lā k!wā-
 g'aels lāx x'īlq!edzasasēs L!entsemē ēnēx'ūnaēya. Wā, k!ēs'lat!a
 gē's k!wāsa laē qās'ida. Wā, k!ēs'lat!a qwēsg'ila qāyamālaxa ēwāxs
 laē ēt!ēd xenx'ēīdxēs L!entsemē ēnēx'ūnaēya qa's x'elxelsēq. Wā, 10
 laēlaē k!wa'sta lāxa ēwāpē qa's xōs'īdexēs ēwāx'sanōlxawaēyē. Wā,
 g'īlēmēlāwisē mōp!ēna xōs'īdexs lāael ēdzaqwa wip wip wipxē wū-
 lēlas lāx gwēk'ālaasas lax ēnēldzāsa ēwa. Wā, lāēlaē ēmels'īdē L!ā-
 qwag'ila qa's dōx'wīdēq. ēmāslclāwis, ēwālasa g'ōk^u k!atemālēs tsā-
 qemaēyaxa L!āqwa ēnāl'nemsg'em lāx ēwāx'sōtstāēyasa t!ex'ila. Wā, 15
 hēmēlāwis ēyālag'ildzatsa hāmshāmts!esē L!āsanāēyas. Wā, lāēlaē

17 about outside of the house. | Then the hāmshāmts!Es went back
 behind the house, starting from the | right side of the house. As
 soon as he had gone back, L!āqwag'ila | went out of the water, and
 20 sat down where he had left his || bear-skin blanket. And it was not
 long since he had sat down, when four | men came wearing red
 cedar-bark around their necks, and red cedar-bark around their
 heads; | and all carried round poles as | sparrow-canes. They came
 to the place where L!āqwag'ila was seated; and | one of them spoke,
 25 and said, "We are sent by || our friend Ts!Ek!Exsdē to come and
 call you to | watch us taming Hāmsbē." Thus they said. Immedi-
 ately | L!āqwag'ila arose, put on his bear-skin blanket, | and followed
 the four Sparrows. They went into the house, | and L!āqwag'ila sat
 30 down at the left hand side inside of the || door of the house. And as
 soon as he had sat down, a man, | who was standing in the rear of the
 house, spoke, and | said, "Now, take care, shamans! when we tame
 our | friend Hāmsbē, for our friend L!āqwag'ila has | come, and he
 sits down by our side in order to see the gift that he is going to get."
 35 Thus he said. || Then the hāmshāmts!Es came in, and cried, "Wip,
 wip, wip!" | And then immediately the song-leaders beat fast time,
 and | they sang a song of the hāmshāmts!Es with fast beating. And
 when it was | at an end, they sang a song with slow time beating.

17 ālēstēda hāmshāmts!Esē lāx aLanāyasa g'ōkwē, g'āyag'e lāx hēl-
 k'lōdenwa'yasa g'ōkwē. Wā, g'ilēmēlāwisē lā'yag'Exs laē L!āqwa-
 g'ila lā'sta lāxa 'wāpē qa's lā k!wāg'a'els lāx x'ilq!Edzasasēs L!En-
 20 tsemē 'nEx'ūna'yā. Wā, k!ēs'lat!a gēs k!wāsa g'āxaasa mōkwē
 bēbegwānem qeqenxālaxa L!āgēkwē. Wā, lāxāē qēqEx'Emālaxa
 L!āgēk'. Wā, lā 'nāxwaem sēsek'lāk'elaxa lēlx'enē dzōmēg'alaxa
 gwēsp!ēqē. G'āxda'x' lāx k!wādzasas L!āqwag'ila. Wā, lā'laē
 yāq!Eg'a'fēda 'nemōkwē lāq. Wā, lā'laē 'nēk'a: "yālag'emnu'x'
 25 yisens 'nemōkwē Ts!Ek!Exsdē qenu'x' g'axē lē'lālōt qa's layōs
 x'its!ax'ilaxa yālalax Hāmsba'yē," 'nēx'laē. Wā, hēx'idaem'lā-
 wisē L!āqwag'ila lāx'ūlsa qa's 'nEx'ūndēsēs L!Entsemē 'nEx'ūna'yā
 qa's lā lāg'ixa mōkwē gwēgūdza. Wā, lā'laē hōgwīl lāxa g'ōkwē.
 Wā, hē'lat!a k!wāg'alifē L!āqwag'ila lāxa g'emxōtstālīas āwīlēlāsa
 30 t!Ex'ilāsa g'ōkwē. Wā, g'ilēmēlāwisē k!wāg'alīa laa'lasē yāq!Eg'a-
 fēda lā'wīfē begwānem lāxa ōgwiwa'līasa g'ōkwē. Wā, lā'laē
 'nēk'a: "Wāg'il la 'yāl!āLEX pēpāxāl lāxens yālaēnēLaxens
 'nemōkwaē Hāmsba'yā qa'ens 'nemōkwēx L!āqwag'ilax, yīxs
 g'āxaēx k!wanālīl g'āxens qa's dōqwa'fēxōs lōgwīlēx, 'nēx'laēxs
 35 g'āxaasē g'āxēlēda hāmshāmts!Esē wip' wip wipxElaxs g'āxaē g'āxē-
 la. Wā, hēx'ida'em'lāwisē 'nemāx'īd lēxdzōdēda nēnāgadē qa's
 denx'ēdēsa tsaxāla q!Emdēmsa hāmshāmts!Esē. Wā, g'ilēmēlāwisē
 q!ūlba laē denx'ētsa neqaxelās t!Emyas q!Emdema. Wā, lā'laē

There were | three songs with slow time beating, besides the one with fast time beating. || There were four songs in all for the hāmshāmts!es 40 Hāmsbē. | (I forgot that as soon as the hāmshāmts!es came in, he | bit four Sparrows.) As soon as he had finished dancing, | he went into his sacred room. The one who told me the story did not know | what was painted on the sacred room. As soon as he had finished, || an old man arose. He spoke, and | said, "We have tamed him, 45 shamans. Now I shall turn | to our great friend L!āqwag'ila. Now you | have seen the treasure that you obtained, friend L!āqwag'ila, the great dance hāmshāmts!es, | Hāmsbē. Now you will have the name Hāmsbē, || and also this great winter-dance house which has 50 the name | 'nemsgemselalelas." Eagles were sitting on top of grizzly-bear posts on | each side of the rear of the house; and men who had red cedar-bark on their heads | stood on the heads of the grizzly-bear posts on each side of the | door of the house. Those men had red cedar-bark rings who stood on || the grizzly bears on 55 each side of the door, for they were speaking-posts, | and the name of the post on the right-hand side was Wāwāxēmīl, and the name of the post on the left-hand side was | G'āg'ēqemīl. "Now your name will be | Āwaxelag'ilis in summer; and it will be your chief's name; and | your name will be Dzelk'!exsdē as a member of the Sparrow Society, when your father gives a winter dance." Thus || said the 60

yūdux^usema neqaxela q!emq!emdems ōgū^la lāxa ts!axāla. Hāmōsgemgō^lae q!emq!emdemas Hāmsba^yēxa hāmshāmts!esē. 40 (Wā, hēxōlēn L!elēwēsōxs g'īl^{ma}ē .g'āxēlēda hāmshāmts!esē laē q!ex^īidxa mōkwē gwēgūdzā.) Wā, g'īl^{em}lāwisē gwāl yexwaxs laē lāts!ālīl lāxēs māwīlē. Wā, laem k'!ēs q!ēq!āl!alēda nōsa qaen-lāx k'!ādedzā^yaxa māwīlē. Wā, g'īl^{em}lāwisē gwāla lāa^lasē lāx^ūlīlēda q!ūlyakwē begwānema. Wā, lā^lae yāq!eg^ala. Wā, 45 lā^lae 'nēk'a: La^mens yālamasaq, pēpāxāl. Wā, la^mesen gwēgemx^īde lāxens 'nemōx^udzēx lāxōx L!āqwag'ilax; laems dōx-walelaxēs lōgwayōs, qāst L!āqwag'ilāxa 'wālasē lādaxa hāmshāmts!esē yīx Hāmsba^yē. Wā, laems lēgade lts Hāmsba^yē. Wā, yū^mēsa 'wālasēx ts!āgats!ē g'ōkwaxwa lēgades g'ōkwa yīs 'nems- 50 gemselalelas," xwa kwēkwēkwaxs k!ūdzetā^yaaxwa nēnānēx lēlāmsa 'wāx'sotīwalīlasa g'ōkwēx. Wā, lāx L!ēl!agekumālōx bēbegwānemōx lēlaxūtā^yaxwa nēnānēx lēlāmasa 'wāx'sōtstālīlasa t!ex^īlāsa g'ōkwēx; yexōxda L!ēl!agekūmālax bēbegwānem lēlaxūtāwēxwa nēnānēx lāxwa 'wāx'sōtstālīlaxsa t!ex^īlax yīxs yēya- 55 q!ent!eqaēx lāx lēgades Wāwāxēmīla hēlk'!otstālīlē lāma; wā lāx lēgades G'āg'ēqemīlxwa gemxōtstālīlēx lāma. "Wā, la^mēts lēgade lts Āwaxelag'ilis lāxa bāxūsē, laems g'īgexlālaleq. Wā, lālē lēgades Dzelk'!exsdē lāxa gwēgūdzā, yīx āsa qō ts!ets!ēx^ēdlō,'

61 speaker of the house. Then L!āqwag'ila | looked at everything in the house; and after he had seen everything, | the house disappeared. |

Then L!āqwag'ila was alone sitting on the ground. | Now it was
65 morning, and L!āqwag'ila only wished to || remain sitting on the ground for four days. And, when | he had finished what he was planning during these four days, while he was sitting there, he arose, | took off his bear-skin blanket, put it down, and | went into the water. Then he sprinkled water on each side of his neck, | as he had done before.
70 And after he had done so, he came out of the water, || and went to where he had put down his bear-skin blanket; | and he put it on. Then he lay down, and immediately he | went to sleep. At once he dreamed of the old man, | the speaker of the large winter-dance house. Then | L!āqwag'ila dreamed that he was sitting down by his side,
75 and || the old man spoke, and said, "You have done well, friend, | that you did not go home at once, | for they only wished to try you. Therefore your supernatural treasure disappeared, the great | winter-dance house, for you will see it again this evening; | for four
80 nights we shall tame Hāmsbē^ε, your || supernatural treasure friend! And when he is tamed, we shall go and take the | house to the village of your father." Thus he said and disappeared. Now |

60 'nēx'laēda yāyaq!entemēlasa g'ōkwē. Wā, laem^εlāwisē L!āqwag'ila dōqwałaxa 'nāxwa g'wālaatsa g'ōkwē. Wā, g'il^εem^εlāwisē g'wāl dōqwaqēxs laē x'iselsēda g'ōkwē.

Wā, laem^εlaē L!āqwag'ila âem la 'nemōk!ūs^εem la k!wāsa. Wā, laem 'nāx'ida xaxa gaāla. Wā, âmēsē L!āqwag'ila 'nēx' qa's hēx'-
65 sāmē k!wasē lālaa lāx mōp!enxwasē 'nāla. Wā, g'il^εem^εlāwisē g'wālē k!wēxayās lāx mōp!enxwasē hēlās k!wadzasē lāa^εlasē lax'ūlsa qa's xenx'idēxēs L!entsemē 'nex'ūna^εya qa's x'ilxelsēq. Wā, lā'laē la'sta lāxa 'wāpē. Wā, laem^εlaē xōsasa 'wāpē lāxēs 'wāx'sanōłxawa^εyē lāxēs g'ilx'dē g'wēgilasa. Wā, g'il^εem^εlāwisē g'wāla laē lā'sta
70 lāxa 'wāpē qa's lā lāx x'elq!edzasasēs L!entsemē 'nex'ūna^εya. Wā, lā'laē 'nex'ūndes. Wā, lā'laē külgaelsa. Wā, lā'laē hēx'idaem mēxēda. Wā, lā'laē hēx'idaem mēxelasa q!ūlyakwē begwānemxa yāyaq!entemēlasa 'wālasē g'ōk^u, yīxa ts!āgats!ē. Wā, laem^εlaē L!āqwag'ila mēxelas g'āx k!wanulemelsaq. Wā, lā'laē yāq!eg'ałēda
75 q!ūlyakwē begwānema. Wā, lā'laē 'nēk'a: "Laems hēlaxa, qāst, lāxēs gwēx'idaasōs, yīxs k!ēsaaqōs âem hēx'idaem la nā'nakwa qaxs â'maaqōs wałēsasō^ε lāx lāg'ilas x'is'idēs lōgwa^εyaōsxa 'wālasa ts!āgats!ē g'ōkwa, qaxs dōx'walela^εmēlaqōsasaqēxwa dzāqwałēx yīxg'ins mōp!enxwasilg'axa gāgānōlē yāłāLEX Hāmsba^εyaxēs lō-
80 gwa^εyōs, qāst. Wā, g'il^εem^εlāwisē yāł'idēł la'mēsenu^εx^u lāl taōtsa g'ōkwē lāx g'ōkūlasas āsa," 'nēx'laēxs laē x'is'ida. Wā, laem^εlaē

Llāqwag'ila awoke and he went again | into the water for he wished 83
to get what the old man had talked about. | And for a long time he
remained sitting in the water; and || after he had sprinkled himself 85
with water, he sat down again on the | ground where he had left his
bear-skin blanket. And as soon as evening | came, he arose again
and sat down in the water, and sprinkled his body. | And as soon as
he had done so, he went to where he had left his bear-skin | blanket,
and sat down on the ground. And he had just put on his || bear- 90
skin blanket when he saw the great | winter-dance house standing
on the ground. Then he saw all the old | men and the other men
walking about in it. Then | the speaker of the house, the old man of
whom he had dreamed, spoke, | and said, "Now, take care, sha-
mans! || let us tame our friend Hāmsbē." Thus he said, and 95
turned | to Llāqwag'ila, and he said, "You have done well, friend |
Llāqwag'ila, that you did not just go home to your house when |
the great winter-dance house disappeared, when we first came to
tame our | great friend Hāmsbē. Now wait until the end of four ||
nights. When these are finished, your supernatural treasure will go 200
to the village of | your father." Thus he said. As soon as he
finished his speech, there was the sound of "Wip, wip, | wip!"
inside of the sacred room. Immediately the song-leaders | began to
sing the song with fast time beating; and as soon as the fast time

ts!EX'īdē Llāqwag'ila. Wä, hēx'idaem'lawisē la ēt!ēdē Llāqwag'ila 82
la'sta lāxā 'wāpē qaxs le'maē āwūlx'īdex wāldemasa q!ūlyakwē
begwānemq. Wä, laem'laē gālxas laē k!wā'stels lāxa 'wāpē. Wä,
g'il'EM'lawisē gwāl xōsitasa 'wāpaxs laē xwēlaqa la k!wāg'aels lāx 85
x'Elq!Edzasasēs L!entsemē 'nEX'ūna'ya. Wä, g'il'EM'lawisē dzāxsto-
'nākūlaxs laē ēt!ēd lāx'ūls qa's lā k!wa'sta lāxa 'wāpē qa's xōset!ē-
dēs. Wä, g'il'EM'lawisē gwāl'EXs laē lāx x'Elq!Edzasasēs L!entsemē
'nEX'ūna'ya qa's k!wāg'aelsē. Wä, hēEM'lawis ālēs gwāl 'nEX'ūntsēs
L!entsemē 'nEX'ūna'ya laa'lasē dōx'walelaxs k!waēlaē lāxa 'wālasē 90
ts!āgats!ē g'ōkwa. Wä, laem'laē 'nāxwaem dōqūlaxa q!ūlyakwē be-
gwānem lē'wa āl'ōgū'la bēbegwānem g'iyimg'ililēla lāq. Wä, lā'laē
yāq!Eg'a'fēda yāyaq!Entemēlē q!ūlyak^u begwānema, yix mēxax'dās
Llāqwag'ila. Wä, lā'laē 'nēk'a: "Wä, wēg'il la yāl!āLEX pēpexāl
qens wēg'i yālālxen 'nemōkwaē Hāmsba'ya," 'nēx'laēxs laē gwē- 95
gēmx'īd lāx Llāqwag'ila. Wä, lā'laē 'nēk'a: "Laems hēlaxa, qāst
Llāqwag'il, yixs k!ēsaaqōs āem la nā'nakwa lāxēs g'ōkwaōs, yixs
laēx x'iselsēda 'wālasēx ts!āgats!ē g'ōkwaxens g'ilx'demē yālxens
'nemōx'dzē, yōx Hāmsba'yēx. Wä, laems lālabaałxwa mōxsax
gāgenōla. Wä, gwāl la'mēsōx lāla lōgwa'yaqōs lāx g'ōkūlasas 200
āsa," 'nēx'laē. Wä, g'il'EM'lawisē q!ūlbē wāldemas laasa wip wip
wipxā lāx ōts!āliłasa lēmē'lats!ē. Wä, hēx'idam'lawisēda nēnāgādē
denx'ēdasa tsaxāla q!Emdems. Wä, g'il'EM'lawisē q!ūlbēda tsaxāla

beating was ended, | they sang three songs with slow time beating.
 5 And || when they had finished singing the four songs of Hāmsbē^ε, | he
 went into the sacred room. Then the house never disappeared. |
 And now L!āqwag'ila was invited in to go and see the inside | of the
 sacred room. Then he was asked to lie down | inside of the sacred
 10 room that night. For four || nights they tamed the hāmshāmts!Es.
 Then | Hāmsbē^ε was really tamed after this. Then the old man,
 the | speaker of the house, said to his tribe the Spirits (for | the
 hāmshāmts!Es was Baḡ^ubakwālanuk^u, as he was called | by the
 Kwāg'uḡ; and he is called by the Rivers Inlet people Baḡ^ubakwā-
 15 lanux^usiwē^ε) || that L!āqwag'ila would go home when day came, |
 with his supernatural treasure, the house named ^εnemsgemselalelas,
 and the | great dance hāmshāmts!Es. "Now you will go home,
 L!āqwag'ila, | when it is nearly daylight, for your house is not far
 away." | Thus he said. Immediately L!āqwag'ila arose from the
 20 place where he was sitting, || and went out of the door of the large
 house, and he walked down the | river. And he had not been walk-
 ing long when he came | to the house of his father. When he tried
 to go into the house of his | father, he saw a large house coming to
 the ground | by the side of the house of his father ^εmāḡyūyalidzē.
 25 L!āqwag'ila || immediately went in to his supernatural treasure, the

lāa^εlasē denx^εētsa neqāxela q!Emdemaxa yūdux^usemē. Wā,
 5 g'ilēmēsē gwaḡ denxelasa mōsgemē q!Emq!Emdems Hāmsba^εyē laē
 lats!āliḡ lāxēs hēmē^εlats!ē. Wā, laem^εlaē hēwāxa x'is'idēda g'ōkwē
 qaxs lē^εmaē L!āqwag'ila Lē^εlalasō^ε qa^εs lā L!ēk!waqa dōqwax ōts!ā-
 liḡlasa hēmē^εlats!ē. Wā, laem^εlaē āxk'!ālasō^ε qa^εs hē^εmē kūlg'alīḡ
 ōts!āwasa hēmē^εlats!āxa gānolē. Wā, laem^εlāwisē mōp!Enḡwa^εsa
 10 gānolas yāḡaxa hāmshāmts!Esē. Wā, laem ālak'!āla la yā^εida, yīx
 Hāmsba^εyē lāxēq. Wā, laem^εlāwisēda q!ūlyakwē begwānemxa
 yāyaq!Entemēlasa g'ōkwē nēlaxēs g'ōkūlōta haāyafilagasē (yīxs
 hē^εmaē Baḡ^ubakwālanuk^u, yīxa hāmshāmts!Esē, yēxs hē^εmaē lēqe-
 layōsa g'ālāsa Kwāg'uḡaq, yīx gwe^εyāsa Āwik'!ēnoxwē Baḡ^ubakwā-
 15 lanux^usiwē^ε), yīxs lē^εmaē lāḡ nā^εnaḡ^uLē L!āqwag'ilaxa lāLa ^εnā^εna-
 kūlāḡ lē^εwis Lōgwa^εya g'ōkwē lēgades ^εnemsgemselalelasē lē^εwa
^εwālasē lādaxa hāmshāmts!Esē. "Wā, hāg'īḡ la nā^εnaḡ^uLōḡ, L!āqwa-
 g'ilaxwa lāx elāq ^εnāx'ida qaxs k'!ēsaēx qwēsālōs g'ōkwaqōs,"
^εnēx^εlaē. Wā, hēx'ida^εem^εlāwisē L!āqwag'ila lāx^εūliḡ lāxēs k'!waē-
 20 ^εlasē qa^εs lā lāwēls lax t!Ex'īlāsa ^εwālasē g'ōkwa. Wā, la^εlaē qāsatō-
 sela lāxa ^εwa. Wā, ^εwīla^εx^udzē^εlaē gēg'īls qāsaxs g'āxaē g'āx^εalela
 lāx g'ōkwasēs ōmpē. Wā, laem^εlāwisē wāx' lālaēL!a lāx g'ōkwasēs
 ōmpaxs laē dōx^εwalelaxa ^εwālasē g'ōkwaxs g'āx^εmaē g'ōx^εūls lāx
 āpsālasas g'ōkwas ōmpasē ^εmāḡyūyalidzē. Wā, āem^εlāwisē L!āqwa-
 25 g'ila hēx^εidaem la qās'ida qa^εs lā laēL lāxēs Lōgwa^εya ^εwālasē

great | house, and sat down in the rear. Then | L!āqwag'ila just sat 26
down, and he heard his father 'māxūyalidzē | speaking outside of the
great house, for he was surprised, | for the large house had come and
was sitting on the ground. ||

Now ('māxūyalidzē) had forgotten about his prince L!āqwag'ila, 30
that he had felt uneasy about him. | Then L!āqwag'ila arose and went
to the door of the house; | and he called his father, and told him
that the great winter-dance | house was his supernatural treasure
and also the great dance hāmshāmts!es, which has the name
Hāmsbē^ε, | and also the name for 'māxūyalidzē during the winter
dance, || Ts!elk'!exsdē. "Now you will have it for your Sparrow 35
name." Thus he said to his father. | "And your chief name will be
Āwaxelag'ilis." Thus he said. "And | the name of the house is
'nemsgemselalelas. Now you know why | I walked away." Thus
said L!āqwag'ila to his father 'māxūyalidzē. | L!āqwag'ila did not
show at once his hāmshāmts!es || and his name Hāmsbē^ε, but he 40
gave at once the name Āwaxelag'ilis | to his father, 'māxūyalidzē.
From this came the great | house of the numaym Maāmtag'ila that
has the name 'nemsgemselalelas. |

Then 'māxūyalidzē had another son, and he named him | Lō'yalāl.
Therefore the numaym Lō'yalala^εwa || are next to the numaym 45
Maāmtag'ila, who are descended from the elder brother. Then
'māxūyalidzē had a | daughter, and he named her Āgwilayugwa. |

g'ōkwa qa's lä k!wāgalit lāxa ōgwīwalilē. Wä, hēem'lawis ālēs 26
k!wāgalilē L!āqwag'ilāxs laē wūlaxēs ōmpē 'māxūyalidzāxs
yāq!ent!ālaē lāx L!āsanā'yasa 'wālasē g'ōkwa, yīxs q!āyaxaas
g'āxdemas g'ōx'ūlsa 'wālasē g'ōkwa.

Wä, la^εmē L!elē'wēxēs Lēwelgāma'yē L!āqwag'ilāxs nānokwaas. 30
Wä, lā^εlaē L!āqwag'ila Lāx'ūlit qa's lä lāx t!ex'ilāsēs g'ōkwē. Wä,
laem'laē Lē'ilaxēs ōmpē qa's nēlēsēs Lōgwa'yaxa 'wālasē ts!āgats!ē
g'ōkwa Lē'wa 'wālasē lāda hāmshāmts!esēxa Lēgadās Hāmsbē^ε.
Wä, hē'misa Lēgemē qa Lēgēms 'māxūyalidzē lāxa ts!ēts!ēqa, yīx
Ts!elk'!exsdē. "Wä, laem las gwēdzexlālaq," 'nēx'laēxēs ōmpē. 35
"Wä, lāl las g'igexlālax Āwaxelag'ilisē," 'nēx'laē. "Wä, lōx
Lēgadōxda g'ōkwaxs 'nemsgemselalelas. Wä, laems q!ā^εalelaxen
lāg'ila qās'ida," 'nēx'laē L!āqwag'ilāxs ōmpē 'māxūyalidzē. Wä,
laem'laē L!āqwag'ila k'!ēs hēx'īd nē'ēdāmasxa hāmshāmts!esē
Lē'wis Lēgemē Hāmsba'yē. Wä, lāla hēx'īdaem Lēx'ēdes Āwaxe- 40
lag'ilisē lāxēs ōmpē 'māxūyalidzē. Wä, hēem g'āyolatsa 'wālasē
g'ōx'sa 'nē'mēmotasa Maāmtag'ilaxa Lēgadās 'nemsgemselalelas.

Wä, lä ēt!ēd xūngwadē 'māxūyalidzāsa bābagumē. Wä, lä Lēx'ē-
des Lō'yalāl lāq. Wä, hē'mis lāg'ilas māk'ila 'nē'mēmotasa Lō'ya-
!ālawā lāx 'nē'mēmotasa 'nōlawālila Maāmtag'ila. Wä, lä ēt!ēd 45
xūngwadē 'māxūyalidzāsa ts!ēdāqē. Wä, lä Lēx'ēdes Āgwilayugwa,

47 This name was given in marriage by his father-in-law Ōdzē^εstalis, for
the name of his | daughter. Then he had a son, and ^εmāxūyalidzē |
50 named his son Łensłendzem. Now || ^εmāxuyalidzē and his wife
Aōmōł had four children,—three boys | and one girl. |

When the four children of ^εmāxūyalidzē were all grown up, |
Łensłendzem was made angry by his | eldest brother L!āqwag'ila.
55 Then Łensłendzem just went and lay down || in his bed; and he was
considering whether it would be best for him to leave his | elder
brothers, because they always made him angry. When it was
nearly | daylight, he arose from his bed and went out of the door. |
He walked and went down to the beach where a | small canoe of his
60 father was. Then he went aboard and paddled, and || he came out
of Gwadzē^ε, and he passed Tsāxis when | daylight came. And he
went right on that day. And | in the evening he arrived at a good
beach in a bay. There | he saw many killer-whales; and when |
65 Łensłendzem landed, he stepped out of his canoe; and the || killer-
whales went out of the bay. Then Łensłendzem | named the bay
Māxās. He built a house there, | just like the house of his elder
brother L!āqwag'ila at K'!ōdagāla. | Then Łensłendzem said that
his ancestor was Mātnatela. | (Łensłendzem) is the ancestor of the

47 laem lēgemg'ılxlēs negūmpasē Ōdzē^εstalisē qa lēgēms ts!edāqē
xūnōx^us. Wā, lā ēt!ēd xūngwadesa begwānemē. Wā, la ^εmāxū-
yalidzē lēx^εēdes Łensłendzem lāq. Wā, laem^εlaē mōkwē sāsēmas
50 ^εmāxūyalidzē lē^εwis genēmē Aōmōlē. Wā, laem yūdukwa bēbe-
gwānemē, hē^εmisa ^εnēmōkwē ts!edāqa.

Wā, hē^εlat!a la ^εnāxwa q!ūlsq!ūlyax^εwidē mōkwē sāsēms ^εmāxū-
yalidzē, wā, laem^εlāwisē L!ōłelayowē Łensłendzemasēs ^εnōlast!ēge-
mā^εyē L!āqwag'ila. Wā, lā^εlaē āem la kūlg'alilē Łensłendzemē
55 lāxēs kū^εlēlasē. Wā, laem^εlaē dōqwāla qa^εs hē ēg^εasē lālag'ī bāsēs
^εnō^εnela qaxs hēmenāla^εmaēL!ōlālasō^εs. Wā, laem^εlāwisē gwēmē lāx
^εnāx^εīdē lāa^εlasē lāx^εūlil lāxēs kū^εlēlasē qa^εs lā lāwels lāxa t!ex'ila.
Wā, g'āx^εlaē qās'ida qa^εs lā lents!ēs lāxa L!ema^εisē lāx ha^εnēdzasasa
āma^εyē t!egūnsēs ōmpē. Wā, lā^εlaē lāxs lāqēxs laē sēx^εwida. Wā,
60 laem^εlaē g'āx^εwūłts!āla lāx Gwadzē^ε. Wā, lā^εlaē hāyāqax Tsāxisē
lāa^εlas ^εnax^εīda. Wā, hē^εnakūlaem^εlāwisēxa ^εnāla. Wā, lā^εlaē
dzāqwaxs laē lāg'aa lāxa ēk'ē āwīnagwisa ōts!ālisā. Wā, hēem^εlā-
wis dōqūlatsēxa q!ēnemē māx^εēnoxwa. Wā, g'ıl^εem^εlāwisē Łens-
łendzemē lāg'alis qa^εs lāltāwē lāxēs yā^εyats!ē lāa^εlas ^εwīla lāłts!ā-
65 wēda māx^εēnoxwē lāxa ōts!ālisē. Wā, laem^εlaē Łensłendzemē
lēx^εēdes Māxās lāxa ōts!ālisē. Wā, laem g'ōkwēlaxa g'ōkwē lāqxa
hē^εmē gwēx^εsē g'ōkwas ^εnōlāsē L!āqwag'ila lāx K'!ōdagāla. Wā,
hēem ^εnēk'ē Łensłendzemaqēxs Mātnatelax^εlaēs g'ıl^εg'alisē begwā-
nema. Wā, hēem g'ıl^εg'alitsa Mādilbē. Wā, lōx ^εnēk'a ālēx

Mādīlbē; and therefore nowadays || the Maāmtag'ila say (so) to the 70
 Mādīlbē; and therefore | all the privileges of the Maāmtag'ila
 numaym of the Kwakiutl | and of the Maāmtag'ila of the Mādīlbē are
 the same. The | privileges were obtained by Lēnsłendzem by theft
 from his master L!āqwag'ila. Therefore | this is a disgrace for the
 Mādīlbē [from the Maāmtag'ila of the Kwakiutl], on account of || Lēns- 75
 łendzem, the youngest of the children of 'māxūyalidzē. I have
 never | learned from what tribe the wife of Lēnsłendzem came, nor
 the name of | his wife, by whom he had four children. | Therefore
 there are four numayms among the Mādīlbē. | I shall try to find
 this out. That is the end. ||

MARRIAGE WITH THE COMOX

The ancestors of the Comox lived at Pentlatch, and they had for 1
 their chief | Hēk!ūten (II 1). He married TēsēL!a (II 2), the princess
 of Ts!ānanāmeḡ^u (I 1). | They had not been married long when TēsēL!a
 (II 2) was with child, | and gave birth to a boy. Hēk!ūten (II 1) at
 once || gave away blankets to his tribe, and he named his child 5
 Nemnemem (III 1). | Then Hēk!ūten and his father-in-law Ts!ā-
 nanāmeḡ^u (I 1) | wished the child to get married early. They did |
 not know where to get a wife for Nemnemem (III 1) among his tribe,

begwānema Maāmtag'ila lāxa Mādīlbē; wā, hē'mis lāg'ilas 'nemā- 70
 x'isē 'nāḡwa k!ēk!ēsō'sa 'nemēmōtasa Maāmtag'ilāsā Kwāg'ūfē
 lō' 'nemēmōtasa Maāmtag'ilāsā Mādīlbē. Wā, laem g'ilōḡanemē
 Lēnsłendzemax k!ēk!ēs'āsēs g'ī'yē L!āqwag'ila. Wā, hē'mis
 q!emāsa Mādīlba'yē lāxa Maāmtag'ilāsā Kwāg'ūfē, qaxs āmayīnxa-
 'yaē Lēnsłendzemas sāsemas 'māxūyalidzē. Wā, len hēwāxaem 75
 q!ā'alelax gwaēnoxwasas genemas Lēnsłendzemē lō' lēḡemas
 genemas, yīx la g'ā'yanematsēxēs mōkwē sāsem begwānemx'sā,
 yīx lāg'ilas mōsgemak!ūsē 'nā'ne'mēmasasa Mādīlba'yē. Wā,
 la'mēsen q!āq!ē'staaleq. Wā, laem lāba.

MARRIAGE WITH THE COMOX

G'ōkūla'laē g'ālāsa Q!ōmoḡ^usē lāx PenL!atsa. Wā, la g'īḡades 1
 Hēk!ūtenē. Wā, la ḡeg'adex'ēides TēsēL!a yīx k!ēdēlas Ts!ānanā-
 meḡwē. Wā, k!ēst!a ḡāla hayasek'ālaxs laē bewēḡ^uwidē TēsēL!a.
 Wā, lā māyuf'itsa bābagūmē. Wā, hēx'idaem'elāwisē Hēk!ūtenē
 p!ēs'idxēs g'ōkūlōtē. Wā, laem lēx'ēts Nemnememē lāxēs xū- 5
 nōkwē. Wā, lā'laē Hēk!ūtenē lē'wis negūmpē Ts!ānanāmeḡwē
 wālaqela, qa wāx'mēs ḡax'ēid ḡeg'adēda g'īnānemē. Wā, lā'laē
 k!ēās dōḡwanems qa ḡenems Nemnememē lāxēs g'ōkūlōta g'ā-
 lāsa Q!ōmoḡ^usē. Wā, lā'laē yāq!eg'a'fē Hēk!ūtenax Ts!ānanā-

the | ancestors of the Comox; and Hēk!ūten spoke to Ts!ānanā-
 10 mex^u || He said to him, "Let us go to the village Ts!Eqūloten | of
 the Lēgwīlda^x, for it is said that YāqōLElas (II 3) has | Calling-
 Woman (III 2) as his princess, and YāqōLElas is chief of the Wī-
 wāqē^e, | of the numaym G'īg'ilgām. Hēk!ūten and his | father-in-
 15 law Ts!ānanāmex^u got ready at once, and five of them went || with
 their wives, and NEMNEMEM (III 1) also went. When they | arrived,
 they went into the house of YāqōLElas (II 3). | There they stayed over
 night. Then Hēk!ūten paid the marriage money for his son | NE-
 mnemem (III 1) for the princess of YāqōLElas, Calling-Woman (III 2).
 Immediately | YāqōLElas (II 3) gave the name Yāqālenāla (III 1)
 20 to his son-in-law. || Then his name was no more NEMNEMEM; and he
 also gave him the seat | of his deceased father, whose name had been
 Yāqālenāla (I 2), which was the third seat from the | head seat among
 the G'īg'ilgām. Then Yāqālenāla (III 1) gave a potlatch with the |
 marriage mat of his wife, which consisted of many mountain-goat skins
 and dressed skins, to the ancestors of the | Wīwāqē^e. Now Yāqālenāla
 25 (III 1) stayed with the Wīwāqē^e, || and the double-headed serpent was
 also given to him in marriage by YāqōLElas (II 3) for the | winter dance,
 and also the name of the double-headed serpent dancer; and | the name
 for the Sparrow Society of the double-headed serpent winter dancer
 is Ts!āq!wa. Then | Hēk!ūten (II 1) said at once that his son would
 30 give a winter dance in | winter, for Hēk!ūten and his || father-in-law

10 mexwē. Wā, lā^elaē^e nēk^eEq: "Wīdzāx'ins lāxa g'ōkūla lax Ts!Eqū-
 lōtenē lāx Lēgwīlda^xwē, qaxs nēx^esōwaa k'!ēdadē YāqōLElasas
 Lāqwayugwa," yīxs g'īgāma^eyaē YāqōLElasasa Wīwāqa^eyē lāxa nē-
 mēmōtasa G'īg'ilgāmē. Wā, hēx^eidaem^elāwisē xwāna^eīdē Hēk!ū-
 tenē lē^ewis negūmpē Ts!ānanāmexwē. Wā, lax^eda^xlaē sek^e!āla
 15 lē^ewis gēgenemē. Wā, hēem^elāwisla NEMNEMEMē. Wā, lax^eda-
 x^elaē lāg^eaa. Wā, hēem^elāwisē g'aēLElē g'ōkwās YāqōLElasē. Wā,
 g'il^eem^elāwisē xamaēlexs lāa^el qādzēlēda Hēk!ūtenē qaēs xūnōkwē
 NEMNEMEMē lāx k'!ēdēlas YāqōLElasē Lāqwayugwa. Wā, hēx^eida-
 em^elāwisē YāqōLElasē lēgemg'elxīlāx Yāqālenāla lāxēs negūmpē.
 20 Wā, laem^elaē gwāl lēgades NEMNEMEMē. Wā, hēem^elāwisa lāxwa-
 yasēs ōmpwūlēxa lēgadōlas Yāqālenāla, yīxs māma^elōkwa^eg'oyoē lāx
 lāxūma^eyasa G'īg'ilgāmē. Wā, laem^elaē p!ēsīdē Yāqālenālāsa
 lē^ewaxsa^eyasēs genemē q!ēnem^e melxlō lē^ewa elāg'īmē lāxa g'alāsa
 Wīwāqa^eyē. Wā, laem^elaē xek^e!ē Yāqālenāla lāxa Wīwāqa^eyē.
 25 Wā, hēem^elaxaāwis k'!ēsogūlxlē YāqōLElasa sīseyūlālālē lāxa
 ts!ētslēqa. Wā, hē^emis lēgemsa sīseyūlālālē Sīseyūlālālē. Wā,
 hē^emis gwēdzexlāyōs sīseyūlālālē Ts!āq!wa. Wā, hēx^eidaem^elā-
 wisē nēk^e Hēk!ūtenē, qa wāg'ēs yāwix'īlēs xūnōkwaxa lālē
 ts!āwūnx^eīda, qaxs k'!ēsaē dōqūlaēnoxwē Hēk!ūtenē lē^ewis nē-
 30 gūmpē Ts!ānanāmexwaxa ts!ētslēqa. Wā hē^emis lāg'ilas hēx^ei-

Ts!ānanāmeḡ^u (I 1) had never seen a winter dance, and therefore he | 32
told him to go ahead. Then YāqōLElas (II 3) asked his carver | to go
into the woods to make a double-headed serpent, in this way when it is
spread | open¹, and in this way when it is folded. Immediately |
the carver went into the woods and carved the mask of the double-
headed serpent;|| but Hēk!ūTEN (II 1) and his son did not know that he 35
was working at the double-headed serpent mask for him. When |
winter came, YāqaTENāla (III 1) disappeared, and he | stayed away for
a long time. Then the ancestors of the Wīwāqē caught YāqaTENāla,
and | he was told what to do. They took him into the dancing-
house;|| and when night came, they pacified the double-headed 40
serpent dancer, | for that was his name now. Now he wore on his
head the | mask of the double-headed serpent while he was dancing.
After he had danced, | Hēk!ūTEN (II 1), his father, stood up and spoke,
and said, | “O Wīwāqē! now my prince will always stay here; but
I shall go home || with the double-headed serpent mask to my 45
country, that it may be seen | by my tribe the Comox.” Thus he said.
Immediately | YāqōLElas (II 3) sent him to go home with the double-
headed serpent mask. | This was the first winter dance of the Comox,
which came from the | Wīwāqē of the numaym G’ig’ilgām of the
Lēgwiḡda^x^u. Then || Hēk!ūTEN (II 1) left his prince YāqaTENāla (III 1). 50
Now, his son had not | been left there a long time when his wife, Calling-

daem wāxa. Wā, hēx^εidaem^εlāwisē YāqōLElasē āxk’!ālaxa g’it!ē- 31
noxwē, qa lās lāxa āL!ē, qa^s sīseyūLEmlēlāxa g’a g’wālēg’a¹ yīxs dāla-
laē; wā, g’il^εmēsē k’!ōxwāxas laē g’a g’wālēg’a.¹ Wā, hēx^εidaem-
lāwisē la āLēstēda g’it!ēnoxwē, qa^s g’it!ēdēxa sīseyūLEmlē. Wā,
laem hewāxa g’ayanālē Hēk!ūTENē Lē^εwis xūnōkwē YāqaTENālāxa 35
lā ēaxelasō^ε lāxa āL!āxa sīseyūLEmlē qaē. Wā, g’il^εem^εlāwisē
ts!āwūnx^εēdēxs lāa^εlas x’is^εidē YāqaTENāla. Wā, g’ālaem^εlāwisē
x’isā^εlaxs lāa^εlasa g’ālāsa Wīwāqē k’im^εyax YāqaTENāla. Wā, laem^εlaē
āem Lēxs^εālasō^ε, qa^s g’wēg’ilasa. Wā, laem^εlaē laēLEM lāxa lōbe-
kwē. Wā, g’il^εem^εlāwisē g’ānū^εlēdēxs lāa^εl nanāk’amase^εwē Sīseyū- 40
Lālālē, qaxs hē^εmaē la Lēgēmsē. Wā, laem^εlaē āxemā^εlaxēs sīseyū-
LEmlaxsl aē yīxwa. Wā, g’il^εem^εlāwisē g’wāl yīxwaxs, lāa^εlas Lāx^εūlilē
ōmpasē Hēk!ūTENē, qa^s yāq!ēg’a^εlē. Wā, lā^εlaē ēnēk’a: “^εya, Wī-
wāqē la^εmōx yūx^usāem len Lāwūlgāma^εyē, qen lālag’i^εlā^εl nā^εnak^u
Lē^εwōxda sīseyūLālālēx lāxen āwīnagwisa, qa lālag’i^εtsōx x’its^ε!ax^εi- 45
tsō^εitsen g’ōkūlōtaēda Q!ōmo^εx^usā,” ēnēx^ε!aē. Wā, hēx^εidaem^εlā-
wisē YāqōLElasē ^εyālaqas, qa lālag^εēs nā^εnakwa Lē^εwa sīseyūLEmlē.
Wā, hēem^εl g’il la ts!ēts!ēxLEN lāxa Q!ōmo^εx^usē gāx^εid lāxa Wī-
wāqa^εyē lāx ^εne^εmēmāsa G’ig’ilgēmasa Lēgwiḡda^εxwē. Wā, laem-
laē lōwalē Hēk!ūTENaxēs Lāwūlgāma^εyē YāqaTENāla. Wā, k’!ēs^ε- 50
em^εlāwisē gāla lōwalasēs xūnōkwaxs lāa^εl bewēx^εwidē gēnemāsē La-

¹ See figures in Publications of the Jesup North Pacific Expedition. Vol. V, Plate 49; fig. 4; and Report of the U. S. National Museum, 1895, p. 514, 515.

52 Woman, (III 2) was with child. | She gave birth to a girl. Then | Yäqō-
 Lelas (II 3) gave a name to his grandchild, and he named her | G'äg'äō-
 lelaga (IV 1); and it was not a long time before she gave birth to
 55 another child, || a boy, and YäqōLelas (II 3) gave him a name. | He
 named him Ts!Ex^εed (IV 2). Then Yāqaŋenāla (III 1) had two
 children | with his wife. When G'äg'äōlelaga (IV 1) grew up, | Yäqō-
 Lelas (II 3) gave his house to his son-in-law as a marriage gift. | The
 60 house was built with four steps all around, in the middle || of the
 village of the Wiwäqē^ε, at Ts!Eqūlōten. Now the house belonged to |
 Yāqaŋenāla (III 1), because now he had a son. This is according to
 the | laws of the Lēgwilda^εx^u. |

Then Yāqaŋenāla (III 1) announced that his princess might be mar-
 ried by one of the sons of the chiefs | of the tribes, that they should
 65 come and marry her. This was || reported to the Kwakiutl, who
 lived at Qālogwis. |

Immediately G'ayosdās (IV 3), chief of the numaym | SēnL!Emē
 called his numaym the SēnL!Em to come into | his house. Then he
 told his numaym that he would go now to marry—the princess of
 70 Yāqaŋenāla (III 1) for he had taken the seat || of his father-in-law Yä-
 qōLelas (II 3). Then his numaym were glad | on account of what he
 had said. They all prepared that | day and went out of the meeting.
 In | the morning, when day came, the ancestors of the numaym

52 qwayugwa. Wä, la^εlaē mayo^εitsa ts!äts!adagemē. Wä, hēem^εlāwisē
 YäqōLelas lēqēla qa lēgēmsēs ts!ōx^uLEma. Wä, laem^εlaē lēgades
 G'äg'äōlelaga. Wä, k'!ēs^εlat!a gālaxs lāx^εda^εxwaē ēt!ēd xūngwadex^εi-
 55 tsa bābagūmē. Wä, hēem^εlaxaāwisē YäqōLelas lēqēla qa lēgēms.
 Wä, laem^εlaē lēx^εēts Ts!Ex^εēdē lāq. Wä, ma^εlōx^ulaē sāsēmas
 Yāqaŋenāla lē^εwis genēmē. Wä, laem^εlāwise ēxent!ēdē G'äg'äōle-
 laga, yīxs lāa^εl g'ōkūlxlālē YäqōLelasaxēs gōx^udē lāxēs negūmpē,
 yīxs hāa^εl g'ōk!ūsa g'ōkwē mōp!enaxalilēs dzōyaqa^εyasa neqētsema-
 60 lasas g'ōx^udemsasa Wiwäqa^εye lāx Ts!Eqūlōtenē. Wä, laem^εlaē hās
 lāx Yāqaŋenāla la g'ōkwa, qaxs lāē xūngwatsa bābagūme lax g'wā-
 yayaēlasasa Lēgwilda^εxwē.

Wä, lā^εlaē g'ālaq!alē Yāqaŋenālāses k'!ēdēle lax sāsēmas g'ig'egā-
 ma^εyasa ēnāxwa lēlqwāla^εya, qa lās qadzēLase^εwa. Wä, g'āx^εlaē
 65 ts!ek^ε!ālēdayo lāxa Kwāg'ulaxs hāe g'ōkūle Qālogwisē.

Wä, hēx^εidaem^εlāwise G'ayosdāsē yīx g'igāma^εyasa ēne^εmēmēda
 SēnL!Emē lēlts!ōdxes ēne^εmēmota SēnL!Emē, qa g'āxes ēwī^εlaēL lāx
 g'ōkwas. Wä, laem^εlaē nēlaxēs ēne^εmēmotaxs lē^εmaē lāl gagak!a-
 LEX k'!ēdēlas Yāqaŋenāla, qaxs lē^εmaē L!āyox g'igēnēx^εdāsēs ne-
 70 gūmpē lāx YäqōLelasē. Wä, hēx^εidaem^εlāwise ēnāxwa mō^εlē ēne-
 ēmēmotasēs wāldemas. Wä, laem^εlāwise ēnāxwa xwāna^εidaxa ēnā-
 lāxs laē hōqūwēlsa lāxēs lēlts!ewak!wēnēx^εdē. Wä, g'īl^εem^εlāwise
 ēnāx^εidaxa gālāxs lāa^εl ālēx^εwidē g'ālāsa ēne^εmēmāsa SēnL!Emē.

SēNL!EM started. | They went on for two days southward. Then they arrived at || Gwanēsbebē, a cove next to Ts!Eqūloten. They | 75 went in, and the five canoes of the SēNL!EM which were going to get a wife stayed there. They | sent one canoe ahead; and in it four speakers were seated | to tell Yāqaŋenāla (III 1) that they were sent by their chief G'ayosdās (IV 3), | who wanted to marry the princeess G'āg'āōŋelaga (IV 1), and also || that he wanted to pay the marriage 80 price when the messengers had gone back. Then | the speakers paddled away, and it was not long before the speakers came back. | Then one of the speakers was standing in the canoe, singing his sacred song, | while they were approaching the place where the four canoes were staying that went out to get the princeess in marriage. | When they were approaching, he stopped singing his sacred song. || Then he spoke, 85 and said, "Now, listen to me, G'ayosdās (IV 3)! | Let us go quickly to pay the marriage price, for you have been accepted by the | chief Yāqaŋenāla (III 1) to come and marry his princeess. And, also, | Chief G'ayosdās, and you, numaym SēNL!EM! Let us step into | the winter dance, for the prince of Yāqaŋenāla (III 1), Ts!Exēd (IV 2), || has disappeared!" As soon as he stopped speaking, 90 Chief G'ayosdās (IV 3) spoke, | and thanked him for what he had said; and when he | stopped speaking, they placed the canoes in a row and paddled on. | When they arrived, they stopped in front of the | house of Yāqaŋenāla (III 1), and immediately they paid the

Wā, laem^llāwis ma^lāxsē ^lnālās ^lnalōtelaxs lāa^l lāg'aa lāx Gwa- 75 nēsba^lyēxa ōts!ālisē mak'āla lāx Ts!Eqūlōtenē. Wā, hēm^llāwisē la mexāl^lida sek'!āts!aqē gāgak'!aats!ēsa SēNL!EMē. Wā, lā^llaē ^lyālagema ^lnemts!aqē xwāk'!ūna la k'!ūdzexdzatsa mōkwē āyilkwa, qa's lā nēlax Yāqaŋenālāxs ^lyālagemaasēs g'igāma^lyē G'ayosdāsaxs lē^lmaē gāgak'!ālex k'!ēdēlasē G'ag'āōŋelaga; hē^lmisēxs hēx'ida- 80 ^lmēlē qādzēla^l, qō g'āxl hālāla ^lyālagemē. Wā, hēx'ida^lem^llāwisē la sēx^lwidēda ā^lyilkwē. Wā, k'!ēs^llat!a gālaxs g'āxaē aēdaaqēda ā^lyilkwē. Wā, laem^llaē lāx^lūxsēda ^lnemōkwē elkwa, qa's yālaqūlēxs g'āxaē gwāsōŋela lāx mexālasasa mōts!aqē gāgak'!aats!ā. Wā, g'il^lem^llāwisē g'āx ēx^la^lnakūlaxs lāa^l q!wē^lid yālaqūlaxs lāa^l 85 yāq!eg'a^lla. Wā, lā^llaē ^lnōka: "Wēg'a hōlōla^l g'āxen G'ayosdāsā. Wēg'ilaens āem hali^llāla qadzē^lēda, qaxs sōmaa^l gwāyōbedzēsa g'igāma^lyē Yāqaŋenāla, qa's g'āxaōs gāgak'!ax k'!ēdēlas. Wā, hē^lmesa g'igāmē G'ayosdās lō^ls ^lnēmēmōt SēNL!EM, yīxg'ins tōts!ewēk-lāxwa ts!lēts!ēqax, yīxs x'isālaē lēwūlgāma^lyas Yāqaŋenāla, yīx Ts!E- 90 x^lēdē." Wā, g'il^lem^llāwisē q!wē^lida, lāa^llas yāq!eg'a^llēda g'igāma^lyē G'ayosdāsē. Wā, laem^llaē mō^llas wāldemas. Wā, g'il^lem^llāwisē q!wē^lidēxs lāa^l ^lnemāg'iwalēs sek'!āts!aqē gāgak'!aats!āxs lāa^l sēx-wīda. Wā, g'il^lem^llāwisē lāg'aaxs lāa^l mexālē lāx neqāmalisas g'ōkwas Yāqaŋenāla. Wā, hēx'ida^lem^llāwisē qadzē^lēda. Wā, g'il^l.

95 marriage price. || When this was done, Yāqaḥenāla (III 1) invited the crew of G'ayosdās (IV 3) and him too into his house. | When all had entered the house of Yāqaḥenāla, | Yāqaḥenāla spoke. He called | his princess, G'āg'āōḥelaga (IV 1), to come and sit down next to her husband, | G'ayosdās (IV 3). Then G'āg'āōḥelaga came out of her room
 100 at once || and sat down by the side of her husband, G'ayosdās. | Then Yāqaḥenāla (III 1) spoke again, and said: "O | son-in-law! now you have my princess, and this house will also go to you, | and the name which I obtained from my father-in-law Yāqōḥelas (II 3). | Now your
 5 name will be Yāqok!wālag'īlis (IV 3), and also || the winter dance which I obtained from my father-in-law. Now you | will be a great ghost-dancer, and its name is Supernatural-Power-coming-up." Thus he said. | "O tribe! that is what I tried to say to my son-in-law." Thus he said, | and sat down. Immediately the four | speakers of G'ayosdās (IV 3) stood up and thanked him for what he had
 10 said. || The speakers of G'ayosdās were just thanking him. Then Yāqaḥenāla (III 1) arose again, | and he gave four xwēxwē to his son-in-law. | Now this was done; and finally the speakers of G'ayosdās thanked Yāqaḥenāla for what he had given to his son-in-law. | Now the SēnL!ēm continued to stay at Ts!eqūlōten, for
 15 they had stepped into the winter dance. || Immediately G'āg'āōḥelaga (IV 1) was with child. | Therefore G'ayosdās (IV 3) said to

95 em^lāwisē gwāḥexs lāa^lāē Yāqaḥenāla lē^fwūltōdxa k!wēmas G'ayosdāsē lō^mmēxs hāē. Wā, g'īl^eem^lāwisē ^ewī^lāēL lāx g'ōkwās Yāqaḥenā^lāxs lāa^las yāq!eg^alē Yāqaḥenāla. Wā, laem^lāē lē^fwūlt!alī^laxēs k!lēdēlē G'ag'āōḥelaga, qa g'āxēs k!wāk!ūgoliḥ lē^ewis lā^ewūnemē G'ayosdāsē. Wā, hēx^eidaem^lāwisē g'āx^ewūlt!ālilē G'ag'āō^lelaga, qa^s lā k!wanōdzeliḥaxēs lā^ewūnemē G'ayosdāsē. Wā, lā^laxaa ēdzaqwa yāq!eg^alē Yāqaḥenāla. Wā, lā^lāē ^enēk'a: "Wā, negūmp, laems lā^lxen k!lēdēlēx. Wā, la^emēsōx lala g'ōkwēx lāl; hē^emēsa lēgēmēxen g'āyānemē lāxen negūmpōx Yāqōḥelasēx. Wā, laems lēgadel Yāqok!wālag'īlisē. Wā, hē^emēsa lādē lāxa
 5 ts!ētslēqa. Hēemxaen g'āyanemaqēg'in negūmpek'. Wā, laems ^ewālas lelōlālālōL. Wā, hē^emis lēgēmsē ^enawalak'ustālisē," ^enēx^elaē. "Wā, g'ōkūlōt, hēem wāxen wāldemaxen negūmpēx," ^enēx^elaēxs laē k!wāg'alīḥ. Wā, hēx^eidaem^lāwisē lāx^eūlilēda mōkwē a^yīl^x G'ayosdāsē qa^s mō^lēs wāldemas. Wā, hēem^lāwis ālēs
 10 nexsemaliḥ mō^lēda ā^yīlkwas G'ayosdāsaxs lāa^lasē lāx^eūlil ēt!lēdē Yāqaḥenāla. Wā, lā^lāē lāk!eg^altsa mōkwē xwēxwē lāxēs negūmpē. Wā, laem gwāḥ lāxēq. Wā, lāwislā^lāē mō^lā^lāē ā^yīlkwas G'ayosdāsas ^ena^xwi^lāla g'āxyōs Yāqaḥenāla lāxēs negūmpē. Wā, laem^lāē hēx^esāem^lēda SēnL!ēmē Ts!eqūlōtenē, qaxs tōts!āē lāxa
 15 ts!ētslēqa. Wā, lā^lāē hēx^eidaem bewēx^ewidē G'ag'āōḥelaga. Wā, hēem^lāwis lāg'īlas G'ayosdāsē gwāḥelaem ^enēx^e qa^s wīsgemayīxēs

his numaym that he would not go home with them | when they 17
 returned after the winter danee; and | Yāqaŋenāla (III 1) gave the
 name Skull to his son-in-law G'ayosdās (IV 3). | When he had finished,
 they caught the one who had disappeared, || Ts!ex^ēdē (IV 2), the 20
 other child of Yāqaŋenāla (III 1). Then he was a | cannibal-daneer.
 Now the SēnL!em took care of him; and | after the winter danee
 was finished, the SēnL!em went home; | but G'ayosdās (IV 3) and
 his wife did not go home. Then | G'āg'āōŋelaga (IV 1) gave birth to
 a boy; and the child was called || by its father G'ayosdās, Smoke- 25
 All-Round (V 1). | This name belongs to the SēnL!em. Now the
 numaym | of G'ayosdās (IV 3) had gone home to Qālogwis. It was
 not very long before | G'āg'āōŋelaga (IV 1) had another son, and
 Yāqaŋenāla | gave him a name. He had the name YāqōL!ēqelas
 (V 2). || This was a name of the Wiwāqē. | 30

I have forgotten that G'ayosdās (IV 3) had changed his name, |
 for the name was given in marriage to him by his father-in-law
 Yāqaŋenāla (III 1). | Now his name was Yāqok!wālag'ilis (IV 3.) |

Now she had another son, and || Yāqok!wālag'ilis (IV 3) gave him a 35
 name, and called him | Hāmēselaŋ (V 3). This name belonged to the
 SēnL!em. | And she gave birth to a girl, and | Yāqok!wālag'ilis (IV 3)
 gave her a name, and called her | Hāmālaqaŋemēga (V 4). This name

ēne^ēmēmōtē, qō g'āxl nā^ēna^ulō, qō g'wāŋelsla ts!ēts!ēqa lāx laēnē- 17
 mas lēgēm^gelxlalē Yāqaŋenāla^x Xewēqwē lāxēs negūmpē G'ayos-
 dāsē. Wā, laem^ēlāwisē gāla^xs lāa^ēl k'īmyasēwēda g'iyak'ila, yix
 Ts!ex^ēdē, yix ēnemōkwē xūnō^xu^s Yāqaŋenāla. Wā, laem^ēlaē 20
 hāmats!a. Wā, laem^ēlaē hēdēda SēnL!emē aaxsilaq. Wā, g'īl^ēem-
 ēlāwisē g'wāla ts!ēts!ēqā^xs g'āxaa^ēl nā^ēnakwēda SēnL!emē. Wā, laem-
 ēlaē k'!ēs g'āxē G'ayosdāsē lē^ēwis gēnemē lāxseq. Wā, laem^ēlāwisē
 māyuf^ēidē G'ag'āōŋelagāsa bābagūmē. Wā, hēx^ēidaem^ēlāwisē lēx^ē-
 dayuwē Kwax^ēsēstāla lāxa g'īnānemasēs ōmpē G'ayosdāsē. Wā, 25
 laem hāsxa SēnL!emē lēgēma. Wā, geyōŋla g'āx nā^ēnakwē ēne^ēmē-
 motas G'ayosdāsē lāx Qālogwisē. Wā, k'!ēs^ēlat!a gāla^xs lāa^ēl ēt!ēd
 māyuf^ēidē G'āg'āōŋelagāsa bābagūmē. Wā, hē^ēlat!a Yāqaŋenāla
 lēqēla qa lēgēms. Wā, laem^ēlaē lēgades YāqōL!ēqelas. Wā, laem
 lēgēmsa Wiwāqayēq. 30

Hēxōlen l!elēwēsēwē G'ayosdāsaxs lē^ēmaē l!āyoxlāxēs lēgēmē,
 yixs lē^ēmaē lēgades lēgēm^gelxla^ēyasēs negūmpē Yāqaŋenāla, yixs
 lē^ēmaē lēgades Yāqok!wālag'ilisē.

Wā, lā^ēlaxaē ēt!ēd xūngwadex^ēitsa bābagūmē. Wā, hē^ēlat!a
 ēt!ēdē Yāqok!wālag'ilisē lēqēla qa lēgēms. Wā, laem^ēlaē lēgades 35
 Hāmēselaŋ lāq. Wā, laem^ēlaxaē g'ayola lēgēmē lāxa SēnL!emē.
 Wā, lā^ēlaē ēt!ēd māyuf^ēitsa tsāts!edagemē. Wā, hēem^ēlaxaāwis
 lēqēlē Yāqok!wālag'ilisē qaē. Wā, lāem lēgad las Hāmālaqaŋe-
 mēga. Wā, laem^ēlaxaē g'ayola lēgēmē lāxa SēnL!emē. Mōx^ulaē

40 came from the numaym Sēnl!em. They had four || children,—three boys and one | girl. |

Now Yāqok!wālag'ilis (IV 3) told his father-in-law that | he wished to go home, and his father-in-law | prepared food for his princess,
45 G'āg'āōhelaga (IV 1); and || when everything was ready, they started early in the | morning. He went with his four children, and | also with his wife G'āg'āōhelaga, and also the Dzōnoq!wa house-dish. | They started, and went northward for three days. Then they | arrived
50 at Qālogwis. After they had stayed there one night, he || ealled his numaym, the Sēnl!em, into his house. He told them that | he had changed his name, because he had obtained a name from his father-in-law. | "My name now is Yāqok!wālag'ilis." Thus he said. "Now | I will invite the Kwakiutl, the numaym Maāmtag'ila, the G'ēxsem, | the
55 Kūkwāk!ūm, and also the Laālax's'endayo, to come and || eat out of the Dzōnoq!wa house-dish." Thus he said, and then he stopped. | Then his four speakers arose and thanked him for what he had said; | and immediately they cleared out the house of Yāqok!wālag'ilis, (IV 3), and | his four speakers went out to invite the Kwakiutl in. | Immedi-
60 ately those who had been invited came in. || They put dried mountain-goat meat into the Dzōnoq!wa house-dish; | and after the guests had finished, they went out. Then | winter came, and Yāqok!wā

40 sāsemas, yūdux^ulaēda bābagūmē; wā, lā^llaē 'nemōkwa ts!āts!ēda-gemē.

Wā, laem^llāwisē Yāqok!wālag'ilisē nēlaxēs negūmpaxs le^lmaē 'nēx' qa's g'āxlag'ī nāⁿakwa. Wā, hēx'idaem^llāwisē negūmpas xwāna^lida, qa memwālasēs k'lēdēlē G'ag'āōhelagaxa hēma^lyē.
45 Wā, g'īl^lem^llāwisē 'wī^lla g'wālalaxs lāa^l ālēx'wīdxu laⁿāx'īdxu gaāla. Wā, laem^llaē 'wī^lla g'āx lē^lwis sāsemaxs mōkwaē. Wā, hē^lmisla^lēs genemē G'ag'āōhelaga; wā, hē^lmisa lōqūlilē dzōnoq!wa. Wā, g'āx^llaē lēx'ēda. Wā, yūdux^up!enxwa^slaē gwālelaxs g'āxaa^l g'āx^lalela lāx Qālogwisē. Wā, g'īl^lem^llāwisē xamaēs laqēxs lāa^l
50 lēlts!ōdelaxēs 'ne^lmēmota Sēnl!emē. Wā, laem^llaē nēlasēs laē-nē^lmē l!āyuxlāxēs lēgemē, qaxs lēgemg'elxalasaē yīsēs negūmp. Wā, hē^lmen la lēgemē Yāqok!wālag'ilisē 'nēx^llaē: "Wā, la^lmēsen lē^llālaxwa Kwāg'u^laxwa 'ne^lmēmēx Maāmtag'ila, lē^lwa G'ēxsemē, lē^lwa Kūkwāk!ūmē; wā, yū^lmēsa Laālax's'endayo, qa g'āxlāg'iltsōx
55 hamaats!ēnu^utsa lōqūlilēx dzōnōq!wa," 'nēx^llaxs laē q!wē^lida. Wā, lā^llaē lāx'ūlila mōkwē ā^lyīl^us, qa's mō^llēs wāldemas. Wā, hēx'idaem^llāwisē ēx^lwidētse^lwē g'ōkwas Yāqok!wālag'ilisē, yīxs la^lmaalalā^l hōqūwelsēda mōkwē ā^lyīlkwa, qa's lā^llē^llālaxa Kwāg'u^lē. Wā, hēx'idaem^llāwisē g'āx^lel 'wī^lla hōx^uts!āwa lē^llānemē. Wā,
60 laem^llaē lēx^uts!ōdxa x'īlkwē 'mel^lmelq!āgē lāxa lōqūlilē dzōnoq!wa. Wā, g'īl^lem^llāwisē gwāla k!wēlaxs lāa^l hōqūwelsa. Wā, lā^llaē ts!ā-wūnx^līdexs lāa^l yāwix'īlē Yāqok!wālag'ilisē. Wā, laem^llaē x'īs^lēd-

lag'ilis (IV 3) gave a winter dance. Then | his eldest son, Smoke-All- 63
Round (V 1), disappeared, but the Kwakiutl were not yet | near (the
time of) their winter dance. However, when the || winter dance be- 65
gan, Yāqol!ēqelas (V 2) disappeared, and also his younger brother
Hāmēselal (V 3), | and also the girl among them, Hāmālaqalemēga
(V 4). They | stayed away for a long time. Then they were caught.
Now Smoke-All-Round (V 1) was a cannibal-dancer. | Yāqol!ēqelas
(V 2) was a war-dancer, a frog war-dancer, | and Hāmēselal (V 3)
was a double-headed serpent dancer, and | Hāmālaqalemēga (V 4)
was a ghost-dancer; || and when they pacified them, | Yāqok!wālagilis 70
(IV 3) told his tribe what dances he had obtained from his father-in-
law | Yāqalenāla (III 1). First he spoke about his prince, | Smoke-All-
Round (V 1), and his cannibal dance, for the cannibal belongs to
the Sēnl!em; | for the past chief of the Sēnl!em, whose name was
Tsex^εwēd (III 4) in the || secular season, had been a cannibal- 75
dancer, and his name was Nax^εnewis as a cannibal-dancer. | "And
this will be the name of my cannibal-dancer, Smoke-All-Round
(V 1.)" Thus he said. | "And this frog war-dancer is also mine,
Sēnl!em, | that frog war-dancer of my mother, Hōnōsenāga (III 3),
which she obtained from her father, Mō^εnakūla (II 4), | and therefore
he is named ^εwīlenkūlag'ilis (V 2); and that is the name of my frog ||
war-dancer, ^εwīlenkūlag'ilis. In the secular season he is called Yā- 80
qol!ēqelas (V 2); and the | double-headed serpent dancer, who is called
Hāmēselal (V 3) in the secular season, I also obtained from my | father-
pin-law, Yāqalenāla (III 1), and his name is Double-Headed-Serent-

laē ^εnōlast!egemalilas sāsēmasē Kwax^εsēstāla, yīxs k'lē^εmaē 63
ēx'āla, qa^εs tslēts!ēx^εēdaēda g'ālā Kwāg'ula. Wā, hēlat!a la tslē-
ts!ēx^εēdexs lāa^εl x'is^εēdē Yāqōl!ēqelasē, lē^εwis ts!ā^εyē Hāmēselalē; 65
wā, hēm^εlāwisē ts!edāq!ēga^εyasē Hāmālaqalemēga. Wā, gālaem-
lāwisē x'isālaxs lāa^εl k'imyase^εwa. Wā, laem^εlaē hāmats!a^εlaē Kwax^ε-
sēstāla. Wā, lā^εlaē tōx^εwid^εlaē Yāqōl!ēqelasēxa wūq!ēsē tōx^εwida.
Wā, lā^εlaē sīseyūlālā^εlaē Hāmēselalē. Wā, lā^εlaē lelōlālā^εlaē Hāmā-
laqalemēga. Wā, g'il^εem^εlāwisē nanāk'amasōxs lāa^εlaē Yāqok!wā- 70
lag'ilisē nēlaxēs g'ōkūlotasēs g'āyanemē lēlād lāxēs negūmp Yāqale-
nāla. Wā, hēm^εlāwis g'il wāldem^εlasēs lēwūlgāma^εyē, yīx Kwax^ε-
sēstāla lāxēs hāmats!aēna^εyē, yīxs hās^εmaaxa Sēnl!emē hāmats!a,
yīxs hāmats!aēda g'igāmayūlasa Sēnl!emēxa lēgadā Tsex^εwidē lāxa
bāxūsē. Wā, lā lēgades Nāx^εnewisē lāxēs hāmats!ēna^εyē. "Wā, 75
yū^εmis g'āxl lēgemltsen hāmats!āqōx Kwax^εsēstālax," ^εnēx^εlaē.
"Wā, yū^εmēsa wūq!ēsēx tōx^εwida. Wā, laemxaōx nōsa Sēnl!em,
yīxs wūq!ēsaē tōx^εwiden ābempē Hōnōsenāga lāxēs ōmpē Mā^εnakūla.
Wā, hē^εmis lēgem^εsē, ^εwīlenkūlag'ilisē; wā, hē^εmis lēgemg'īn wūq!ēsek^ε-
tōx^εwida ^εwīlenkūlag'ilisē, yīx Yāqol!ēqelasē lāxa bāxūsē. Wā, hē- 80
misa sīseyūlālā^εlē, yīx Hāmēselalē lāxa bāxūsē. Wā, laem g'ayōl
lāxen negūmpē Yāqalenāla, wā hē^εmis lēgem^εsē Sīseyūlālā^εlē, qaxs lē-

83 Dancer;" for | Skull (that is, Yāqok!wālag'ilis [IV 3]) was showing the
double-headed serpent dance | in the way of the double-headed ser-
85 pent mask of Yāqaŋnāla (III 1), which was also shown by || Ts!Ex^ēdē
(IV 2) the younger brother of Calling-Woman (IV 1), to the Comox; |
and Hāmālaqaŋemēga (V 4) (that is her | secular name) was a ghost-
dancer. This Yāqok!wālag'ilis (IV 3) had also obtained from his |
father-in-law, Yāqaŋnāla, and the name of the ghost-dancer was
Supernatural-Power-coming-up. | "And this I obtained from my
90 father-in-law, Yāqaŋnāla (III 1), and also the || house with four steps.
That is all," said he, and sat down. | Then his four speakers arose
and | thanked him for what the chief had said. It was not very long,
then | Yāqok!wālag'ilis (IV 3) and his wife G'ag'āōŋelaga (IV 1) sepa-
rated. | She went home with her second son, YāqōL!ēqelas (V 2), ||
95 and Hāmēselaŋ (V 3); but Yāqok!wālag'ilis (IV 3) did not allow |
Prince Smoke-All-Round (V 1), the eldest one of his | children, and
the youngest one, the girl, Hāmālaqaŋemēga (V 4), to go along. |
Then G'ag'āōŋelaga (IV 1) went home to her place, | Ts!Eqūlōten,
200 and there she imitated what she had seen them doing || in the winter
dance of the Kwakiutl at Qālogwis. It was not very | long after
G'ag'āōŋelaga had gone home when Yāqok!wālag'ilis (IV 3) |
wished to marry again. His numaym, the SēnL!em, | wished that

83 'maē nēf'idamasē Xewēqwa yix Yāqok!wālag'ilisaxa siseyūlemlē
lāx gwālaasas siseyūlemŋas Yāqaŋnāla, yixa lāxat! nēf'idamatsōs
85 Ts!Ex^ēdē, yix ts!ā'yas Laqwayugwa lāxa Q!ōmoḡsē. Wā, hē-
'misa lelōlālaŋ, yix Hāmālaqaŋemēga, yixs hē'maē lēgēms lāxa
bāḡsē. Wā, laem^laxaē g'āyanemē Yāqok!wālag'ilisē lāxēs ne-
gūmpē Yāqaŋnāla. Wā, hē'mis lēgēmsa lelōlālaŋ 'nawalak'ustā-
lisē. Wā, yū'mēn g'āyanem lāxen negūmpē Yāqaŋnāla lē'wa
90 mōp!enaxaliŋas dzōyaqayē g'ōkwa. Wā," 'nēx^llaēxs lāa' l k!wā-
g'alila. Wā, hēx^lidaem^llāwisē lāx^lūlilē mōkwē ā'yil'ḡs qa's mō-
lē las wāldemi^llālasēs g'igāma'yē. Wā, k!ēst!a ālaem^l gālaxs
lāa' l k!asowē Yāqok!wālag'ilisē lē'wis gēnemē G'ag'āōŋelaga. Wā,
laem^llaē nā'nakwa lē'wis q!āyā'yē xūnōkwē YāqōL!ēqelasē,
95 wā, hē'misla Hāmēselaŋ. Wā, laem^llawisē k!lēs ēx'stosē Yāqo-
k!wālag'ilisasēs lēwūlgāma'yē Kwax'sēstalaxa 'nōlast!ēgēma'yas
sāsemas, lē'wa āmā'inxayē ts!Edāq xūnōḡsē Hāmālaqaŋemēga.
Wā, lāx'da^xem^llaē nā'nakwa, yix G'ag'āōŋelaga lāxēs āwīnagwisē
Ts!Eqūlōtenē. Wā, hēem^llāwis la nānaxts!ē'waxēs 'nāḡwa dōdegūl
200 lāxa ts!āq!ēna'yasa Kwāg'ulē lāx Qālogwisē. Wā, k!lēslat!a ālaem
gāla la nā'nakwē G'ag'āōŋelagāxs lāa' l 'nēx^llaē Yāqok!wālag'ī-
lisē, qa's gēg'ādēx^lidē. Wā, lā'laē 'nēk'ē 'nē'mēmotasēda SēnL!e-
mē, qa hēs gēg'ādēx^lidēda Ławēts!ēsē lāx L!ēmēlxk'!ālag'ilisē, yix

he should marry Ringing-Copper (IV 4), the | princess of Ōdzē^εstālis (III 5). Yāqok!wālag'īlis || at once obeyed their wishes. All the 5 SēnL!ēm got ready | and went to Ālēgemāla, because there the | village of the ancestors of the Lāwēts!ēs was located. In the morning, when day came, | the numerous numaym of the SēnL!ēm started; and when | they arrived, they paid the marriage price at once; || and 10 after they had paid the marriage price, they were sitting still in their wooing-canoes. | Then Ōdzē^εstālis (III 5), the head chief of the | Lāwēts!ēs, came out. He belonged to the numaym SēsenL!ē^ε, the first one | of the numayms; and he said, they said, this: | "Welcome, numaym, SēnL!ēm, welcome! Come out of your wooing-canoes || and take 15 the wife of your chief Yāqok!wālag'īlis (IV 3) aboard your canoe!" | Thus he said. Then the crew went ashore out of the canoe, | those who paid the marriage money for Yāqok!wālag'īlis, and also himself; and when | they had gone in, Ōdzē^εstālis told them to sit down | on a mat that had been spread in the house. When || all the men of the 20 crew were inside, Yāqok!wālag'īlis (IV 3) went in and | sat down in the rear of the house. There he was given food by | his father-in-law, Ōdzē^εstālis (III 5); and after they had eaten, | Chief Ōdze^εstālis spoke. He said, | "Now, listen to my speech, son-in-law! She will be your || wife; and her mat are forty dressed skins | and twenty boxes 25

k!lēdēlas Ōdzē^εstālisē. Wā, hēx'idaēm^εlāwisē nānagēg'a'yē Yā- 5 qok!wālag'īlisax wāldemas. Wā, hēx'idaēm^εlāwisē xwāna^εlāda^εwīlēda SēnL!ēmē. Wā, laēm^εlaē lāl lāx Ālēgemālāxs hāa^εl g'ō-kūlē g'ālāsa Lāwēts!ēsē. Wā, g'ilēm^εlāwisē 'nāx'īdxa gaālāxs lāa^εl ālēx^εwidēda 'ne^εmēmōla q'lēnema SēnL!ēmē. Wā, g'ilēm^εlāwisē lāg'aaxs lāa^εl hēx'idaēm qādzēlēda. Wā, g'ilēm^εlāwisē g'wāl qā- 10 dzēlāxs hēx'sā^εmaa^εl k'lūdze^εsālaLayēs g'agak'!aatslē xwāxwā-k'lūna, g'āxaālasē Ōdzē^εstālisē, yīxa xamağema^εyē g'igāmēsa Lāwēts!ēsē, wā, lā hē 'ne^εmēmota SēsenL!a'yē, yīx mekūma^εyas lāxēs 'nā^εnēmēmats!ēna'yē. Wā, hēem^εlawisē g'il wāldemsē: "Wā, gēlag'a 'ne^εmēmot SēnL!ēm, gēlag'a lāltā lāxs g'agak'!aa- 15 ts!āqōs, qa^εs g'āxlag'aōs dāg'aalēxsaxg'as gēnemg'ōs, g'igāmē Yāqok!wālag'īlis," 'nēx'laō. Wā, hēx'idaēm^εlāwisē la wīlōltāwē k!wēmasa qādzēlē Yāqok!wālag'īlisē lō^εmēxs hāē. Wā, g'ilēm^εlāwisē hōgwīlexs lāa^εlāē Ōdzē^εstālisē āxk'!ālaq, qa lās k'lūs- 20 ālil lāxa la lepsē^εstālikwē g'ōkwasēsa lē^εwa'yē. Wā, g'ilēm^εlāwisē 'wī^εlaēlēda k!wēmaxs lāa^εlas laēlē Yāqok!wālag'īlis, qa^εs lā^εl k!wāg'alil lāx nāqolēwalilasa g'ōkwē. Wā, lā^εlaē L!ēxwīlase- 'wa yīsēs negūmpē Ōdzē^εstālisē. Wā, g'ilēm^εlāwisē g'wāl L!ēxwaxs lāa^εlasē yāq!eg'a^εlēda g'igāma^εyē Ōdzē^εstālisē. Wā, lā^εlaē 'nēk'a: "Wēg'a, hōlēlaLEXg'in wāldemlek' lāl, negūmp. Laemlōx lālōs 25 gēnemaqōs, g'igāmē. Wā, lōx lē^εwadesa mox^εsokwēx ālāg'ima.

27 of oil. Now, | your name will be Aōdzagâlas (IV 3), O son-in-law! Now
 your | prince Smoke-All-Round, (V 1) will be called Awîlgâlas (V 1); and
 your princess | Hāmālaqałēmēga (V 4), will be named Mām̄x'âyugwa in
 30 the secular season. || You will be named Head-Winter-Dancer (IV 3);
 and your | prince Smoke-All-Round will be named K'!ēnga (V 1); and
 your | princess Hāmālaqałēmēga will be named Tāłts!aas (V 1) in win-
 ter; | and you shall have those house-dishes, the grizzly-bear house-dish,
 and the wolf and | beaver and killer-whale house-dishes. Now take
 35 the four || house-dishes aboard your canoe, so that your tribe may
 eat out of them, son-in-law | Yāqok!wālag'îlis (IV 3).'' Thus he said.
 Immediately Yāqok!wālag'îlis arose. | He called his four speakers,
 and they sang at the same time their | sacred songs, and Yāqo-
 k!wālag'îlis also sang his | sacred song; and after he had sung, he
 40 thanked || Ōdzē'stālis for what he had said. Then they carried down to
 the beach the dressed skins and the boxes with | oil, and also the four
 house-dishes; and when | they had put them aboard the wooing-canoe,
 Yāqok!wālag'îlis (IV 3) | came out of the house of his father-in-law,
 walking by the side of his wife, Ringing-Copper (IV 4), | and they
 45 went aboard the canoe of Yāqok!wālag'îlis. || Now they went home to
 Qālogwis; and when they arrived, | the four speakers stood up in the
 canoe, and they reported to the Kwakiutl | that Yāqok!wālag'îlis (IV 3)
 had married Ringing-Copper (IV 4), | the princess of Ōdzē'stālis (III 5).

26 Wā, yū'mēsa ma'ltsemg'ustāx dengwats!ē L!ē'na. Wā, laems lāl
 lēgadēłts Aōdzagâlasē, yūł negūmp. Wā, la'mēsē lāl lēgadLES
 lāwūlgāma'yaōsē Kwax'sē'stalās Awîlgâlasē. Wā, lāLES k'!ēdēlaōsē
 Hāmālaqałēmēga lēgadēłts Mām̄x'âyugwa lāxwa bāxūsēx wāl-
 30 dema. Wā, lāLES lēgadēłts Ts!āqema'yē. Wā, lālē lēgadLES
 lāwūlgāma'yaōsē Kwax'sē'stālas K'!ēnga. Wā, lālē lēgadLES
 k'!ēdēlaōsē Hāmālaqałēmēgās Tāłts!aasē lāxa ts!ēts!eqa wāldema.
 Wā, g'a'mēsēg'a lōelqūlilēxa nānē lōqūlil lē'wa ālanemē lē'wa
 ts!ā'wē lē'wa māx'ēnoxwē lōqūlila. Wā, laems lāl daxsałxa me-
 35 wēxla lōelqūlil, qa hāmaats!ēsēs g'ōkūlōtaōs, negūmp Yāqok!wā-
 lag'îlis,' 'nēx'laē. Wā, hēx'idaem'lāwisē lāx'ūlil'laē Yāqok!wā-
 lag'îlisē, qa's lē'lalēxēs mōkwē ā'yilkwa. Wā, lā'laē 'nemādzaqwa
 yālaqwēda mōkwē ā'yilkwa lō'mē Yāqok!wālag'îlisē yālaqūlasēs
 yāłax'LENē. Wā, g'îl'ēmlāwisē q!wēl'ēda lāa'las mō'las wāldemi-
 40 'lālās Ōdzē'stālisē. Wā, lā'laē mōxsasa ālāg'imē lē'wa dēdengwats!ē
 L!ē'na. Wā, hēem'lāwisa mowēxla lōelqūlila. Wā, g'îl'ēmlāwisē
 'wîłxsa lāxa gagak!aats!āxs g'axaalasē Yāqok!wālag'îlisē g'āxā-
 wēłs lāx g'ōkwasēs negūmpē hemałāla lē'wis genemē L!emēłxk'!ā-
 lag'îlis, qa's lā'el hōx'wałēxs lāx yā'yats!ās Yāqok!wālag'îlisē. Wā,
 45 laem'laē nā'nakwa lāx Qālogwisē. Wā, g'îl'ēmlāwisē lāg'aaxs lāa'el
 lāx'wūłēxs mōkwē ā'yilkwas. Wā, laem'laē ts!ek'!āłēłaxa Kwā-
 g'ulaxs lē'maē geg'adē Yāqok!wālag'îlisas L!emēłxk'!ālag'îlisē, yīx
 k'!ēdēlas Ōdzē'stālisē. Wā, laem'lāwisē dzōxwasa mōx'sokwē ālā-

Then they promised to give away forty | dressed skins to the Maāmta-
g'ila and the G'ēxsem, and to the Kūkwāk!ūm, || and also to the Lāā- 50
lax's'Endayo; and they promised twenty | boxes of oil to the four
numayms. The | forty dressed skins were on account of Smoke-All-
Round (V 1); and now | he changed his name, and his name, Awilgālas
(V 1) was obtained in marriage from Ōdzē'stālis (III 5); | and the twenty
boxes of oil were on account of Hāmālaqaḥemēga (V 4), || and she had 55
also changed her name for | the name obtained in marriage from Odzē-
s'tālis; and she was called Mām̄x'āyugwa (V 4); | and as soon as the
speakers stopped speaking, | the crew and their chief Yāqok!wālag'īl-
lis (IV 3), with his wife, went ashore | into the house. Immediately
the four speakers || went to invite the four numayms to come to a feast 60
to be given with the | forty boxes of oil by Mām̄x'āyogwa (V 4), the
princess of | Aōdzagālas (IV 3), for now Yāqok!wālag'īlis had changed
his name. | As soon as the four speakers had gone to invite them,
the young men | cleared out the house of Aōdzagālas (IV 3). They
took ashore the dressed skins || and the boxes of oil, and also the 65
four house-dishes; and | when the guests were in, they poured
the | oil into the four house-dishes, and they put the | grizzly-
bear dish before the Maāmtag'ila, and the wolf dish before |
the G'ēxsem, and the beaver dish before the || Kūkwāk!ūm, and the 70

g'ima qaēda Maāmtag'ila lē'wa G'ēxsemē lē'wa Kūkwāk!ūmē; wā,
hē'misa Laālax's'Endayuwē. Wā, lā'laxaē qasōsa ma'ltsemg'ustāwē 50
dendak^u L!ē'na qaxaēda mōsgemak!ūsē 'nā'ne'mēma. Wā, laem-
laē nexenālē Kwax'sē'stala mōx'sokwē ālag'ima. Wā, laem'laē
L!āyoxlāxēs lēgēme. Wā, laem'laē lēgades lēgemg'elxla'yas
Ōdzē'stalisē Awilgālasē. Wā, lā'laē nexenālē Hāmālaqaḥemēgāxa
ma'ltsemg'ustā dēdengwats!ē L!ē'na. Wā, laem'laxaē L!āyoxlāx 55
lēgemg'elxla'yas Ōdzē'stalisē. Wā, laem'laē lēgades Mām̄x'āyu-
gwa. Wā, g'ilēm'lāwisē q!wē'ēdēda ā'yilkwāxs lāa'l hōx'wūltā-
wēda k!wēmē lē'wa g'igāma'yē Yāqok!wālag'īlisē lē'wēs genēmē,
qa's lā hōgwīl lāxēs g'ōkwē. Wā, hēx'idaem'lāwisē mōkwē ā'yilx^{us}
la lē'lālaxa mōsgemak!ūsē 'nā'ne'mēmasa qa's g'āxē k!wēlxa 60
mōsgemg'ustāwē dēdengwats!ē L!ē'na lāx Mem̄x'āyugwa k!lēdēlas
Aōdzagālasē, qaxs le'maaxat! L!āyowē lēgēmas Yāqok!wālag'īlisē.
Wā, g'ilēm'laē la lē'lālaxa mōkwē ā'yilkwā lāa'lasa hā'yāl'a
ēx'wīdxa g'ōkwās Aōdzagālasē, yīxs lāa'l mōltālayuwēda ālāg'imē,
lē'wa dēdengwats!ē L!ē'na, wā, hē'misa mewēxla lōelqūlīla. Wā, 65
g'āx'laē wī'laēlēda lē'lānemē. Wā, hēx'idaem'lāwisē lēx^{us}ts!oyowē-
da L!ē'na lāxa mewēxla lōelqūlīla. Wā laem'laē k'ax'dzamōlī'lemēda
nanē lāxa Maāmtag'ila. Wā, lā'laē k'ax'dzamōlī'lemēda ālanēmē
lāxa G'ēxsemē. Wā, lā'laē k'ax'dzamōlī'lemēda ts!āwē lāxa Kū-
kwāk!ūmē. Wā, lā'laē k'ax'dzamōlī'lemēda māx'ēnoxwē lāxa Laālax'- 70

71 killer-whale dish before the | Laä^lax's^lEndayo. As soon as they had finished, one of the | speakers spoke, and said, "This is the weight of the name of | Hämālaqalemēga (V 4), whose name is now Māmx'ayugwa (V 4) obtained in marriage from | Ōdzē^lstalis (III 5);"
 75 and when he stopped speaking, another speaker spoke, || and said "Now let us give away the dressed skins!" | and then he gave them away. When they had all been given out, then | another speaker spoke, and said, "This is the weight of the name of | Smoke-All-Round (V 1). He has changed his name, and now his name is Awilgālas (V 1), | for that was received in marriage from
 80 Ōdzē^lstalis (III 5) by my chief || Aōdzāgālas (IV 3), for Yāqok!wālag'īlis (IV 3) has changed his name now, | and this is also obtained in marriage from Ōdzē^lstalis (III 5) by my chief here." Thus he said. | As soon as he stopped speaking, the guests went out; and when | winter came, the Łāwēts!ēs came paddling with their | chief Ōdzē^lstalis (III 5). He came to pay the marriage debt to his son-
 85 in-law Aōdzagālas (IV 3). || After they had taken ashore dressed skins and many cedar-bark blankets, | and many baskets of clover-roots and boxes of | oil and boxes of dried elms and boxes of | dried salmon,—when all these had been taken ashore out of the | ten
 90 canoes, he also gave the copper named || Lēta to his son-in-law, and also the ten canoes in which werē seated the princess of Ōdzē^lstalis (III 5). | That was the first great return of marriage

71 s^lEndayowē. Wä, g'īl^lem^llāwisē gwālexs lāa^l yaq!eg'a^llēda ^lemōk^l elkwa. Wä, laem^llaē nēlasēxs hē^lmaē ō^lmayōs la lēgēms Hāmālaqalemēgā, yīxs laē lēgades Māmx'āyugwa, lēgemg'elxlēs Ōdzē^lstalisē. Wä, g'īl^lem^llāwisē q!wēl^līdexs lāa^l yāq!eg'a^llēda ^lemō-
 75 kwē elkwa. Wä, lā^llaē ^lnek'a. "Wēg'ax'īns yāx^lwītsa ālag'īmēx," ^lnēx^llaēxs lāa^l yāx^lwīts. Wä, g'īl^lem^llāwisē ^lwīlaxs lāa^l yāq!eg'a^llēda ōgū^llamaxat! elkwa. Wä, lā^llaē ^lnēk'a: "Yūem ōmayās Kwax'sē^lstalaxs laē L!ayuxlā. Wä, laems lēqelalts Awilgālasē lāq, qaxs hē^lmaē lēgemg'elxlēs Ōdzē^lstalisē lāxg'īn g'īgāmēk', yīxg'a
 80 Aōdzagālasē, qaxs la^lmēk' L!āyuxlāg'a Yāqok!wālag'īlisek'. Wä, hēemxat! lēgemg'elxlēs Ōdzē^lstalisē lāxg'īn g'īgāmēk'," ^lnēx^llaē. Wä, g'īl^lem^llāwisē q!wēl^līdexs lāa^l hōqūwelsēda k!wēlē. Wä, g'īl^lem^llāwisē ts!āwūnx^līdexs g'āxaālasa Łāwēts!ēsē ^lwīlamōla^lya sēxwaxēs g'īgāma^lyē Ōdzē^lstalisē. Wä, g'āx^lem^llaē qotēx'axēs negūmpē Aōdza-
 85 gālasē. Wä, lā^llaē gwāl mōltālasa ālāg'īmē lē^lwa q!lēnemē k'!ōbawasa lē^lwa q!lēnemē L!āl!ēbat t!ēgwats!ā lē^lwa q!lēnemē dēdengwats!ē L!ē^lna. Wä, hē^lmisa q!lēnemē xātsem k'!ōmatslā lō^llaēda q!lēnemē xemyats!ē xēxetsema. Wä, g'īl^lem^llāwisē ^lwīlōltā lāx qotēnats!ās neqāts!aq t!ēt!ēgūna, wä, laem^llāwisē seplitsa L!āqwa lēgades
 90 Lēta lāxēs negūmpē; wä, hē^lmisa k!waxsālats!ās k'!lēdēlas Ōdzē^lstalisa neqats!aqē t!ēt!ēgūna. Wä, hēem^ll g'īl ^lwālas qotēx'ē Ōdzē^ls-

money by Ōdzē^εstalis (III 5) | to his son-in-law Aōdzagâlas (IV 3) 92
 on account of his princess Ringing-Copper (IV 4). | Then Ōdzē-
^εstalis (III 5) took a carved box and | carried it ashore himself out
 of his canoe into the || house of his son-in-law Aōdzagâlas (IV 3), 95
 and he put it down in the rear | of the house. It was not long
 before he came out again and went | into his canoe. Then he
 spoke to his tribe, and | said "O tribe, Now our supernatural
 power has gone into the house | of my son-in-law;" and when he
 said so, he turned towards the Kwāg'uł, and || said, "Now, take 300
 eare, son-in-law! This is the box containing the winter danee |
 which I have taken into your house. Now purify for its sake!"
 Thus he said. | Then he was invited by his son-in-law (IV 3) to
 eat. | When they had all gone ashore out of their canoes, they
 were given food. | It was evening when they finished eating. They
 all || went to eat with the Kwāg'uł. Then the chief of the | Ma- 5
 āmtag'ila ealled L!āqwadzē spoke, and said, "Go on, | Chief Aōdza-
 gâlas (IV 3) go on, and see what is in the erest- | box, that you
 may give a winter danee!" Thus he said. | Immediately the chief
 of the Lāwēts!ēs, Ōdzē^εstalis, (III 5), arose || and said, "Go on, 10
 Kwāg'uł, and begin your winter danee this evening! | In this box
 is the hāmats!a, and his name will be | Ts!axūxstāla; and also
 the thrower-danee, and his name will be | ^εnawalax^udzē; and also

talīsē lāxēs negūmpē Aōdzagâlasē qaēs k'!ēdēlē L!ēmēlxk'!ālag'īlisē. 92
 Wā, lā!laē āxēdē Ōdzē^εstalisaxa k'!ēsḡemala āmē ḡīldasa. Wā,
 lā!laē q!ūlēx^εsem lā lāltōs lāxēs yā^εyats!ē, qaēs lā!l haēLElas lāx
 ḡōkwasēs negūmp Aōdzagâlasē, qaēs lā!l hāḡ'alilas lāx ḡḡiwalī- 95
 lasa ḡōkwē. Wā, k'!ēs!lat!a ḡālaxs ḡāxaē xwēlaqāwēlsa, qaēs
 lā!l lāxs lāxēs yā^εyats!ē. Wā, lā!laē yāq!ēḡa!la lāxēs ḡōkūlōtē. Wā,
 lā!laē ^εnēk'a: "Wā, ḡōkūlōt. La^εmē laēLEns ^εnawalakwa lāx ḡōkwa-
 sen negūmpa," ^εnēx^εlaēxs laē ḡwēḡemx^εīd lāxa Kwāḡ'ulē. Wā, lā-
 !laē ^εnēk'a: "Wēḡ'a, yāL!ōLEX negūmp. Yūem k'!ēs^εowats!ē ḡīldasa 300
 lāx laēL lāxs ḡōkwaqōs. Wēḡ'il la q!ēqelax^εīdlōl qaō^ε," ^εnēx^εlaē.
 Wā, laem^εlaē āem la lēlwūltōtsōsēs negūmpē, qaēs lā L!EXwālaq.
 Wā, ḡī^εem^εlāwisē ^εwīlōhtā lāxēs yaē^εyats!āxs lāa!l L!EXwēlasē^εwa.
 Wā, laem^εlaē dzāqwaxs lāa!l ḡwāla L!EXwa. Wā, lā!laē ^εnāxwaem^εel
 ḡāx k!wamēlēda Kwākūḡ'ulē. Wā, lā!laē yāq!ēḡa!le ḡīḡāma^εyasa 5
 Maāmtag'ila, yīxa lēḡades L!āqwadzē. Wā, lā!laē ^εnēk'a: "Wēḡ'a
 ḡīḡāmē^ε Aōdzagâlas. Wēḡ'a dōx^εwīdxwa ḡīts!āwaxwa k'!ēsḡemālaḡ
 ḡīldasa, qa wāḡ^ε lāxsōx yawix!īsa ḡōkwēx," ^εnēx^εlaē. Wā, hēx^ε-
 idaem^εlāwisē ḡīḡāma^εyasa Lāwēts!ēsē Lāx^εūlila, yīx Ōdzē^εstalisē.
 Wā, lā!laē ^εnēk'a: "Wēḡ'a, Kwāḡ'uł, wēḡ'a ts!ēts!ēx^εīde!xwa ḡānolēx. 10
 Wā, yūem ḡīts!āxwa ḡīldasēxxwa hāmats!ēx. Wā, lē^εmis lēḡem!tsē
 Ts!axūxstāla. Wā, yū^εmēsa māmaq!ax. Wā, hē^εmis lēḡem!tsē ^εna-
 walax^udzē yū^εmisa^ε ḡīḡāmēq!ōlēlax. Wā, hē^εmis lēḡem!tsē Ōma-

the chief fool-dance, and his name will be | Ōmaq!ōtēla; and also
 15 the grizzly-bear dance, and his name will be Nanēnask!ē. || Now
 there are four winter dances for my son-in-law, and therefore |
 I wish you to begin a winter dance this night." Thus he said. |
 Immediately they began the winter dance. Then Awilgâlas (V 1)
 disappeared, for now I | shall not call him Smoke-All-Round (V I);
 and Mămx'âyugwa (V 4) | disappeared, for her name was no more
 20 Hămālaqalemēga (V 4); and || also the child of the younger brother
 (IV 2) of Aōdzagâlas, L!āl!ēlēwis (V 14), the boy | and his younger
 brother Yāyaqol!alas (V 15). Now the ancestors of the Kwāg'ul
 had a winter dance. | After they had disappeared for a long time,
 they were caught again. | Now Awilgâlas was a cannibal-dancer,
 and his name was Ts!axūxstāla, | and the nephew of Aōdzagâlas
 25 was thrower-dancer. His name was L!āl!ēlēwis (V 14), || and now
 he was named 'nawalax^udzē; and Mămx'âyugwa (V 4) was chief
 fool-dancer, | and her name was Ōmaq!ōtēla (V 4); and Yāyaqol!alas
 (V 15) was grizzly-bear dancer, | and his name was Nanēnask!ē.
 Now they finished the winter dance. |

Now Ringing-Copper (IV 4) was with child, and she gave birth |
 to a boy. Then Ōdzēstalis (III 5) came to make another pay-
 30 ment to his || son-in-law Aōdzagâlas (IV 3), bringing forty
 dressed skins and also a | name; and the name given to the child
 borne by Ringing-Copper (IV 4) was | Tsex^ewid (V 5); and
 Aōdzagâlas (IV 3) gave away the forty | dressed skins to the four

q!ōtēla. Yū'mēsa nānēx. Wā, hē'mis lēgemltsē Nanēnask!ē.
 15 Wā, mōx^ewidałōs k'!ēs^eōlānemaqōs, negūmp. Wā, hē'mēsen lāg'ila
 wālaqēla, qa^es wāg'eōs ts!ēts!ēx^eēdxwa gānolēx," 'nēx^e!aē. Wā, hēx-
 'idaem^elāwisē ts!ētsēx^eēda. Wā, laem^e!aē x'is^eēdē Awilgâlasē qaxg'īn
 la^emēk' g'wāl lēqelas Kwax'sēstala lāq. Wā, hēem^elāwisē Mămx'â-
 yugwa; wā, laemxaa g'wāl lēgades Hămālaqalemēga. Wā, hēem-
 20 'lāwisē xūnōkwas ts!a'yās Aōdzagâlasē, yix L!āl!ēlēwisē bābagūma
 lēwis ts!a'yē Yāyaqol!alasē. Wā, laem^e!aē ts!ēts!ēx^eidēda g'ālā
 Kwāg'ula. Wā, gālaem^elāwisē x'isālaxs lāa'l k'īmyase^ewa. Wā, la-
 em^e!aē hāmatslē Awilgâlasē. Wā, lā lēgades Ts!axūxstāla. Wā,
 lā^e!aē māmaq!ā lōlēyas Aōdzagâlasē, yix L!āl!ēlēwisē. Wā, lā^e!aē
 25 lēgades 'nawalax^udzē. Wā, lā^e!aē g'igāmēq!ōtēlē Mămx'âyugwa.
 Wā, lā^e!aē lēgades Ōmaq!ōtēla. Wā, lā^e!aē nānē Yāyaqol!alasē. Wā,
 lā^e!aē lēgades Nanēnask!a'yē. Wā, laem^e!aē g'wāla ts!ēts!ēqa.

Wā, laem^e!aē bewēx^ewidē L!ēmēlxk'!ālag'īlisē. Wā, lā^e!aē māyul-
 'ida, yisa bābagūmē. Wā, g'āx^e!aē Ōdzēstalisē wāwałqālaxēs ne-
 30 gūmpē Aōdzagâlasasa mōx^usokwē ālāg'īma. Wā, hēem^elāwisa
 lēgemē. Wā, laem^e!aē lēgadla mayōlēmas L!ēmēlxk'!ālag'īlisas
 Tsex^ewidē. Wā, laem^elāwisē Aōdzagâlag'īlisē p!ēs^eētsa mōx^usokwē
 ālāg'īm lāxa mōsgemak!ūsē 'nā^ene^emēma, qa laēs xūnōkwē Tsex-

numayms on behalf of his child Tsex^εwīd (V 5). | Then she had another boy, and || Ōdzē^εstalis (III 5) gave another name for the child, 35 and his name was | Q!ēlāpa (V 6). Then she had another boy, and | Ōdzē^εstalis (III 5) gave presents of food to his son-in-law, and | he gave a name to the boy. And when | Aōdzagālas (IV 3) gave a feast, with the cinquefoil-roots given by his father-in-law, || to the Kwāg'uł 40 tribes, then he named this new child LĀLĒLĪL!a (V 7). | As soon as Ōdzē^εstalis (III 5) went home he fainted and | died. Now he had no son, for his only | child was Ringing-Copper (IV 4), the princess of Ōdzē^εstalis (III 5). | When it was reported to Ringing-Copper (IV 4) that her father had died, || she immediately went home with 45 her three children, and | she gave away property to her tribe. Then Tsex^εwīd (V 5) took the seat | of Ōdzē^εstalis (III 5), and now his name was Ōdzē^εstalis (V 5). | Then he had the first seat in the numaym Sisenl!ē^ε of the Lāwēts!ēs. | Then Aōdzagālas (IV 3) was sad on account of what his wife Ringing-Copper (IV 4) had done; || and he did not want his children to come back, | namely, 50 Q!ēlāpa (V 6) and his younger brother LĀLĒLĪL!a (V 7). | Now Ringing-Copper (IV 4) made them give a potlatch and take seats | of their relatives who had died before. | The two children obtained the seats of those who were dead. And for some time

^εwīdē. Wā, lā^εlāē ēt!ēd xūngwatsa bābagūmē. Wā, hēem^εlaxaāwisē Ōdzē^εstalisē ts!ā qa lēgēmsa g'īnānemē. Wā, laem^εlāē lēgades 35 Q!ēlāpa. Wā, lā^εlaxaa ēt!ēd xūngwatsa bābagūmē. Wā, hēx^ε-idaem^εlāwisē Ōdzē^εstalisē la wāwałqālxēs negūmpē. Wā, laem^εlāwisē ēt!ēd lēgēmg'elx!ala ga lēgēmsa bābagūmē. Wā, g'īl^εem^εlāwisē k!wēlas'idē Aōdzagālasasa wāwałqālayuwē t!ex^εsōsa yīsēs negūmp lāxa Kwāg'ułaxs lāa^εl lēx^εēts LĀLĒLĪL!a lāxēs ālē xūnōkwa. Wā, 40 g'īl^εem^εlāwisē la nā^εnakwē Ōdzē^εstālisaxs lāa^εl heōda. Wā, laem^εlāē lē^εla. Wā, laem^εlāē k!eās begwānem xūnōx^εs, qaxs ^εnemox^εma^εl xūnōx^εsē L!ēmēlxk'!ālag'īlisē, yīx k!ēdēldās Ōdzē^εstalisdē. Wā, g'īl^εem^εlāwisē g'āx ts!ek'!āl'ītse^εwē L!ēmēlxk'!ālag'īlisasēs ōmpdē, lāa^εl hēx^ε-idaem la nā^εnakwa lē^εwis yūdukwē sāsēma. Wā, hēx^ε-i 45 daem^εlāwisē p!ēs^εīdxēs g'ōkūlotē. Wā, laem^εlāē lāx^εstōdē Tsex^εwīdāx Ōdzē^εstalisdē. Wā, laem^εlāē Tsex^εwīdē lēgades Ōdzē^εstalisē. Wā, laem^εlāē lāxūmēsa ^εne^εmēmōtēxa Sisenl!ēsa Lāwēts!ēsē. Wā, laem^εlāē ts!īx'īlē nāqa^εyas Aōdzagālasē qa g'wēx^ε-idaasasēs genēmē L!ēmēlxk'!ālag'īlisē. Wā, laem^εlāē ^εnēx^ε, qa k!ēslāg'īs g'āx^εēno- 50 xwēs waōkwē sāsēma, yīx Q!ēlāpa lē^εwis ts!ā^εyē LĀLĒLĪL!a. Wā, ā^εmis la hē^εmē L!ēmēlxk'!ālag'īlisē la p!ēs^εēdamaseq, qa lāxūmstōdēsēxēs waōkwē lēlēlāxaxa geyōlwūla lē^εla. Wā, laem^εlāē k!wānōkwa ma^εlōkwē g'īng'īnānēms k!wēk!wayōlas. Wā, laē Aōdzagālasē

55 Aōdzagâlas (IV 3) did not || wish to marry. Then he asked in marriage the | princess of Chief 'māxūyalidzē (IV 5), chief of the numaym, Wiwōmasgem of the Mamalēleqāla, and there were two seats before that of | chief 'māxūyalidzē. He had a princess Melēd (V 8). Now | Aōdzagâlas (IV 3) wooed her for his prince Awilgâlas (V 1),
 60 that is || Smoke-All-Round (V 1). Then the numayms | the Maāmtagila and Gēxsem and Kūkwāk!ūm and Sēn!ē | went to pay the marriage money,—and also the Laalax's'endayo. | All the Kwāg'ul went to pay the marriage money, because their strength
 65 is the same | as that of the Mamalēleqāla; for the || Q!ōmoyâ'yē and 'wālas Kwāg'ul are the first of the Kwāg'ul tribes; and also the Q!ōmk'!ut!ēs; | and the Mamalēleqāla stand at the head of the Nimkish, Qwēq'sōt!ēnox" | and Lāwēts!ēs; and the Mamalēleqāla do this | when one of their chiefs goes to marry a princess of the | chiefs of the Kwāg'ul. They go and ask the help of the Nimkish
 70 and || Qwēq'sōt!ēnox" and Lāwēts!ēs; and Aōdzagâlas did the same | with the Kwāg'ul. Then all went to pay the marriage money,—the five | numayms of the Gwētela, and also the Q!ōmoyâ'yē, and the | 'wālas Kwāg'ul, and the Q!ōmk'!ut!ēs. Now, the villagē of the | Mamalēleqāla was Mēmkuṃlis, and in the center of the village
 75 was the house of || Chief 'māxūyalidzē (IV 5). As soon as the | Kwāg'ul arrived in Mēmkuṃlis, there was a sham-fight with

55 k'!ēs 'nēx' qa's geyōlē geg'ada. Wä, lā'laē grayox'wīdex k'!ēdēlasa g'igāma'yē 'māxūyalidzē, yix g'igāma'yasa 'nē'mēmamaxa Wiwōmasgemasa Mamalēleqāla, yixs mama'lōkwałgiwalaēs k!wa'yē, yixa g'igāma'yē 'māxūyalidzē, yixs k'!ēdadaas Melēdē. Wä, laem'laē Aōdzagâlasē grayālaq qaēs ɽewūlgāma'yē Awilgâlasē, yix
 60 Kwax'sēstala. Wä, lā'laxaē 'wī'la la qādzēlēda 'nāl'nē'mēmamaxa Maāmtagila ɽē'wa Gēxsemē ɽē'wa Kūkwāk!ūmē ɽē'wa Sēn!ēmē; wä, hēem'lāwisa Laalax's'endayowē, yixs hē'maē lāg'ilas 'wī'la la qādzēlēda Kwāg'ulaxs 'nemālasaē lōq!wēna'yasa Kwāg'ulē ɽē'wa Mamalēleqāla, yixs mekūma'yāēda Kwāg'ulasa Q!ōmoyâ'yē ɽē'wa 'wālasē Kwāg'ula; wä, hē'misa Q!ōmk'!ut!ēsē. Wä, lā mekūma'yēda Mamalēleqālāsa 'nemgēsē ɽē'wa Qwēq'sōt!ēnoxwē ɽē'wa Lāwēts!ēsē. Wä, hēem'laxaāwisē gwēx'idaxa Mamalēleqāla, qō qādzēlanux'lāxē g'igāma'yasa lāx k'!ēsk'!ēdēlas g'ig'egāma'yasa Kwāg'ulē, yixs lā lāxē hēlaxa 'nemgēsē ɽē'wa
 70 Qwēq'sōt!ēnoxwē ɽē'wa Lāwēts!ēsē. Wä, hē'mis gwēx'idē Aōdzagâlasaxa Kwāg'ulē. Laem'laē 'wī'la la qādzēlēda sek'lāsgemak!ūsē 'nāl'nē'mēma, yisa Gwētela. Wä, hē'misa Q!ōmoyâ'yē ɽē'wa 'wālasē Kwāg'ula ɽē'wa Q!ōmk'!ut!ēsē. Wä, laem'laē hēem g'ōkūlaxa Mamalēleqālē Mēmkuṃlisē. Wä, lā'laē neqētsema'yē g'ōkwasa g'igāma'yē 'māxūyalidzāsa g'ōkūla. Wä, g'il'ēm'lāwisē lāg'aēda Kwākūg'ulē lā'lax Mēmkuṃlisaxs laa'l amaqasōsa q!ēne

the many | people of the Mamalēleqāla; and many of the Kwā- 77
 g'ul were hurt, | and also many of the Mamalēleqāla were hurt, |
 for indeed they threw stones at one another because they gave a
 name for the child that || Awilgālas (V 1) and his wife Melēd 80
 (V 8) might have. His name was to be El^ēElkūsas (Blood) | or
 Yāyilkūlas when it was born, until it was | ten months old (I just
 want to talk about this); and | after the sham-fight, Awilgālas
 paid the marriage money. | Now, the Kwāg'ul did not wish to
 go ashore, || for the princess of Chief | 'māxūyalidzē (IV 5), Melēd 85
 (V 8) was to come down out of the house of her father to | go
 into the canoe of her husband Awilgālas (V 1). She came | out of
 the house of her father with four slaves | and many dressed skins
 as a marriage mat, and also the copper || Sewa, on which she was 90
 to walk as she was taken down by | 'māxūyalidzē (IV 5) to the
 canoe of his son-in-law Awilgālas (V 1); and when | Melēd (V 8)
 went aboard the canoe of her husband, 'māxūyalidzē (IV 5) went
 up again. | He just told his son-in-law to wait, and | also all the
 Kwāg'ul. He went up the beach in front of the village || and spoke. 95
 He said, "Now, listen, son-in-law Awilgālas (V 1). | I let go now
 this name to you, son-in-law. Now your name shall be | 'māxwa
 (V 1), and your father's name shall be 'māxūlag'ilis (IV 3)." Thus
 he said. | And immediately he sent his son-in-law to start off

mōla lēlqwalala^ēya Mamalēleqālōla. Wā, laem^ēlaē q'lenemē yilkwāsa 77
 Kwāg'ulē. Wā, lā^ēlaxaē q'lenemē ōgwaqa yilkwāsa Mamalēleqāla,
 qālaxs napāp!aasa t!ēsemē, qaxs lēqēlaē qa lēgēms, qō xūngwadīx-
 'idē Awilgālasē lē^ēwis gēnemlē Melēdē; wā, laem lēgādīlaxs el^ēel- 80
 kūlasē wāx'ē Yīyilkūlaslaxs g'ālaē māyūlema lālaa lāxēs hē-
 logwilaēna^ēyē. (Wā, ā^ēmen 'nēx' qen g'wāgwēx'sex' 'idē lāq.) Wā,
 g'il^ēem^ēlāwisē g'wāla amāqāxs lāa^ēl qādzēl'ida, yix Awilgālasē. Wā,
 laem^ēlaē g'wālela 'nēk'ēda Kwākūg'ulē, qa's k'!ēsē hōx'wūltā lāxēs
 yaē'yatslē, qa's g'wāgwālōlamēx k'!ēdēlasa g'igāma^ēyē 'mā- 85
 xūyalidze^ēyē Melēdē, qa g'axēsē lawēls lāx g'ōkwasēs ōmpē, qa's
 g'āxē hēxsela lāx yā'yats!āsēs lā'wūnemē Awilgālasē. Wā, g'āx-
 em^ēlāwisē 'nemāwēls lāx g'ōkwasēs ōmpē lē^ēwa mōkwē q'lāk'ā.
 Wā, hē'misē q'lenemē ālag'im lē'waxsēs; wā, hē'misa l'lāqwa, yix
 Sewa, qa qādzewēsōs Melēdāxs g'āxaē taōdaxdzems 'māxūyali- 90
 dzāxs lax yā'yats!āsēs negūmpē Awilgālasē. Wā, g'il^ēem^ēlāwisē
 lāxsē Melēdē lāx yā'yats!āsēs lā'wūnemāxs lāa^ēl xwēlax'ūsdēsē
 'māxūyalidzē. Āem^ēlaē āxk'!ālaxēs negūmpē qa ēsalēs lē^ēwa 'nā-
 xwa Kwāg'ula. Wā, lā^ēlaē lāx'iyolsax ōxwiwa^ēyasa g'ōx'demsē. Wā,
 lā^ēlaē yāq'eg'a^ēla. Wā, laē 'nēk'a: "Wēg'a, hōlēlax, negūmp Awil- 95
 gālas, qa lālag'isg'ada lēgēm^ēk' lāl, negūmp. Wā, laems lēgadelts
 'māxwa. Wā, la āsax lēgadelts 'māxūlag'ilise," 'nēx'laē. Wā, hēx-
 idaem^ēlāwisē 'yālaqasēs negūmpē qa lālag'is lēx'ēda. Wā, hēx'ida-

400 Then | the Kwāg'uł went away; and when they arrived || at Qālogwis, they went ashore, and the Kwāg'uł | took ashore the many dressed skins. When all had been taken out of the canoe, | 'māxūlag'ilis (IV 3) for that was now the name of Aōdzagālas (IV 3) | called his speakers to clear his house; and as soon | as they finished clearing
 5 his house, he told his speakers to stand outside || of the house and to invite all the Kwāg'uł on behalf of | 'māxwa (V 1); for now he was no longer named Awilgālas (V 1). | The ancestors of the Kwāg'uł went at once into the house | of 'māxūlag'ilis (IV 3) to the potlatch. Then he told his | numaym the SēnL!em that the name of Awilgālas
 10 (V 1) was changed to 'māxwa (V 1) || and also that this property was given away for his son 'māxwa (V 1), for now Aōdzagālas (IV 3), who had changed his name | to 'māxūlag'ilis (IV 3), said this when he gave away the dressed skins, | the marriage mat of Mēlēd (V 8) to all the Kwāg'uł. And he gave | one slave to the head man of each of the four numayms,— | to Chief L!āqwadzē, chief of
 15 the Maāmtag'ila; and || to Chief Yāqewid, chief of the G'ēxsem; and | to Chief K!ādē, chief of the Kūkwāk!ūm; and also to | Chief Plaselał,—to each of these he gave | one slave, and he sold the copper Sewa. | The chief of the numaym Maāmtag'ila, L!āqwa-
 20 dzē, bought it for || forty elk-skins and a hundred and twenty

em^lāwisē g'āx l^lEX^ēdēda Kwākūg'ułē. Wā, g'il^lEM^lāwisē lāg'aa
 400 lāx Qālogwisē, wa, g'il^lEM^lāwisē 'wīl^lōltāwēda Kwākūg'ułaxs lāa^l
 mōltodayuwēda q!ēnēmē ālāg'ima. Wā, g'il^lEM^lāwisē 'wīl^lōltāxs
 lāa^l hēx'idaEM^llaē 'māxūlag'ilisē, qaxs lē^lmaē g'wāl lēgades Aōdzagā-
 lasē, āxk'!ālxēs ā'yīlkwē, qa ēx^lwidēsēx g'ōkwās. Wā, g'il^lEM^lāwisē
 g'wāla ēkwāxa g'ōkwaxs lāa^l ā'xk'!ālxēs ā'yīlkwē, qa lās lāx^lwūls
 5 lāx L!āsanā'yasēs g'ōkwē, qa lēl^lēlāsēxa 'nāxwa Kwākūg'ułā, qa
 'māxwa qaxs lē^lmaē g'wāl lēgades Awilgālasē. Wā, hēx'idaEM-
 lāwisē g'āx^lel 'wīl^lāēlēda p!ēkwē q!ēnēm lēlqwālala^lya, g'ālā Kwā-
 kūg'uł lāx g'ōkwās 'māxūlag'ilisē. Wā, laEM^llaē nēlxēs 'nē^lmē-
 mota SēnL!Emaxs lē^lmaē L!āyuxlē Awilgālasas 'māxwa. Wā, hē-
 10 'misēxs hē^lmaē sēnatsēs xūnōkwē 'māxwa qaxs lē^lmaē L!āyoxlā
 Aōdzagālasas 'māxūlag'ilisē, 'nēx'laēxs lāa^l yāx^lwitsa ālāg'imēxa
 lē^lwaxsa^lyas Mēlēdē lāxa 'nāxwa Kwākūg'ułā. Wā, lā^llaē g'ēx^lētsa
 'nāl^lnēmōkwē lāx lēl^laxuma^lyasā mōsgemakwē 'nāl^lnē^lmēmasaxa
 g'igāmayulāē l!āqwadzē, yīx g'igāma^lyasā Maāmtag'ila; wā, hē-
 15 'misa g'igāmayulāē Yāqewidē, g'igāma^lyasā G'ēxsemē; wā, hē^lmisa
 g'igāmayulāē K!ādōla, g'igāma^lyasā Kūkwāk!ūmē; wā, hē^lmisa
 g'igāmayulāē Plaselałwūla. Wā, hēEM^lel g'ēx^lēdaatsa 'nāl^lnēmō-
 kwē q!āk'ā. Wā, lā^llaē laxōdex Sewaxa L!āqwa. Wā, hē^llat!a
 g'igāma^lyasā 'nē^lmēmaxa Maāmtag'ila, yīx L!āqwadzē k'ilx^lwitsa mō-
 20 x^lsokwē ālāg'im lāq. Wā, hēEM^llāwisa ma^lltsōgūg'iyowē k'!ōbawas

cedar-bark blankets. | Then 'māxwa (V 1) gave it away for the 21 weight of his father's name, | 'māxūlag'īlis (IV 3), for he was no longer named Aōdzagālas (IV 3). | He gave away forty dressed skins to the chiefs of the Q!ōmoyâ'yē | and the 'wālas Kwāg'uł, and also to the Q!ōmk'!ut!ēs, || and he gave away a hundred 25 and twenty blankets to the common people; | and immediately all those who had been called to the potlatch went out when they had received their presents. | Now 'māxwa (V 1) and his wife Melēd (V 8) were a happy couple; | and they had not been married a long time when she was with child; | and she gave birth to a boy, and his name was || El'Elkūlas (VI 1) until he 30 was ten months old; and then 'māxūyalidzē (IV 5) | gave as a marriage present forty dressed skins and many cedar-bark blankets to his | son-in-law 'māxwa (V 1), and also a name for his child. | Now the name of the child was 'māx^umewis (VI 1); and now he gave away forty | dressed skins and many cedar-bark blankets to the ancestors of the || Kwāg'uł. Then she had again 35 a boy; and | 'māxūyalidzē (IV 5) brought in his canoe a number of dressed skins and | cedar-bark blankets, and he gave marriage presents to his son-in-law 'māxwa (V 1), and | also a name for the child. Then it was to be named | 'māxwaq!ōlēla (VI 2). Thus he said. When 'māxūyalidzē (IV 5) stopped speaking, || the 40 father of 'māxwa (V 1), 'māxūlag'īlis (IV 3), thanked him for what he had said. | He sent out his speaker to stand outside | of the house

lāq. Wä, laem^ēlaē 'māxwa ōmayogwilas lāx lēgēmasēs ōmpē 21 'māxūlag'īlisē, qaxs le^ēmaē gwāl lēgades Aōdzagālasē. Wä, laem^ēlaē yāx^ēwitsa mōx^usokwē ālāg'īm lāxa g'īg'īgāma^ēyasa Q!ōmoyâ'yē lē^ēwa 'wālasē Kwāg'uł. Wä, hēem^ēlāwisa Q!ōmk'!utesē. Wä, lā^ēlaē yāx^ēwitsa ma^ēltsōgūg'iyowē k'!ōbawas lāxa bēbekwaxa. 25 Wä, lā^ēlaē hēx^ēida hōqūwelsēda plēkwaxs lāa^ēl gwāl yaqwase^ēwa. Wä, laem^ēlāwisē ēk^ē hayasek'ālaēna^ēyas 'māxwa lē^ēwis genēmē Melēdē. Wä, k'!ēs^ēem^ēlāwisē gāla hayasek'ālaxs lāa^ēl bewēx^ēwidē. Wä, lā^ēlaē māyuf^ēida yīsa bābagūmē. Wä, laem^ēlaē lēgades el^ēElkūlasē lāla laqēxs lāa^ēl hēlogwila. Wä, laem^ēlaē 'māxūyalidzē 30 wālqēsasa mōx^usōkwē ālāg'īm lē^ēwa q!ēnemē k'!ōbawas lāxēs negūmpē 'māxwa. Hēem^ēlāwisa lēgemē qa lēgēmsa g'īnānemē. Wä, laem lēgadēda g'īnānemas 'ma^x^umewisa, yīxs lāa^ēl plēsēdayuwēda mōx^usokwē ālāg'īm lē^ēwa q!ēnemē k'!ōbawas lāxa g'ālā Kwāg'uł. Wä, lā^ēlaē ētlēd xūngwatsa bābagūmē. Wä, hēx^ēi- 35 daem^ēlāwisē 'ma^x^uyalidzē la mālaxa hē^ēmaxat! wāxa ālāg'īm lē^ēwa k'!ōbawasē, qa^ēs lā wālqēsas lāxēs negūmpē 'māxwa. Wä, hē^ēmēsa lēgemē qa lēgēmsa g'īnānemē. Wä, laem^ēlaē lēgadēlts 'māxwaq!ōlēla, 'nēx^ēlaē. Wä, g'īl^ēem^ēlāwisē q!wēl^ēēdē 'māxūyalidzāxs lāa^ēl lāx^ēūlilē ōmpas 'māxwē, yīx 'māxūlag'īlisē, qa^ēs mō^ēlēs 40 wāldemas. Wä, hēx^ēidaem^ēlāwisē 'yālaqasēs elkwē qa lās lāx^ēwūls

43 and to invite the four numayms | on account of 'māxwaq!ōlēla
(VI 2), the son of 'māxwa (V 1). He said to his speaker,
"You will say so." | Immediately the speaker went out of the ||
45 house of Chief 'māxūlag'īlis (IV 3), and he shouted, | inviting
them; and when he stopped, he came again | into the house to
clear it out; and after that had been done, | the four numayms
came in. Now | 'māxūlag'īlis (IV 3) told them that the name of
50 his grandson would be || 'māxwaq!ōlēla (VI 2), which was given
in marriage by 'māxūyalidzē (IV 5) to his son-in-law 'māxwa
(V 1) | Thus he said; and then he gave away dressed skins and
many | cedar-bark blankets; and then they had another son, and |
the same was done by 'māxūyalidzē (IV 5); and he gave him the
name | Māmx'ā (VI 3) for the child borne by Melēd (V 8). Then ||
55 Melēd (V 8) gave birth to another boy, and 'māxūyalidzē (IV 5)
gave him another name, | Melēdzas, (VI 4) for the name of the
new-born child; and she | gave birth to a daughter, and 'māxū-
yalidzē (IV 5) gave her the name | 'māx^uMEWīdzemga (VI 5) as
a name for the new-born child; and when | Melēd (V 8) was
again with child, her father, 'māxūyalidzē, (IV 5) was taken ill. ||
60 Then 'māxwa (V 1) told his father, 'māxūlag'īlis (IV 3), | to go
quickly and see him at Mēmkuṃlis, and also Melēd (V 8) went
from | Qālogwis. When they arrived, the people went to meet

42 lāx L'āsanā'yasēs g'ōkwē qa Lēlēsēxa mōsgemakwē 'nāl'NE'mē-
ma, qa 'māxwaq!ōlēlaxa xūnōkwās 'māxwa. "'nēx'LES," 'nēx'-
'laēxs elkwa. Wā, hēx'idaEM'lāwisē la lāwelsēda elkwa lāx
45 g'ōkwāsēs g'īgāma'yē 'māxūlag'īlisē. Wā, laEM'lāwisē hāselaxs
lāē Lēlēla. Wā, g'īl'EM'lāwisē q!wēl'ēdEXS g'āxaael xwēlagēla
'lāxa g'ōkwē, qa's ēx'wīdēq. Wā, g'īl'EM'lāwisē gwāla g'āxa-
a'las hōgwīlēda mōsgemakwē 'nāl'NE'mēma. Wā, laEM'lāwisē
'māxūlag'īlisē nēlaqēxs lē'maē lēgades ts!ōx^uLEmas 'māxwaq!ō-
50 lēla, yīxs lēgemg'ELxīa'yaa's 'māxūyalidzē lāxēs negūmpē 'māxwa,
'nēx'laēxs lāa'l yax'wītsa ālāg'īmē lō'laēda q!ēnEMē k'!ō-
bawasa. Wā, lā'laē ēt!lēd xūngwada yīsa bābagūmē. Wā, hēEM-
'laxaawisē gwēx'īd'laē 'māxūyalidzē. Wā, laEM'laē lēgemg'ELxīālax
lax Māmx'ā qa lēgEMS ālē māyoLEms Melēdē. Wā, lā'laē ēt!lēdē
55 Melēdē māyo'fītsa bābagūmē lā'laxaē 'māxūyalidzē lēgemg'ELx-
īālax Melēdzasē qa lēgEMS ālē māyoLEma. Wā, lā'laē ēt!lēd mā-
yo'fītsa ts!āts!adāgemē. Wā, lā'laxaē 'māxūyalidzē lēgemg'ELxīālax
'ma^xMEWīdzemga qa lēgEMS ālē māyoLEma. Wā, hēEM'lāwis ālē's
bewēx'wīd ēt!lēdē Melēdāx lāa'l ts!EX'q!EX'īdēs ōmpē 'māxūyalidze-
60 yōla. Wā, hēx'idaEM'lāwisē 'māxwa āxk' lāxēs ōmpē 'māxūlag'īlisē,
qa's lā āltSEMē dōqwaq lāx Mēmkuṃlisē, lō'mē Melēdē g'āx'īd lāx
Qālogwisē. Wā, lā'laē lāg'aaxs lāa'l lālalase'wa. Wā, laEM'laē

hem, and they told | Melēd (V 8) that her father, ʼmāxūyalidzē 63 (IV 5), had died the night before. | Then the father of ʼmāxwa (V 1), ʼmāxūlagʼilis (IV 3), when he heard || the report, fainted 65 and he also died. | Then ʼmāxwa (V 1) spoke to his wife Melēd (V 8), and | said, "Oh, my dear! let my father be buried | together with your father. | Now I will stay with the Mamalēleqāla." | Thus he said. His wife Melēd (V 8) agreed with him, || for ʼmāxwa (V 1) 70 was ashamed of what had happened to his father, and therefore left his numaym | the SēnL!Em. The Mamalēleqāla came home | after burying ʼmāxūlagʼilis (IV 3). | Then | Melēd (V 8) invited the Mamalēleqāla and told her tribe what she thought, | and that she wished her husband, ʼmāxwa (V 1), || to take the place of his 75 father-in-law, ʼmāxūyalidzē (IV 5). Then the | Mamalēleqāla agreed to what she said, for he had been a good chief. | Now ʼmāxwa (V 1) gave a potlatch to the ancestors of the Mamalēleqāla, | and his name was still ʼmāxwa (V 1). |

At this time the white people came to build a house at Tsāxis (Fort Rupert) in 1849. Then || ʼmāxwa (V 1) was really treated 80 as a chief by the ancestors of the Mamalēleqāla, for they | wanted to keep him, that he should not go back to the Kwāgʼul; and he never | went back again, because he was a chief of the numaym Wīwōmasgem. | Now Melēd (V 8) gave as a marriage

Melēdē ts!Ekʼ!ā!etsōxs leʼmaa nēxʼselsēs ōmpē ʼmāxūyalidzēxʼdē. 63 Wā, gʼilʼemʼlāwisē ōmpas ʼmāxwa, yix ʼmāxūlagʼilisē hēlatōx wāldemas ts!Ekʼ!ā!elāxs lāaʼl hōda. Wā, laemʼlaxaē leʼla. Wā, hē- 65 xʼidaemʼlāwisē yāq!egʼaʼlē ʼmāxwāxēs genemē Melēdē. Wā, lāʼlaē nēkʼa: "ʼya, adā, yūlagʼaemaxʼōx wūnemten ōmpdēx qa q!ap!ā-lalelaʼmēsox lō āsdā. Wā, laʼmēsen yuxʼsāeml lāxda Mamalēleqā-lax," nēxʼlaē. Wā, ālaʼlat!a hēlalela lāx nāqaʼyas genemasē Melēdē qaxs leʼmaē ʼmāxwa hāmaxʼts!axsa bāsēs nēʼmēmota 70 SēnL!emē, qa gwēxʼidaasasēs ōmpdē. Wā, lāʼlaē gʼāx nāʼnakwēda Mamalēleqālāxs wūnemtaax ʼmāxūlagʼilisdē. Wā, lāʼlaē lēlts!ōdē Melēdāxa Mamalēleqāla. Wā, laemʼlaē nēlas gwālaasasēs nāqaʼyē lāxēs gʼōkūlōtē, yixs leʼmaē nēxʼ, qa hēʼmisēs lāʼwūnemē ʼmāxwa L!āyostōdxēs negūmpdē ʼmāxūyalidzēxʼdē. Wā, lāʼlaē nāxwa 75 ēxʼaqa Mamalēleqālāx wāldemas, qaxs ālaaʼl ēxʼwūl gʼīgāmaʼya. Wā, laemʼlaē p!esʼidē ʼmāxwāxa gʼālā Mamalēleqāla. Wā, hē-xʼsāemʼlāwis lēgemse ʼmāxwa.

Wā, gʼāxʼemē gʼōxwalīdzasēs Tsaxisē laxēq 1849. Wā, laemʼlaē āla aēkʼilaseʼwē ʼmāxwā, gʼāgʼēxsilasōʼsa gʼālāsa Mamalēleqāla, qaxs 80 dzādzanaaq, qa kʼlēsēs gʼāx aēdaaqalāxa Kwāgʼulē. Wā, ālaʼmēsēkʼlēs la gʼāx aēdaaq, qaxs leʼmaē gʼīgāmēsa nēʼmēmāxa Wīwōmasgemē. Wā, laemʼlaē Melēdē lāxwigʼelx!ālax lāxwaʼyasēs ōmpdē lāxēs

present the seat of her father to her | husband 'māxwa (V 1),
and she gave as a marriage present the house called Q!aāts!ē ||
85 to 'māxwa (V 1). Then Melēd (V 8) gave birth to another child
(VI 6), | and this youngest child was named Lēbas (VI 6). |
Now there were five boys and one girl. | Two winters after 'mā-
xūyalidzē (IV 5) had died, | 'māxwa (V 1) said that he wanted
90 to invite his tribe, the Kwāg'uł, || to come to a potlatch at
Mēmkuṃlis, and he called in his | numaym the Wīwōmasgēm to
come into his house | Q!aāts!ē. When they were all in, | 'māxwa
(V 1) at once stood up and spoke. | He said, "O numaym Wī-
95 wōmasgēm! I call you || that you may know what my desire is.
I wish you to | go and invite the Kwāg'uł for me." Thus he
said; and when | he stopped speaking, one of his speakers arose, |
and said that they would go at once and launch the inviting- |
500 canoe; and his numaym said that he should go ahead || quickly.
Then they arose at once and | went out of the house of their
chief. They prepared themselves; and when | the food was ready
that they were going to take, they launched the inviting- | canoe
and went aboard. They started off. | 'māxwa (V 1) and his wife
5 Melēd (V 8) did not go. The messengers arrived || and invited

lā'wūnemē 'māxwa. Wā, lā'laē g'ōkūlxlāxaxa g'ōkwē lēgades Q!aā-
85 ts!ē lāxaax 'maṣwa. Wā, laem'laxaē xūngwada yix Melēdē. Wā,
laem'laē lēx'ēdelas Lēbasē lāxēs ālē xūnōkwa. Wā, laem'laē sek!ō-
kwa bēbegwānemē sāsems. Wā, lā'laē 'nemōkwa ts!āts!adage-
ma. Wā, hēlat!a la ma'lenxē ts!ā'wūnxas la lē'lē 'māxūyalidzē-
x'dāxs lāa'l 'nēk'ē 'māxwa, qa's lēlēlēxēs g'ōkūlōtaxa Kwākūg'ułē,
90 qa g'āxēs p!ēkūs lāx Mēmkuṃlisē. Wā, lā'laē lēlts!ōdxēs la
'ne'mēmotaxa Wīwōmasgēmē, qa g'āxēs 'wī'laēLEla lāx g'ōkwasē
Q!aāts!ē. Wā, g'āx'EM'lāwisē 'wī'la hōgwīla. Wā, g'il'EM'lāwisē
g'āx 'wī'laēLEXs lāa'l hēx'ida'mē 'māxwa lāx'ūlīla qa'las yāq!Eg'a'lē.
Wā, lā'laē 'nēk'a: "Hēden lē'la'fīlōl, 'ne'mēmot Wīwōmasgēm,
95 qa's q!ālaōsaxg'a g'wālaasg'asg'in nāqēk', qaxg'in 'nēk'ik', qa's
lāx'da'xwaōs lēlēlaxa Kwākūg'ułā qaen," 'nēx'laē. Wā, g'il'EM-
'lāwisē q!wē'īdēxs lāa'l lāx'ūlīla g'āyulē lāx ā'yīlkwās. Wā,
lā'laē 'nēx' qa's hēx'ida'mē la lēlstēndxēs lēltsayuwats!ēlē xwā-
k!ūna. Wā, lā'laē 'nāxwaem 'nēk'ē 'ne'mēmotas, qa wāg'ēs āem
500 hali'lāla. Wā, āem'lāwisē hēx'idaem q!wāg'īlīla, qa's lā'l hōqč-
welsa lāx g'ōkwasēs g'igāma'yē, qa's lā xwāna'īda. Wā, g'il'EM'lā-
wisē g'wāx'gūlīlē g'iwūlkwasēs lāa'l lēlstēndxēs lēltsayowats!ēlē
xwāk!ūna, qa's hōx'wa'lexsē. Wā, lax'da'x'EM'laē ālēx'wida. Wā,
laem'laē k'!ēs lā 'māxwa lē'wis gēnemē Melēdē. Wā, lā'laē lāg'aēda
5 lēltsayo, qa's lēlalak!Eg'a'lēxa Kwāg'ułē. Wā, hēx'idaem'lāwisē

the Kwāg'uł, and | all of the Kwāg'uł got ready. In the morn- 6
ing, when day came, | the invited Kwāg'uł started. | The canoe
of the messengers kept ahead of them. Then the | Kwāg'uł
arrived in front of the house of 'māxwa (V 1), in the center ||
of the village of Mēmkuṃlis. Then 'māxwa (V 1) himself | 10
spoke, and invited his guests to eat. When | he stopped speak-
ing the Kwāg'uł went ashore out of their canoes and | went into
the house of 'māxwa (V 1) who gave them to eat. | After they
had eaten, 'māxwa (V 1) wished to give away || many cedar- 15
bark blankets and dressed skins for his potlatch. |

He was told to go on. Then he sent out his speakers | and
called the Kwāg'uł and the Mamalēleqāla. | Then those who were
sent went, and it was not long before they all | came in. When
they were all in the house, || Melēd (V 8), the wife of 'māxwa 20
(V 1) arose and spoke. She said: | "O chiefs of the Mamalēle-
qāla! I will tell you what I have | in my mind. Hereafter my
husband, | 'māxwa (V 1), will take the place of my father. He
will take his seat, and | his name will be 'māxūyalidze (V 1).
Now, do not name him 'māxwa (V 1), for || he will never leave us 25
Mamalēleqāla, any more." Thus she said. | After she had spoken
all the chiefs of the Mamalēleqāla agreed | to what Melēd (V 8)

'nāxwa xwānal'idēda Kwākūg'ułē. Wä, g'il'Em'lāwisē 'nāx'idxa. 6
gaālāxs g'āxaa'l 'wīla ālēx'widēda lēlalakwa Kwākūg'ułē. Wä,
āem'laē g'alagiwa'yē yā'yats!āsa lētsayowē. Wä, lā'laē lāg'aēda
p'lēkwē Kwākūg'uł lāx neqemālēsa g'ōkwās 'māxwa lax neqētsema-
'yasa g'ōkūla lāx Mēmkuṃlisē, wä, xāmadzaqwaem'lāwisē 'māxwa 10
yāq!eg'a'la, yīxs lāa'l lē'wūltōdxēs lē'lānemē. Wä, g'il'Em'lāwisē
q!wēl'idexs lāa'l hōx'wūltāwēda Kwākūg'ułē lāxēs yā'yats!ē. Wä,
laem'lāwisē haēlela lāx g'ōkwās 'māxwa, qa's lā'l l'ēxwa lāq.
Wä, g'il'Em'lāwisē gwāl l'ēxwaxs lāa'laē 'māxwa 'nēx' qa's yāx-
'widēsa q!lēnemē k'!ōbawasa l'ēwa ālāg'imē lāxa p'lēkwē. 15

Wä, hēx'idaem'lāwisē wāxase'wa. Wä, lā'laē 'yālaqasēs ā'yīlkwē
qa lās 'wā'wīlaēl'a lē'lālaxa Kwākūg'ułē l'ēwa Mamalēleqāla.
Wä, hēx'idaem'lāwisē lāda 'yālagēmē. Wä, k'!ēs'lat!a gālaxs
g'āxaa'l 'wīlaēla. Wä, g'il'Em'lāwisē 'wīlaēlexs lāa'las lāx'ūlilē
Melēdē, yīx gēnemas 'māxwa, qa's yāq!eg'a'lē. Wä, lā'laē 'nēk'a: 20
"ēya, g'ig'egāmēs Mamalēleqāl. Hēden nēlemx'daxōleg'a gwāla-
asg'asg'in nāqēk', yīxs lē'māēx' l'āyostōdlen lā'wūnemēx yīxōx
'māxwāx lāxen ōmpdāen. La'mōx lāl lāx k!wa'yas. Wä, la'mēsōx
l'ēgadel 'māxūyalidzē. Wä, laems gwāl lēqelas 'māxwa lāq, qaxs
lē'māēx k'!ēsle lāl bālen's Mamalēleqāl," 'nēx'laē. Wä, g'il'em- 25
'lāwisē q!wēl'idexs, lāa'las 'nēmāla'mel ēx'ak'ē g'ig'igāma'yasa
Mamalēleqālāx wāldemas Melēdē. Wä, hēem'lāwis la lāx'ūlilatsa

28 had said. Then | one of the chiefs of the Kwāg'uł arose and spoke. | He said, "O chiefs of the Mamalēleqāla! do not carry too
30 far || what you are talking about in regard to our chief 'māxwa (V 1), for | you are not willing to let him come back to us. Let us | Kwāg'uł say to them that he shall let some of the children of our chief | 'māxwa (V 1) be treated by us as chiefs." Thus he said. Immediately | 'māxūyalidzē (V 1) (for we no longer call him 'māxwa
35 [V 1]) || spoke, and said, "What you say is good, chiefs of the | Kwāg'uł. Now 'māxwaq!ōlēla (VI 2) and his younger brother | Mām̄x'ā (VI 3) shall go. 'māxwaq!ōlēla (VI 2) shall have the name G'āyosdās (VI 2) of the | SēnL!em, and Mām̄x'ā (VI 3) shall also change his name. His | nameshall be Smoke-all-Around (VI 3). You
40 know the seats which I had when I was || with you, SēnL!em. They shall go, because I shall truly stay | with the Mamalēleqāla." Thus he said. Now all the | SēnL!em were sorry on account of what he had said. Then he gave away dressed skins | and cedar-bark blankets to the invited Kwāg'uł. As soon as | he had finished his pot-
45 latch, the chief of the numaym Maām̄tag'ila, || L!aqwadzē, arose and spoke. He said, "O | Mamalēleqāla!—and you, Kwāg'uł! how do you feel about the | white people who have come and built a house at Tsāxis? Let us go and see them!" Thus he said. | Immediately all agreed to what he said. | Then all the Kwāg'uł and Mamalēle-

28 g'ayōlē lāx g'īg'īgāma'yasa Kwākūg'ułē, qa's yāq!ēg'a'lē. Wā, lā'laē 'nēk'a: "ēya, g'īg'ēgāmēs Mamalēleqāl; ā'ma k'!ēs xēnLēla
30 sābēnd lāxōs wāldēmaqōs qa'nu'x' g'īgāma'yōx 'māxwax, yīxs lē'maaqōs yāx'stōtsōx g'āx ēt!ēqa g'āxenu'x'. Wā, hēt!alēns wāldēmlē Kwākūg'uł, qa g'āxnokwēsa sāsēmasēns g'īgāma'yē 'māxwa qēns g'āg'ēxsilase'wa," 'nēx'laē. Wā, hēx'idaēm'lāwisē 'māxūyalidzē, qaxg'ins la'mēk' g'wāl lēqēlas 'māxwa lāq; wā, lā'laē
35 yāq!ēg'a'la. Wā, lā'laē 'nēk'a: "Ēx'ēmaēs wāldēmōs g'īg'ēgāmēs Kwāg'uł. Lā'mēsōx lāl lālōx 'māxwaq!ōlēlax lē'wōs ts!ā'yāq!ōx Mām̄x'āx, qa lālag'iltōx 'māxwaq!ōlēlax lēgādēlts G'āyosdāsē lāl SēnL!em. Wā, laēmxaawisō L!āyoxlālōx Mēm̄x'āx. Wā, laēmxaawisō lēgādēlts Kwax'sē'stāla. Wā, las q!ālaēm̄xēn lālēxwa-
40 'yaq!ēn lāl SēnL!em, qa hē'mēltsōx lā qaen laēnē'mē āla xēk'!a lāxg'a Mamalēleqālak," 'nēx'laē. Wā, laēm'lāwisē 'nāxwa'ma SēnL!emē māyatas wāldēmas. Wā, laēm'lāwisē yāx'witsa ālāg'īmē lē'wa k'!ōba'wasē lāxēs lēla'lakwa Kwākūg'ułē. Wā, g'īlēm'lāwisē g'wāl yāqwaxs lāa'lasē lāx'ūlilē g'īgāma'yasa 'nēmēmāsa Maām̄ta-
45 g'ila, yīx L!āqwadzē, qa's yāq!ēg'a'lē. Wā, lā'laē 'nēk'a: "ēya, Mamalēleqālā lō's Kwāg'uł. Wālōs nēnāqa'yaq!ōs qaēda gwe'yā māma'ēa g'āx g'ōkwila lāx Tsāxisē, qēns lā dōqwaq?" 'nēx'laē. Wā, hēx'idaēm'lāwisē 'nāxwa ēx'ak'ēx wāldēmas. Wā, hēx'idaēm'lāwis g'āx 'wīlēda Kwāg'ułē lē'wa Mamalēleqāla lē'wa

qāla and || Q!ōmoyâ^éyē, and the ^éwālas Kwāgruḷ, went to | Tsāxis. 50
 Now they believed what was reported to them at | Qālogwis. The
 Kwāgruḷ and the | Mamalēleqāla went back at once to bring their houses
 and all their property, | and they came to build houses at Fort Ru-
 pert. Now the Kwāgruḷ really left || their village sites at Qālogwis, 55
 and the Q!ōmoyâ^éyē their village site at Ts!ādē, and the | ^éwālas
 Kwāgruḷ their village site at Ādap!ē, | and they stayed at Fort Ru-
 pert; but the Mamalēleqāla did not stay long, | then they went back
 to Mēmkuḡlis; and the Kwāgruḷ | and Q!ōmoyâ^éyē and ^éwālas
 Kwāgruḷ, and also the || Q!ōmk'!ut!ēs, kept together, and they built 60
 houses at Fort Rupert; and when | the Kwāgruḷ had built their
 houses, Gāyosdās (VI 2) was a young man. | He had taken the
 place of his father (V 1), who was now chief of the Mamalēleqāla, |
 that is, of ^émāxūyalidzē (V 1), who had been chief of the numaym
 SēnL!ēm. | Now Gāyosdās (VI 2) was chief of the SēnL!ēm. Now ||
 his numaym wished him to marry a princess of | some chief of the 65
 Kwāgruḷ, for they did not want him to marry outside; | and also his
 younger brother, Smoke-All-Round (VI 3), for they disliked what
 had been done by | their father, whose wife would not let him come
 back again. As soon as | the houses which the four Kwāgruḷ tribes
 had built were finished, Gāyosdās (VI 2) spoke || to his brother 70
 Smoke-All-Round (VI 3). He | said to him that he had seen a woman

Q!ōmoyâ^éyē ḷē^éwa ^éwālasē Kwāgruḷa. Wā, gāx^élaē gāx^éalela lāx 50
 Tsāxisē. Wā, laēm^élaē ōq!ūs^éidēx wāldēmasa ts!ēk'!ālelās lāx
 Qālogwisē. Wā, hēx^éidaēm^élāwisē la aēdaaqēda Kwākūgruḷē ḷē^éwa
 Mamalēleqāla, qa^és lā māwaxēs g'ōkwē ḷē^éwis ^énāxwa g'wēlgwāla,
 qa^és gāxē g'ōx^éwalīs lāx Tsāxisē. Wā, laēm^élaē ālak'!āla bewēda
 Kwākūgruḷasēs g'ōx^édēmsē Qālogwisē ḷō^é Ts!ādē, yīx g'ōx^édēmsasa 55
 Q!ōmoyâ^éyē, ḷō^é Ādap!ē, yīx g'ōx^édēmsasa ^éwālasē Kwāgruḷa. Wā,
 hēēm xek'!a lāx Tsāxisē. Wā, lā k'!ēs gāla^élaēda Mamalēleqālāxs
 lāa^él nā^éna^é lāx Mēmkuḡlisē. Wā, laēm^élaē q!ap!ēx^ésāda Kwā-
 gruḷē, ḷē^éwa Q!ōmoyâ^éyē ḷē^éwa ^éwālasē Kwāgruḷa; wā, hē^émisā
 Q!ōmk'!ut!ēsē, yīxs lāa^él g'ōkwēla lāx Tsāxisē. Wā, g'īl^éēm^élāwisē 60
 g'wālē g'ig'ōkwēla^éyasa Kwākūgruḷaxs lāa^él hēlak'!ōx^éwidē Gāyos-
 dāsē, yīxs lē^émaē L!āyustōdxēs ōmpēxa la g'īgāmēsa Mamalēle.
 qāla, yīx ^émāxūyalidzē, yīxs g'īgāmayaōlasa ^éne^émēma SēnL!ēmē-
 Wā, hē^émis la g'īgāma^éyē Gāyosdāsē yīsa SēnL!ēmē. Wā, laēm^élās
 wisē ^énēk'ē ^éne^émēmotas, qa wāg'īs gēg'ada lāx k'!ēsk'!ēdēla- 65
 g'īg'ēgāma^éyasa Kwākūgruḷē, qaxs k'!ēsaē la hēlq!ōlēm la gēg'a-
 dext!a ḷē^éwis ts!a^éyē Kwax^ésē^éstala, qaxs anāg'ēmaē g'wēx^éidaa-
 sas ōmpda^éxwasēxs laē xek'!aasōsēs gēnēmē. Wā, g'īl^éēm^élāwisē
 g'wālēmg'aēlsēda g'ig'ōkwēla^éya mōsgēmakwē Kwākūgruḷa, lāa^élasē
 yāq!ēg'a^élē Gāyosdāsē lāxēs ^énēmwotē Kwax^ésē^éstala. Wā, laēm 70
 nēlāxs lē^émaē dōx^éwalelaxa ēk'ē lāx nāqa^éyas ts!edāqa, yīx k'!ēdēlās

- that pleased him, the princess of | *Āwāsk'inis* (V 9), *K'āmaxalas* (VI 7), for he was the head chief of the numaym *Haāyalik'awē*, "that I may | obtain privileges on account of what was done by our father."
- 75 Thus he said. || Then Smoke-All-Round (VI 3) also spoke. He | told him to go ahead and to call a meeting of their numaym the | *SēnL!Em*, to tell them of what he had in mind. | Immediately *Gāyosdās* (VI 2) wished his younger brother Smoke-All-Round (VI 3) to | call his numaym the *SēnL!Em*, and Smoke-All-Round (VI 3) went at once
- 80 to || invite them. It was not long before the numaym *SēnL!Em* came in. | Then *Gāyosdās* (VI 2) spoke, and told them that | he wished to marry the princess of *Āwāsk'inis* (V 9), *K'āmaxalas* (VI 7), | the princess of the chief of the numaym *Haāyalik'awē*.
- 85 Thus he said. | The numaym agreed at once to his words, and || he made the marriage payment at once. After they had been married, | chief *Āwāsk'inis* (V 9) stood up and spoke. He | said, "Now, listen, son-in-law *Gāyosdās* (VI 2)!—Come, | chiefs of the *SēnL!Em*, and lift your wife, and carry her to the | house of my son-in-law; for
- 90 she is sitting on her marriage mat, on these || ten blankets. Your name will be *Yāqostōd* (VI 2), son-in-law; | and when you wish to give a winter dance, your dancer will be | *Hayalik'ila*, and his name will be *Ts!āqāmē*." Thus he said; | and when he stopped speaking,

- 72 *Āwāsk'inisē*, *yix K'āmaxalasē*, *qaxs hēmaē xāmagēmē g'igāma'yē* *Āwāsk'inisasa* *neēmēmotasa* *Haāyalik'awa'yē*, "qen wāgē k'āk'!ēs^oL!a lāq, qa gwēx^ēidaasasens ōmpa gāxens," *neēx^ēlaē*.
- 75 Wā, *hēx^ēidaēm^ēlāwisē* *ōgwaqa yāq!Eg^ālē Kwax'sēstala*. Wā, *laēm^ēlāwisē āem wāxaq qa wāg^{is} āem lēlts!ōdxēs* *neēmēmotaxa SēnL!Emē*, *qa's nēlēsēq yīs gwālaasasēs nāqa'yē lāq*. Wā, *hēx^ēidaēm^ēlāwisē Gāyosdāsē* *neēx^ē qa hēmisēs ts!a'yē Kwax'sēstala la lēlālaxēs* *neēmēmotaxa SēnL!Emē*. Wā, *hēx^ēidaēm^ēlāwisē Kwax'sē-*
- 80 *stalala lēlāla*. Wā, *k'!ēs^ēlat!a gālaxs gāxaa^ēl wīlaēlēs* *neēmēmota SēnL!Emē*. Wā, *lā^ēlaē yāq!Eg^ālē Gāyosdāsē*, *qa's nēlēxs lēmaē neēx^ē qa's geg^āadēs k'!ēdēlas* *Āwāsk'inisē*, *lāx K'āmaxalasē lāx g'igāma'yasa* *neēmēmamaxa* *Haāyalik'awa'yē*, *neēx^ēlaē*. Wā, *hēx^ēidaēm^ēlāwisē* *nāxwa ēx^{ak}ē neēmēmotasēx wāldemas*. Wā, *hēx^ēidaēm^ēlāwisē qādzēl^ēideq*. Wā, *g'īl^ēēm^ēlāwisē gwāla qādzēlaxs lāa^ēl lāx^ēūlilēda* *g'igāma'yē* *Āwāsk'inisē*, *qa's yāq!Eg^ālē*. Wā, *lā^ēlaē neēk^ā: "Wēg^ā hōlēlal gāxen, negūmp, Gāyosdās. Gēlag^ā g'īg^ēegāmēs* *SēnL!Em dāg^īlilaxg^{as} genēm^gōs qa lālag^{is}ek^ē lāxēs g'ōkwaōs, negūmp, qaxs la^{mē}g^{as} k!wadzālīg^{as} lēwaxsēx^gg^ā*
- 90 *lastōk^u p!elxelasgema*. Wā, *hē^{mē}ts lēgēm^{lō}sē Yāqostōdē, negūmp*. Wā, *g'īl^ēēm^ēlāwisēs neēx^ēLE qa's ts!ēts!eqaōs lālē* *Hayalik'ila* *lēs sēnatlaōs; wā, hē^{mē}is lēgēm^{lō}sē Ts!āqāma'yē," neēx^ēlaē*. Wā, *g'īl^ēēm^ēlāwisē q!wēl^ēidēxs lāa^ēl nāxwa q!wāg^īlilēda* *neēmēma*, *yīxa*

the numaym | SēnL!Em arose and went into a room in which K!āmaxalas (VI 7), || the princess of Chief Ā^εwālask'inis (V 9), was 95 seated; and when | they had gone into the room, K!āmaxalas (VI 7) arose and told them where | the pile of ten blankets, her marriage mat, was. Then | these were taken by some of the numaym of the SēnL!Em. They | came out of the room, and among them walked K!āmaxalas (VI 7), and they || went back to the house 600 of G'āyosdās (VI 2). Immediately | G'āyosdās (VI 2) sent his speakers to call the Maāmtag'ila | and the numaym G'exsem and the Kūkwāk!um and also the | Laālax's^εEndayo,—the four numayms. Immediately | they went and stood outside of the house of G'āyosdās (VI 2). || Then they invited, and this is what they said 5 when | they were inviting: "Now, Maāmtag'ila, G'exsem, | Kūkwāk!um, Laālax's^εEndayo, you will see the dance of YāyaqōL!alas (VI 3), the daughter¹ of | Yāqostōd (VI 2),"—for his name was no longer G'āyosdās,—and hereafter | his name was Yāqostōd (VI 2), which he obtained in marriage. ||

I have forgotten the name given in marriage by Ā^εwālask'inis (V 9) 10 to be | the name of Smoke-All-Round (VI 3). It is YāyaqōL!alas (VI 3), for the potlatch was given by Yāqostōd (VI 2) for his | younger brother Smoke-All-Round (VI 3). Now his name was no longer Smoke-All-Round (VI 3), | and I shall name him YāyaqōL!alas (VI 3). |

SēnL!Emē, qa^εs lā^εl hōx^uts!āli^l lāx k!waēlasas K!āmaxalasē, yix k!lēdehasa g'igāma^εyē | Ā^εwālask'inisē. Wä, g'il^εEm^εlāwisē 95 ^εwi^εlts!āli^εhexs lāa^εl lāx^εūli^εlē K!āmaxalasē, qa^εs nēlēs k!lēgēlasasa lastowē p!Elxelasgēmaxēs lē^εwaxsēLē. Wä, g'il^εEm^εlāwisē āx^εalēlemsa g'āyulē lāxa ^εne^εmēmotasa SēnL!Emaxs g'āxaa^εl hōx^εwūlts!āli^εlā. Wä, laem^εlaē qāga^εyē K!āmaxalasaqēxs lāx^εda^εxwāē nā^εnakwēda qadzēLax^εdē lāx g'ōkwās G'āyosdāsē. Wä, hēx^εidaem- 600 ^εlāwisē G'āyōsdāsē ^εyālaqasa ā^εyilkwē, qa lās Lē^εlālaxa Maāmtag'ila Lē^εwa ^εne^εmēmotē G'exsema Lē^εwa Kūkwāk!ūm; wä, hē^εmisa Laālax's^εEndayowēxa mōsgēmak!ūsē ^εnā^ε^εne^εmēmāsa. Wä, hēx^εidaem^εlāwisē lāx^εda^εxwa qa^εs lāx^εūlsē lāx L!āsanā^εyas g'ōkwās G'āyosdāsē. Wä, lā^εlaē Lē^εlēlak!āla. Wä, g'a^εmēs wāldemsēg'axs lāa^εl 5 Lēldzaqwa: "Laems x'its!ax'ilaLai' Maāmtag'ilai', G'exsemai', Kūkwak!ūmai', Laālax's^εEndayowai' lāx YāyaqōL!alasai' xūnōkwās Yāqostōdai'," qaxs lē^εmaē g'wāl Lēgades G'āyosdāsē, yixs lē^εmaē Lēgadelts Lēgēmg'ElxLa^εyasē Yāqostōdē.

Wä, hē^εmen L!lēwēsē^εwē Lēgēmg'ElxLa^εyas Ā^εwālask'inisē qa 10 Lēgēms Kwax'sē^εstalē YāyaqōL!alasē, qaxs hē^εmaē sēnats Yāqostōdēs ts!a^εyē Kwax'sē^εstala. Wä, laem^εlaē g'wāl Kwax'sē^εstalax^εLa. La^εmēsen Lēqelales YāyaqōL!alasē lāq.

¹ In reality, the younger brother.

- 15 Then the four numayms came in, || and Yāqostōd (VI 2) spoke, and told | his numaym what he thought, that he would take the | seat of his father, ʼmāxūyalidze (V 1), of his numaym SēnL!Em, which | was the head seat, and he wanted his younger brother |
- 20 YāyaqōL!alas (VI 3) to stand next to him. Thus he said, and || the numaym agreed to what he said. When he finished speaking, | Yāqostōd (VI 2) gave away the ten blankets to the Chiefs of the | four numayms, and he gave the cedar-bark blankets to the | common people. When everything had been given away, they went out. | Yāqostōd (VI 2) and his wife K!āmaxalas (VI 7) had not been
- 25 married long || when she was with child, and she gave birth to a daughter; | and Āʼwālask!inis (V 9) at once gave a marriage present of ten | blankets to his son-in-law Yāqostōd (VI 2), and he gave him as marriage gift the | name for the new-born princess of K!āmaxalas (VI 7). | He gave away the name Lē!lēnox^u (VII 1) for the name
- 30 of the || child of Yāqostōd (VI 2); and when he had finished his speech he | gave away ten blankets to the chiefs of the four | numayms. After he had given the blankets, the four tribes went out. | When the child of Yāqostōd (VI 2) was ten months old, | Yāqostōd
- 35 (VI 2) wished to have two || wives, but he did not tell | his wife K!āmaxalas (VI 7) what he was thinking about. He did as every-

- Wä, hēx!idaem!āwisē g!āx ʼwī!a hōḡwīlēda mōsgemak!ūsē ʼnāl-
15 ʼneʼmēmāsa. Wä, lā!laē yāq!ēg!ā!ē Yāqostōdē. Wä, laem!laē nē!a-
xēs ʼneʼmēmōtas ḡwālaasasēs nāq!yē, yīxs hē!mē!ē lāxwā!a!ē lā-
xwa!yasēs ōmpaē ʼmāxūyalidzē lāxēs ʼneʼmēmōtaxa SēnL!Emē, yīxs
lāxuma!yaē. Wä, lā!laē ʼnēx! q!a lāwap!a!yēsēs ts!a!yē YāyaqōL!a-
lasē laqēxs hāē, ʼnēx!laē. Wä, āem!laxaāwisē ʼnemāg!a ēx!ak!ē ʼne-
20 ʼmēmōtasēx wāldemas. Wä, ḡ!l!em!lāwisē ʼwī!a ḡwālē wāldemasēxs
lāa!l yāx!widē Yāqostōdāsa lastowē p!elxelasḡem lāx ḡ!ḡ!egāma!yasa
mōsgemakwē ʼnāl!neʼmēmāsa. Wä, lā!laē yāx!witsa k!lōbawasē lāxa
bēbēkwaxa. Wä, ḡ!l!em!lāwisē ʼwī!xtōxs lāa!l ʼwī!a hōqūwē!sa.
Wä, k!lēs!lat!a ḡā!a hayasek!ālē Yāqostōdē lē!wis ḡenemē K!ā-
25 maxalasaxs lāa!l bewēx!wida. Wä, lā!laē māyul!itsa ts!āts!adagemē.
Wä, lā!laē hēx!ida!mē Āʼwālask!inisē la wāwā!qālasa lastowē p!el-
xelasḡemē lāxēs negūmpē Yāqostōdē. Wä, lā!laē lēḡemḡ!elx!ālaxa
lēḡemē q!a lēḡemsa ts!āts!adagemē māyo!emsēs k!lēdē!ē K!āmaxa-
lasē. Wä, laem!laē lēḡemḡ!elx!ālax lē!lēnoxwē q!a lēḡemsa xūnō-
30 kwas Yāqostōdē. Wä, ḡ!l!em!lāwisē ḡwāl!laē wāldemasēxs lāa!l
yax!wid!ē!asa lastowē p!elxelasḡem lāx ḡ!ḡ!egāma!yasa mōsgemakwē
ʼnāl!neʼmēmāsa. Wä, ḡ!l!em!lāwisē ḡwāl yāqwaxs lāa!l hōqūwē!sa
ʼwī!lēda mōsgemakwē. Wä, ḡ!l!em!lāwisē la hē!ḡogwila!laē xūnō-
kwas Yāqostōdē lāa!lasē senx!idē Yāqostōdē, q!a!s wāḡ!ē ma!lila
35 lāxēs ḡeḡenemē. Wä, k!lēs!em!lāwisē nē!asēs senyastoliltse!wa
lāxēs ḡenemē K!āmaxalasē. Wä, laem!laē lāx ḡwēx!sdemas q!lēne-

body does who is doubtful. | He was down-hearted. Then his wife 37
K·lämaxalas (VI 7) asked him | why he was down-hearted, and he
told her. | He said, "I am troubled; I wish to have two || wives; 40
and you shall be the chief wife, and the other one shall be second
wife, | and it troubles me to think that you may | not let me have
two wives." Then | his wife K·lämaxalas (VI 7) replied (and said),
"Would it not make me | feel badly if you should take a common
wife? What would || please me would be if you should marry the 45
princess of YäqOLElasemē (V 10), | Älak·ilayugwa (VI 8), because
the numaym | Yaēx·agemē has many privileges. Go ahead!" she
said. Then | Yäqostōd (VI 2) was happy; and he sent out his |
younger brother YäyaqōL·lalas (VI 3) to call his numaym the
SēnL·lēm. ||

He called them immediately, and it was not long before 50
they | all came in. Then he told them that he wanted to
have two wives, | for he said that he was going to marry
Älak·ilayugwa (VI 8), the princess of YäqOLElasemē (V 10). | Thus
he said; and immediately his whole numaym | the SēnL·lēm said,
"Indeed, you are a chief! Go on!" Thus he was told. || Then he 55
married her; and after they were married, | the chief YäqOLElasemē
(V 10) arose, and called | his princess Älak·ilayugwa (VI 8) out of
her room with her woman slaves. She | went to her father with her

mas nâqa^εyaxs x̄ŭlsaē. Wä, hēem^εlāwis la wŭlās^εlas genemasē 37
K·lämaxalasaq lāx x̄ŭlyīmas. Wä, hēem^εlāwis la nēlas^εlasēq. Wä,
lā^εlaē ^εnēk·exs hāa^εl q̄!eyōs nâqa^εyasēxs nēnk·!ēqelaē qa^εs ma^εlīlēxēs
genemē, "qa^εs sō^εmaōs gēk·imalīla. Wä, lālālē genemq̄!ālāemla 40
ālēlaen geneml," ^εnēx·laē. "Wä, hē^εmēsen g·īg·aēga^εyē qasō
k·!ēsłax hēlq̄!alālaxen ma^εlī^εlemnokwōs," ^εnēx·laē. Wä, hēx·idaem-
lāwisē nānax^εma^εyē genemasē K·lämaxalasē: "Wä, ēsaēl lēx·aem
ts!ex·ilalax lāxen nâqa^εyē, qasō geg·adex·salaxō, yīxs lēx·a^εmaē hē^εa-
lēlalax lāxen nâqa^εyē, qasō geg·adex·!ēdlaxsōx k·!ēdēlaxs YäqOLE- 45
lasema^εyē lāxōx Älak·ilayugwax, qaxs k·!ēk·!es^εōts!ā^εx^uda ^εne^εmē-
motasxa Yaēx·agemā^εyē. Wēg·aq," ^εnēx·laē. Wä, hēx·idaem^εlā-
wisē ēx·!ēdē nâqa^εyas Yäqostōdē. Wä, laem^εlaē ēt!ēdē ^εyālaqasēs
ts!ā^εya, yīx YäyaqōL·lalasē, qa lās lē^εlālaxēs ^εne^εmēmotaxa SēnL·lēmē.

Wä, hēx·idaem^εlāwisē la lē^εlāla. Wä, k·!ēs^εlat!a gālaxs g·āxaa^εl 50
^εwī^εlaēla. Wä, hēx·idaem^εlāwisē nēlasēs ma^εlēnēlaxēs gegēnemē,
yīxs ^εnēk·aē qa^εs geg·adēs Älak·ilayugwa, yīx k·!ēdēlas YäqOLElasē-
ma^εyē, ^εnēx·laē. Wä, hēx·idaem^εlāwisē ^εnēk·ēda ^εnāxwa ^εne^εmē-
motsēxa SēnL·lēmē: "Qālas g·īgāma^εyaēx, wēg·a âemx," ^εnēx·sō^εlaē.
Wä, lā^εlaē hēx·idaem^εla qādžēlaq. Wä, g·īl^εem^εlāwisē gwāla qādžē- 55
laxs lāa^εl lāx^εlīlēda g·īgāma^εyē YäqOLElasema^εyē, qa^εs lē^εwŭlt!alī
lēxēs k·!ēdēlē Älak·ilayugwa lē^εwis q!āk'owē ts!ēdāqa. Wä, g·āx-
da^εx^ulaē ^εwāx·sanōdzēlīlē Älak·ilayugwāxēs ōmpē lē^εwis q!āk'owē.

slaves walking on each side. | Then they put down twenty-five
 60 blankets in front of them; || and then YāqOLElasemē^ε (V 10) spoke,
 and | said, "Let your numaym come, son-in-law, to take your wife, |
 and let your wife go with her slaves to | work under your wife; and
 this is her marriage mat, these twenty-five | blankets." Thus he
 65 said. "O son-in-law! the name of my || grandfather (IV 6) will go
 to you, and your name shall be Kwax'īlanōkumē^ε (VI 2), and | the
 name of your dancer will be Aōmol. That is the name of my mother
 (IV 6); and when | you wish to give a winter dance, your dancer will
 be a cannibal-dancer, and | his name will be Āmyaxelasō^ε, and (your
 dancer will be a) war-dancer, and | her name will be Āmyaxēd."
 70 Thus he said. As soon as he stopped speaking, || the numaym
 Sēnl!em arose, took | twenty-five blankets and went out of the
 house; and Ālak'ilayugwa (VI 8) | was walking among them with
 her slaves. |

I forgot the other marriage gift for the name of | lē'lēnox^u (VII 1).
 Her name was to be 'māxūlayugwa. ||

75 Now they walked together, and they took her to the house of
 Yāqostōd (VI 2) | his wife and her slaves. Immediately Yāqostōd
 (VI 2) | sent out his speakers to stand up outside of his house and |
 to invite the four numayms—the Maāmtag'ila, | G'ēxsem, Kūkwā-
 80 k'lum, and the Laālax'sendayo,—on account of his || daughter 'mā-

Wä, g'āx'laē k'!axalēlema sak'!agāla p!Elxelasgema lāx L!āsalīlas.
 60 Wä, hēem'lāwis la yāq!eg'a'lats YāqOLElasema'yē. Wä, lā'laē
 'nēk'a: "Wä, gēlag'ax'ōs 'nē'mēmotaqōs, negūmp, āx'ēdg'as genem-
 g'ōs, qa lālag'isek' lāxēs g'ōkwaōs. Laemlg'a q!āk'ogwas, qa hēlo-
 balts!anēsōs genemq!ōs. Wä, g'a'mēs lē'waxsēg'ēg'ada sek'!agālak'
 p!Elxelasgema," 'nēx'laē, "Wä, negūmp, laem'lala lēgemasen
 65 gāgempē lōl. Wä, laems lēgadelts Kwax'īlanōkuma'yē. Wä, lālē
 lēgadelts sēnatlaōsas Aōmolē, yīx lēgemasen ābempē. Wä, qasō
 'nēx'lax qa's ts!ēts!ēqaōs, wä, lālē hāmats!alēs sēnatlaōs. Wä,
 hē'mis lēgemltsē Āmyaxelase'wē. Wä, hē'misa tōx'widē. Wä, lālē
 lēgadelts Āmyaxēdē," 'nēx'laē. Wä, g'il'em'lāwisē q!wēl'idexs
 70 lāa'l 'wīla q!wāg'ililē 'nē'mēmotasa Sēl!ema qa's lā āx'ēdxa se-
 k'!agāla p!Elxelasgema qa's g'āxē hōqūwelsa qāqelax Ālak'ilayugwa
 lē'wis q!āk'owē.

Hēxōlen L!elēwēse'wēda 'nemsgemē lēgemg'elxla'ya qa lēgems
 lē'lēnoxwē. Wä, laem'laē lēgadelts 'māxūlayugwa.

75 Wä, lā'laē q!ap!emālaxs lāa'l taōdaēlas lāx g'ōkwas Yāqostōdē,
 yīx genemas lē'wa q!āk'owē. Wä, hēx'idaem'lāwisē Yāqostōdē
 'yālaqasēs ā'yīlkwē, qa lās lax'ūls lāx L!āsanā'yasa g'ōkwē qa's
 lē'lalēxa mōsgemak'lūsē 'nāl'nē'mēmāsa, yīxa Maāmtag'ila lē'wa
 G'ēxsemē lē'wa Kūkwāk'lūmē lē'wa Laālax'sendayowē qaēs
 80 xūnōkwē 'māxūlayugwa. Wä, hēx'idaem'lāwisē lāx'da'x^u hōqūwel-

xūlayugwa. Immediately the four speakers went out, | and they 81
 stood outside of the house of the | chief Kwax'īlanōkumē^e (VI 2);
 for now he was no longer named | Yāqostōd (VI 2); and one of the
 speakers invited them in. | He said, "Now, Maāmtag'ila, G'ēxsem, ||
 Kūkwāk'lum, and Laālax's'endayo, come to see the dance of 85
 'māxūlayugwa (VII 1) the child of | Kwax'īlanōkumē^e (VI 2)," for he
 was no longer named Yāqostōd (VI 2). | And after the messenger
 had called, another one of the speakers said, | "Be quick!" and when
 he stopped speaking, | they came into the house of Chief Kwax'īla-
 nōkumē^e (VI 2) || and cleared it out. After they had cleared it out 90
 the | four numayms came in. When they were all | in, Kwax'īlanō-
 kumē^e (VI 2) arose, and told where | the twenty-five blankets came
 from, that they came from | Yāqolelasemē^e (V 10). Thus he said;
 and he told them about his princess Lālēh'elak^{u1} (VII 1), || that she 95
 had changed her name, and that her name was 'māxūlayugwa
 (VII 1). | Then he stopped speaking, and he gave away the
 twenty-five | blankets, and the guests went out. It was not
 long before | the second wife of Kwax'īlanōkumē^e (VI 2) |
 Ālak'īlayugwa (VI 8), gave birth to a girl; and immedi-
 ately || Yāqolelasemē^e (V 10) invited his numaym the Yaē- 700
 x'agemē^e to | come into his house. When they were all in,
 the | chief Yāqolelasemē^e (V 10) arose and spoke. | He told his

sēda mōkwē ā'yīlkwa, qa's lā'el q!wāg'aels lāx L'āsanā'yas g'ōkwāsēs 81
 g'īgāma'yē Kwax'īlanōkuma'yē, qaxs le'maē gwāl lēgades Yāqo-
 stōdē. Wā, lā'laē lēl'elak'lāxaxa 'nemōkwē lāxa ā'yīlkwē. Wā,
 lā'laē 'nēk'a: "Laems x'its'lax'īlailai', Maāmtag'ilai', G'ēxsemai',
 Kūkwāk'lumai', Laālax's'endayowai' lāx 'māxūlayugwai' xūnōkwās 85
 Kwax'īlanōkumayē," qaxs le'maē gwāl lēgades Yāqostōdē. Wā,
 g'īl'em'lāwisē q!wēl'ēdēda lēl'elg'isē, lāa'lasē 'nēk'ēda 'nemōkwē
 elkwa: "Hālaxslesai'," 'nēx'laē. Wā, g'īl'em'lāwisē q!wēl'idexs
 g'āxaa'l hōgwīla lāx g'ōkwāsēs g'īgāma'yē Kwax'īlanōkuma'yē,
 qa's ēx'widēq. Wā, g'īl'em'lāwisē gwāl ēkwaqēxs g'āxaa'lasē hō- 90
 gwīlēda mōsgemak'lūsē 'nā'ne'mēmāsa. Wā, g'īl'em'lāwisē 'wī-
 'laēlexs laē lāx'ūlile Kwax'īlanōkuma'ya, qa's nēlēs g'āya'nakūla-
 sasa p!elxelasgemaxs sek'!agālaē, yīxs hāē g'āya'nakūlaē, lax
 Yāqolelasema'yē, 'nēx'laē. Wā, lā'laē nēlaxaasēs k'lēdēlē L'lālēh-
 'elakwaxs¹ le'maē L'lāyoxlā yīxs le'maē lēgades 'māxūlayugwa. 95
 Wā, g'īl'em'lāwisē q!wēl'ēdexs lāa'l yāx'wida, yīsa sēk'!agāla
 p!elxelasgemaxs lāa'l hōqūwelsēda lēl'elakwē. Wā, k'lēs'lat!a
 gālaxs lāa'l māyul'idē a'lilē g'enems Kwax'īlanōkuma'yē, yīx
 Ālak'īlayugwa yīsa ts!āts!adagemē. Wā, hēx'idaem'lāwisē Yā-
 qolelasema'yē la lē'lālaxēs 'ne'mēmōtaxa Yaēx'agemā'yē qa lās 700
 'wī'laēlela lāx g'ōkwās. Wā, g'īl'em'lāwisē 'wī'laēlexs lāa'laēda
 g'īgāma'yē Yāqolelasema'yē lāx'ūlila, qa's yāq!ēg'a'lē: "Wā,

¹Named Lē'lēnox^u on p. 980, line 29.

numaym the Yaēx'agemē that he would give as a marriage gift |
 5 thirty-five blankets to his son-in-law || Kwax'īlanōkumē (VI 2), and
 also the house and his other seat; that is, | the seat of his deceased
 younger brother, L!āl!Elānem (V 11); "and also a name for | my
 granddaughter who was born by my princess Ālak'īlayugwa (VI 8). |
 Her name shall be the name of my dead sister ēnemnasālayugwa
 (V 12). | Now, her name will be ēnemnasālayugwa (VII 2). Now, ||
 10 my numaym Yaēx'agemē, let us see the child borne | by Ālak'īla-
 yugwa." Thus he said, and they put the | thirty-five blankets on
 the shoulders of young men, and | they went out of the house, and
 they went into the house | of his son-in-law Kwax'īlanōkumē (VI 2).
 15 They sat down inside of the || door of the house, and Chief | Yāqole-
 lasemē (V 10) arose and spoke. He said, "Sit up, | son-in-law, and
 listen to me, what brought here me and my numaym, the | Yaēx'a-
 gemē. We came to see our granddaughter. Now | I give you as a
 20 marriage gift these thirty-five || blankets to wipe off the blood of my
 granddaughter; | and this name of my deceased sister (V 12) ēnem-
 nasālayugwa shall be hers. | Her name shall be ēnemnasālayugwa
 (VII 2). Now, son-in-law, you will be the owner | of my house, and
 you shall own the seat | of my deceased younger brother L!āl!Elā-
 nem (V 11). There are three seats ahead of him below the eagle;" ||

3 laem¹laē nēlaxēs ēnemēmōtaxa Yaēx'agemā'yaxs wāwałqālīlāsa
 mamōx^usokūlāsa sek¹!a p!Elxelasgem lāxēs negūmpē Kwax'īla-
 5 nōkuma'yē: wā, hē'misēs g'ōkwē lē¹wis lāxwa'yē ēnema, yī¹lax
 lāxwa'yasēs ts!¹a'yōlaē L!āl!Elānemē. "Wā, hē'misa lēgemē qa
 lēgemsen ts!¹ōx^uLEMagasaxa yīx māyōlemasen k!¹ēdēlaē Ālak'īlayu-
 gwa. Wā, la¹mēsē lēgadełts lēgemasen wūq!¹wōlaē ēnemnasālayu-
 gōla. Wā, la¹mēsē lēgadełts ēnemnasālayugwa," ēnēx¹laē. "Wā,
 10 wēg'ax'īns ēnemēmōt Yaēx'agemē, qens lā dōx¹wīdex māyōle-
 mas Ālak'īlayugwā," ēnēx¹laēxs laē k!¹exsayap!Endālasa sek¹!ās
 mamōx^usōkūlayo p!Elxelasgema lāxa hā'yā¹ā. Wā, g'īl¹ēm¹lāwisē
 ēwī¹laxs g'āxaē hōqūwēls lāx g'ōkwās, qa¹s lā hōgwīl lāx g'ōkwa-
 sēs negūmpē Kwax'īlanōkuma'yē, qa¹s lā k!¹ūs¹ālīl lāx āwīlēlāsa
 15 t!¹ex'īlāsa g'ōkwē.¹ Wā, xāmax'īda¹mēsa g'īgāma'yē Yāqolelase-
 ma'yē lāx'ūlīl, qa¹s yāq!¹eg¹ā¹lē. Wā, lā ēnēk¹!a: "Kwāgemlīlla ne-
 gūmp, qa¹s hōlēlaōsag'īn g'āxēnēk¹ lō¹gūn ēnemēmōtek¹, yīxg'a
 Yaēx'agemēk¹. G'āxenu¹x^u dōqwaxenu¹x^u ts!¹ōx^uLEMagasax. La-
 ēmēsen wāwałqālasg'ada sek¹!ag'as mamōx^usōkūlayo p!Elxe-
 20 lasgema, qa¹s dēg'īdauōsaxōx Elx'ūna'yaxsen ts!¹ōx^uLEMagasax.
 Wā, g'a¹mēsē g'ada lēgemgrasen wūq!¹wōlaē ēnemnasālayugōla.
 La¹mēsō lēgadełts ēnemnasālayugwa. Wā, la¹mēts lālōl negūmp
 g'ōgwadełtsen g'ōx^udē. Wā, la¹mēts lāl lāxwē¹no¹x^uLES lāxwa-
 ēyasen tsa¹yōlaē L!āl!Elānemōla, yīxs yāyūdukwałg'iwalaē lāxa

¹ From here on the history is personally known to the narrator; hence the quotative—la—is omitted.

thus he said, for now YäqOLElasemē^ε (V 10) tried to rival | Ä^εwā. 25
lask'inīs (V 9). Therefore he did so, for | YäqOLElasemē^ε (V 10)
knew what Kwax'ılanōkumē^ε (VI 2) had said to his wife | K'!āmaxa-
las (VI 7) when he first wished to marry Älak'ilayugwa (VI 8) and
when she was | told that K'!āmaxalas (VI 7) would be the head
wife, and that || Älak'ilayugwa (VI 8) would be the second wife, at 30
the time when Kwax'ılanōkumē^ε (VI 2) spoke to | K'!āmaxalas
(VI 7), therefore YäqOLElasemē^ε (V 10) had resolved that his |
princess Älak'ilayugwa (VI 8) should be head wife. Therefore he
did this. | Then Kwax'ılanōkumē^ε (VI 2) thanked YäqOLElasemē^ε
(V 10) for what he had said, and then | Kwax'ılanōkumē^ε (VI 2)
invited his father-in-law to go to the rear || of the house; and now 35
Kwax'ılanōkumē^ε (VI 2) wished | YäqOLElasemē^ε (V 10) to speak
for him when he was going to give away property | to the numaym
Yaēx'agemē^ε of YäqOLElasemē^ε (V 10)¹. Then he | promised to
give away thirty-five blankets to the Gwētela. ^εwālas | Kwāg'uł,
Q!ōmk'!ut!es, on behalf of ^εnemnasālayugwa (VII 2), the child of ||
YäqOLElas (VI 2) for now Kwax'ılanōkumē^ε (VI 2) | received a 40
name from his new numaym the Yaēx'agemē^ε. Now he had | two
seats, for he still stayed on the side of the numaym, SēnL!em, | and
he also had a seat with the numaym Yaēx'agemē^ε of the Q!ōmo-
yâ^εyē. As soon as he stopped speaking, the speakers of YäqOLEla-

kwēkwē," ^εnēx'!aē, qaxs lē^εmaē dōqwałap!ē YäqOLElasema^εyē lō^ε 25
Ä^εwālas^εk'inīsē. Hē^εmis lāg'ilas hē gwēx'!idē, qaxs q!ālamaē Yäqo-
LElasema^εyax wāldemas Kwax'ılanōkuma^εyaxēs ġenemē K'!āma-
xalasē, yīxs g'ālaē ^εnēx' qa's ġegradēs Älak'ilayugwa, yīxs laē
^εnēk'a: "Sōem ġek'amaliLES K'!āmaxalas. Wā, lālē ġenemq!ala-
emlē Älak'ilayugwa," yīxs laē ^εnēk'ē Kwax'ılanōkuma^εyax K'!ā- 30
maxalasē. Wā, hē^εmis lāg'ilas āla ts!āsa!ē YäqOLElasema^εyē, qa
hēs ġek'amaliēs k'!ēdēlē Älak'ilayugwa, lāg'ilas hē gwēx'!idē. Wā,
lā mō^εlē Kwax'ılanokuma^εyas wāldemas YäqOLElasema^εyaq. Wā,
la Kwax'ılanōkuma^εyē lē^εlāxēs negūmpē, qa lās lāxa ōgwīwalī,
lasēs ġōkwē. Wā, la^εmē ^εnēk'ē Kwax'ılanōkuma^εyē qa's hēlāxsta- 35
lēx YäqOLElasema^εyē, qaxs lē^εmaē ġayoqālē Kwax'ılanōkuma^εyē
lāxa ^εne^εmēmotas YäqOLElasema^εyaxa Yaēx'agema^εyē. Wā, la^εmē
dzōxwasa sek'!ās mamox"sōkūlayo lāxa Gwētela lē^εwa ^εwālasē
Kwāg'uł lē^εwa Q!ōmk'!ut!esē qa ^εnemnasālayugwax xūnōkwas
YäqOLElasē, qaxs la^εmē lēġemġelx!āla qa lēġems Kwax'ılanō- 40
kuma^εyē lāxa ālē ^εne^εmēmotsēxa Yaēx'agema^εyē. Wā, la^εmē ma-
lōxsala, qaxs hēx'sā^εmaē las āpsot!ena^εyasēda ^εne^εmēmāsa SēnL!E-
mē. Wā, lā lāġēxa ^εne^εmēmotasa Yaēx'agema^εyasa Q!ōmoyâ^εyē.
Wā, ġil^εmēsē q!wēl^εēdēxs laē hōqūwelsē a^εyīlkwas YäqOLElase-

¹ He belonged to this numaym now.

- 45 semē^ε || went out and stood outside of the house of YäqOLElasemē^ε, |
and they called the Gwētela, ^εwālas Kwāg[·]ul, and Q!ōmk[·]lut!ES on
behalf of | ^εnemnasālayugwa (VII 2), the daughter of YäqOLElas
(VI 2). Then they went back into the | house of YäqOLElas (VI 2),
and cleared it out; and after they had cleared it out, | they invited
50 the numaym of the Yaēx[·]agemē to the house of || YäqOLElas (VI 2)
[to go into the house of YäqOLElas] for that had been the house of |
YäqOLElasemē^ε (V 10). Then YäqOLElas (VI 2) walked among his
new numaym | towards his house; and when they | were inside, the
Gwētela came in and sat on the right-hand side | of the house.
55 Then came the ^εwālas Kwāg[·]ul and sat down || on the upper left-
hand side of the house. Then came the | Q!ōmk[·]lut!ES and sat
down near the door on the left-hand side. | Then YäqOLElasemē^ε
(V 10) spoke to his son-in-law | YäqOLElas (VI 2), and gave away
the thirty-five blankets; | and after he had done so, they all went
60 out. || Immediately ^εwālask[·]inis (V 9) took away his princess
K[·]lāmaxalas (VI 7), the | wife of YäqOLElas (VI 2) because he could
not do what had been done by | YäqOLElasemē^ε (V 10) for his son-
in-law. (I forgot that the | slaves went with their mistress ^εlāk[·]i-
layugwa [VI 8]). | Now YäqOLElas (VI 2) had only one wife, the
65 princess of YäqOLElasemē^ε (V 10), || ^εlāk[·]ilayugwa (VI 8). Now
YäqOLElas (VI 2) became proud and | always beat his wife, and

- 45 ma^εyē, qa^εs lā q!wāg[·]aelsē lāx L[·]lāsanā^εyās g[·]ōkwās YäqOLElasē-
ma^εyē, qa^εs lēlēlāxa Gwētela, ^εwālas Kwāg[·]ul, Qōmk[·]lut!ESē qa
^εnemnasālayugwa xūnōkwās YäqOLElasē, ^εnēk[·]EXS laē hōg[·]wīla lāx
g[·]ōkwē las YäqOLElasē, qa^εs ēx[·]widē. Wā, g[·]il^εmēsē g[·]wāl ēkwa-
qēXS laē lē^εlālaxa ^εne^εmēmotasa Yaēx[·]agemā^εyē lāx g[·]ōkwās Yä-
50 qOLElasē, qa g[·]āxlag[·]is lāx g[·]ōkwās YäqOLElasē, yīx g[·]ōx[·]dās Yä-
qOLElasēma^εyē. Wā, g[·]āx^εmē qāgayē YäqOLElasaxēs alē ^εnē^εmē-
motaxs laē g[·]wē^εyōlela lāxēs g[·]ōkwās. Wā, g[·]il^εmēsē ^εwī^εla hōg[·]wī-
LEXS g[·]āxāē hōg[·]wīlēda Gwētela, qa^εs lā k[·]lūs^εālil lāxa hēlk[·]!ōdo-
yālilasa g[·]ōkwē. Wā, g[·]āxēda ^εwālasē Kwāg[·]ulā, qa^εs lā k[·]lūs^εālil
55 lāxa ^εnelk[·]!ōdoyolilasa gēm[·]xanēg[·]wīlasa g[·]ōkwē. Wā, g[·]āxēda
Q!ōmk[·]lut!ESē, qa^εs lā k[·]lūs^εālil lāx max[·]stālilasa gēm[·]xotsālilasa
t!EX[·]īla. Wā, la^εmē nēlē YäqOLElasēma^εyasēs wāldemaxēs ne-
gūmpē YäqOLElasē. Wā, lā yax^εwida, yīsa sek[·]!ās mamox[·]sōkūla-
^εyē p!EXELASgēma. Wā, g[·]il^εmēsē g[·]wāLEXS laē hōq[·]wēlsa. Wā,
60 hēx[·]ida^εmēsē ^εwālask[·]inisē wātaxōdxēs k[·]!ēdēlē K[·]lāmaxalasē, yīx
gēNEMx[·]dās YäqOLElasē. Wā, la^εmē k[·]leās g[·]wēx[·]idaas lāLEX g[·]wē-
x[·]idaasas YäqOLElasēma^εyē lāxēs negūmpē. (HēxOLEN L[·]lēwēSE-
^εwēda q!āk[·]o, yīXS lē^εmaē lāsgēmēxēs q!āgwidē ^εlāk[·]ilayugwa.)
Wā, la^εmē ^εnemōx[·]Em la gēNEMs YäqOLElasē k[·]!ēdēlas YäqOLElasē-
65 ma^εyē ^εlāk[·]ilayugwa. Wā, laEM LEMx[·]ēdē nāqa^εyas YäqOLElasē,
qaxs hēmenā^εmaē la k[·]!ēlak[·]axēs gēNEMē. Wā, hē^εmis lāg[·]īlas

therefore | YäqOLElasemē (V 10) took away his princess Ālak'i- 67
 layugwa (VI 8); and although | Ālak'ilayugwa (VI 8) was no longer
 his wife, YäqOLElas (VI 2) still owned the house | and the seat, for they
 had ēnemnasālayugwa (VII 2) for their child. || YäqOLElas (VI 2) was 70
 not very long without a wife. Then he asked | in marriage the princess
 of Ēwanux^udzē (V 13), chief of the numaym | Laā^lax's^ēendayo.
 The name of the princess of Ēwanux^udzē (V 13), was Q'lēx[·]Lāla
 (VI 9); | and YäqOLElas (VI 2) called his numaym the SēnL[!]em into
 his house and told them | that he wished to marry again. They just
 told him to go ahead || and to do quickly as he wanted. Then | 75
 he told them that he referred to the princess of | Ēwanux^udzē (V 13)
 Q'lēx[·]Lāla (VI 9), whom he wanted to marry. Thus he said when
 he was speaking. | One of his speakers replied, and said, "Go on,
 and | do so quickly, and let us pay the marriage money to-day."
 Thus he said. Immediately || YäqOLElas (VI 2) took fifty blankets 80
 out of his room to | give as marriage payment. After he had taken
 them out, the | numaym SēnL[!]em went, carrying the blankets on
 their shoulders, and went into | the house of Ēwanux^udzē (V 13).
 They sat down inside of the door of | the house of Chief Ēwanux^udzē
 (V 13), and at once they paid the marriage money, the || fifty 85
 blankets. After they had done so, | the speaker of Chief Ēwanux^udzē
 (V 13) arose and spoke. He said, | "Remain sitting there. Sēn-

YäqOLElasema^ēyē wātaxōdxēs k'!ēdēlē yīx Ālak'ilayugwa. Wä, wax[·] 67
 ēmisē la k'!ēs geg[·]adesēs genemē Ālak'ilayugwa, la hetsāemxa g[·]ōkwē
 lē^ēwa laxwa^ēyē YäqOLElasē, qaxs le^ēmaē xūngwades ēnemnasāla-
 yugwa. Wä, k'!ēst!a gāla k'!ēās genemē YäqOLElasē laē g[·]ayōx- 70
 ēwīdex k'!ēdēlas Ēwanux^udzē, yīx g[·]īgāma^ēyasa ēne^ēmēmotasa Laā-
 lax's^ēendayowē Q'lēx[·]Lā^lax[·]La, yīx lēgēmas k'!ēdēlas Ēwanux^udzē.
 Wä, lā lēlts!ōdē YäqOLElasaxēs ēne^ēmēmota SēnL[!]emē, qa^ēs nēlēxs
 le^ēmaē ēnēx[·] qa^ēs geg[·]adē ēt!ēda. Wä, ā^ēmisē ēnāxwa wāxasō^ēsēs
 ēne^ēmēmotē, qa ālag[·]a^ēmēs hali^ēlāla lāx gwālaasasēs nāqa^ēyē. Wä, 75
 hē^ēmis la ēnēg[·]ātsēxs hāē gwe^ēyōs, qa^ēs genemē k'!ēdēlas Ēwa-
 nux^udzē^ēyē Q'lēx[·]Lāla, ēnēk[·]exs laē yāq!ent!āla. Wä, hēx[·]ida^ēmēsē
 yāq!eg[·]a^ēlēda ēnemōkwē lāx ā^ēyīlkwās. Wä, lā ēnēk[·]a: "Wēg[·]a āem
 hali^ēlāx, qens wēg[·]i qadzel^ēīdxwa ēnā^ēlax," ēnēk[·]ē. Wä, hēx[·]ida-
 ēmēsē YäqOLElasē āx[·]wu^l!alīlaxa sek[·]!ax[·]sokwē p!elxelasgema, qa^ēs 80
 qādzēlema. Wä, g[·]īl^ēmēsē ēwī^ēlōt!alīlēxs laē ēwīlamālēda ēne^ēmē-
 motasa SēnL[!]emē k'!ēk[·]!exseyap!alaxa p!elxelasgemē, qa^ēs lā hō-
 gwīl lāx g[·]ōkwās Ēwanux^udzē, qa^ēs lā k'!ūs^ēālī lāx āwīlēlās t!ex[·]īlās
 g[·]ōkwasa g[·]īgāma^ēyē Ēwanux^udzē. Wä, hēx[·]ida^ēmēsē qādzēlasa
 sek[·]!ax[·]sōkwē p!elxelasgema. Wä, g[·]īl^ēmēsē gwālēxs laē lāx[·]ūlīlē 85
 elkwāsa g[·]īgāma^ēyē Ēwanux^udzē qa^ēs yāq!eg[·]a^ēlē. Wä, lā ēnēk[·]a:
 "Wēg[·]a k'!wāk!wā^ēlax SēnL[!]em, qa^ēs ēselaōsaxg[·]as genemg[·]aōs, qaxs

88 L!em, and wait for your wife. She | is getting ready with her marriage mat, so that she may not sit on the floor without a mat in | your house, son-in-law." Thus he said, and went back into the
 90 room where || Ēwanux^udzē's (V 13) princess, Q!ēx·Lāla (VI 9) was seated. He did not stay long, then he came back and | stood up. He spoke again, and said, "Now, come, great | numaym SēnL!em, and carry the princess of | my chief Ēwanux^udzē (V 13) away, for she is heavy." Thus he said, | and went back. Then the numaym
 95 SēnL!em arose || and followed him into the room; and soon they came | back carrying on their shoulders one hundred blankets | and among them walked Q!ēx·Lāla (VI 9), the princess of | Ēwanux^udzē (V 13), among the SēnL!em as they were coming out of the room. When they reached | the door of the house, Ēwanux^udzē
 800 (V 13) stood up and spoke. || He said, "Wait a while, great numaym SēnL!em, | for the name that will go to my son-in-law Yāqolelas (VI 2). | His name will be Gwe^yîmdzē (VI 2), and the name of his dancer will be | Melnēd, and these hundred blankets are the marriage mat of | your wife. Now, son-in-law, go
 5 to your house!" Then he || stopped speaking, and immediately those who had paid the marriage money went out, | among them Q!ēx·Lāla (VI 9) and they went into the house of Yāqolelas (VI 2). | Yāqolelas (VI 2) told his speakers to clear out | his house; and after they had cleared it, they went out | and stood

88 la^emēk· xwānā^elaxg·as lē^ewaxsēlēk·, ālak· wū^ttalīl k!wastalīl lāxēs
 g·ōkwaōs, negūmp," nēk·exs laē lāyak·īlīl lāx k!wats!ālīlasas k!ēdē-
 90 las Ēwanux^udzē Q!ēx·Lāla. Wā, k!lēst lē gā^elaxs g·āxaē aēdaaqa, qa^es
 lāx·ūlīlē, qa^es ēdzaqwē yāq!eg·a^ela. Wā, lā nēk·a: "Gēlag·a, wālas
 nē^emēm, SēnL!em, qa^es lālag·aōs q!ē^ewū^tts!ālīlax k!ēdēlasen g·i-
 gāma^eyōx Ēwanux^udzēx, qaxs g·wāgūntsēlīlaqōs lāqg·a," nēk·exs
 laē ēdzak·īlīla. Wā, la^emē wī^ela q!wag·īlīlē nē^emēmotasa SēnL!e-
 95 mē, qa^es lā lāsgēmēq lāxa ōts!ālīlē. Wā, k!lēst lā gā^elaxs g·āxaē wī^ela
 k!lēk·lēxseyap!alaxa p!ēlxelasgēmē, lāk!ēndēda p!ēlxelasgēmē
 hē^eyagowa. Wā, g·āx^emē qāgayē Q!ēx·Lālaq yīx k!ēdēlas Ēwanux^u-
 dzāxa SēnL!emaxs g·āxaē hōx^ewū^tts!ālīla. Wā, g·īl^emēsē lāg·aa
 lāxa ōstālīlasa g·ōkwaxs laē Ēwanux^udzē lāx·ūlīla, qa^es yāq!eg·a^elē,
 800 qa^es nēk·ē: "Wēg·aemsl lā^elōx^ebalax wālas nē^emēm, yūL Sēn-
 L!em, qa la^emēsgrada lēgēm^ek·, qa^es lēgēmōs, negūmp Yāqolelas.
 Laems lēgāde^ets Gwe^yîmdzē. Wā, hē^emis lēgēm^etsēs sēnatlaōsē
 Melnēdē. Wā, yū^emisa lāk!ēndēx p!ēlxelasgēma lē^ewaxsēsōs gē-
 nēmaqōs. Wā, hāg·a, negūmp, lāxēs g·ōkwaōs." Wā, laem q!wē-
 5 lē^eid yāq!ent!āla lāxēq. Wā, hēx·ida^emēsē g·ax hōqūwelsēda qā-
 dzēlax·dē qāqēlax Q!ēx·Lāla, qa^es lā hōg·wīl lāx g·ōkwas Yāqole-
 lasē. Wā, hēx·ida^emēsē Yāqolelas āxk!ālaxēs ā^eyīlkwē, qa ēx·wi-
 dēsēxa g·ōkwē. Wā, g·īl^emēsē g·wā^el ēkwaqēxs laē hōqūwels lāxa

up outside of the house and called the || Q!omoyâ'yē, 'wālas 10 Kwāg'uł, Q!ōmk'!ut!Es, on behalf of Melnēd (VII 1), the | child of GWE'yīmdzē (VI 2). After they had said so, they went in, and it was not long before | the three Kwāg'uł tribes came in. Then | Chief GWE'yīmdzē (VI 2) arose and spoke. He said, | "You have heard my new name. I obtained this in marriage from my father-in-law || Ēwanux'dzē (V 13), who gave me the 15 name GWE'yīmdzē (VI 2). Now you shall name me GWE'yīmdzē, | and you shall name my princess 'māxūlayugwa Melnēd (VII 1)." | Then he stopped speaking, and he gave away the | hundred blankets; and first he gave to the Q!ōmoyâ'yē, | and then to the 'wālas Kwāg'uł, || and finally he gave blankets to the Q!ōmk'!ut!Es. | 20 When he had given away all, then they went out of the house of | GWE'yīmdzē (VI 2). GWE'yīmdzē and his wife Q!ēx'Lāla (VI 9) had not been living together for a long time | when they had a son. He was | named Tsāxis because he was born there. || Four days after he had been born, when the navel-string came 25 off, | Ēwanux'dzē (VII 3) gave four boxes of oil and | ten baskets of clover-roots to his son-in-law GWE'yīmdzē (VI 2) as a marriage present, | and also the name Wāwālk'inē (VII 3) for the new-born child of his princess | Q!ēx'Lāla (VI 9). Then Chief GWE'yīmdzē

g'ōkwē qa's lā q!wāg'aels lāx L!āsanâ'yasa g'ōkwē, qa's Lēlēlēxa Q!ōmoyâ'yē, 'wālasē Kwāg'uł, Q!ōmk'!ut!Esē qa Melnēdē xūnō- 10 kwas GWE'yīmdzē, 'nēk'exs g'āxaē hōgwīla. Wä, k'!ēst!a gāłaxs g'āxaē 'wīlāēlēda yūdux'semakwē Kwākūg'uł. Wä, hēx'ida'mēsē lāx'ūlilēda g'igāma'yē GWE'yīmdzē, qa's yāq!ēg'a!ē. Wä, lā 'nēk'a: "Laems wūlēlaxen ālē lēgema, yīx lēgemg'elx!a'yasen negūmpē Ēwanux'dzē g'āxenē GWE'yīmdzē. Wä, la'mēts lēqelales GWE- 15 'yīmdzē g'axen. Wä, la'mēts lēqelales Melnēdē lāxen k'!ēdēlē 'māxūlayugwa," 'nēk'exs laē q!wēlēda. Wä, lā yāx'wīda, yīsa lāk'!endē p!ēlxelasgema, yīxs hāē g'īl yāx'wītse'wēda Q!ōmoyâ'yasa p!ēlxelasgem. Wä, lā māk'īlasō'sa 'wālasē Kwāg'uł yāx'wītsō'sa p!ēlxelasgemē. Wä, lā a!ēlxsdā'ya Q!ōmk'!ut!Esē yāx'wītsō'sa 20 p!ēlxelasgemē. Wä, g'īl'mēsē 'wīlxtōxs laē hōqūwēlsa lāx g'ōkwās GWE'yīmdzē. Wä, k'!ēst!a gāla hayasek'ālē GWE'yīmdzē lē'wis genemē Q!ēx'Lālaxs laē xūngwadex'itsa bābagūmē. Wä, la'mē hēx'idaem lēgades Tsāxisē, qaxs hāē māyo!ēmē. Wä, hēt!a la mōp!ēn!xwa's māyo!aag'emxs laē lāwāyēs ts!eyōx!a'yē laasē 25 Ēwanux'dzē wāwā!qālasa mōsgemē dēdengwats!ē L!ē'na lē'wa neqasgemē L!āL!ēbat t!ēgwats!ē lāxēs negūmpē GWE'yīmdzē; wä, hē'misa lēgemē Wāwālk'inā'yē qa lēgemsa ālē māyo!emsk'!ēdēlasē Q!ēx'Lālaxa bābagūmē. Wä, hēx'ida'mēsa g'igāma'yē GWE'yīmdzē

30 (VI 2) || sent his speakers to go into all the houses and invite on behalf of | Wāwālk'inē (VII 3), the son of GWE'yīmdzē (VI 2). "Thus you will say," said GWE'yīmdzē (VI 2) | to his speakers. At once they went out of the house and | stood in the doorways of all the houses, inviting all the | men of the Q!ōmoyâ'yē, 'wālas
35 Kwāg'uł, and Q!ōmk'!ut!Es; || and this is what the speakers said as they entered the | doors of the houses of the Q!ōmoyâ'yē: "I invite you, Q!ōmoyâ'yē, on behalf of | Wāwālk'inē (VII 3), the child of GWE'yīmdzē (VI 2)." And when they stopped speaking, | the others said, "Let us go quickly. | "The fire is now burning low." Thus said another one. And when they had been to all the ||
40 houses of the Q!ōmoyâ'yē, they went to the houses of the 'wālas Kwāg'uł, | and said, "Now I call you, 'wālas Kwāg'uł, on behalf of | Wāwālk'inē (VII 3), the child of GWE'yīmdzē (VI 2)!" and they | said as they had done before. Thus they went into all | the houses of the 'wālas Kwāg'uł; and then they went into the
45 houses of the Q!ōmk'!ut!Es, || and they said again, "Now I call you, Q!ōmk'!ut!Es, on behalf of | Wāwālk'inē (VII 3), the child of GWE'yīmdzē (VI 2)." Thus they | went into all the houses, and then they went back into the future feast | house. When the guests came, the Q!ōmoyâ'yē sat down | in the rear of
50 the house, and the 'wālas Kwāg'uł sat down || at the right-hand

30 'yālaqasēs ā'yīlkwē, qa lās lāl!Esela lāxa g'ōkūla qa lās Lē'lāla qa Wāwālk'inā'yē xūnōkwās GWE'yīmdzē. "ēnēx'LES," ēnēk'ē GWE'yīmdzāxēs ā'yīlkwē. Wā, hēx'ēida'mēsē la hōqūwels lāxa g'ōkwē, qa's lā lāLax'ustōlts!ax t!ēt!Ex'ilāsa ēnāxwa g'ig'ōkwa Lē'lālaxa ēnāxwa bēbegwānēmsa Q!ōmoyâ'yē Lē'wa 'wālasē Kwāg'uł, Lē'wa Q!ōmk'!ut!Esē. Wā, g'aem wāldēmsa ā'yīlkwēg'a, yīxs laē laēL lāx t!Ex'ilāsa g'ōkwasa Q!ōmoyâ'yē: "La'men Lē'lalōLai', Q!ōmoyâ'yai' qa Wāwālk'inayai' xūnōkwās GWE'yīmdzēyai'." Wā, g'il'mēsē q!wē-
35 f'idēxs laē ēnēk'ēda ēnemōkwē: "Halag'ililesai'."—"Laem q'lūlx'ēid-nux" legwīlai'" ēnēk'ēda ēnemōkwē. Wā, g'il'mēsē 'wīlxtōlsaxa
40 g'ig'ōkwasa Q!ōmoyâ'yaxs laē lax g'ōkūlasasa 'wālasē Kwāg'uł. Wā, lāxaē ēnēk'a: "La'men Lē'lalōLai', 'wālas Kwāg'ułai' qa Wāwālk'inayai' xūnōkwās GWE'yīmdzēyai'." Wā, āemxaāwisē nā-qemg'iltāya ēnemōkwaxēs g'ilx'dē wāldēma. Wā, g'il'mēsē 'wīlxtōlsaxa g'ig'ōkwasa 'wālasē Kwāg'ułaxs laē lāx g'ig'ōkwasa Q!ōmk'!ut!
45 t!Esē. Wā, lāxaē ēnēk'a: "La'men Lē'lalōLai', Q!ōmk'!ut!Esai' qa Wāwālk'inayai' xūnōkwās GWE'yīmdzēyai'," ēnēk'ē. Wā, g'il'mēsē 'wīlxtōlsaxa g'ig'ōkwē laē aēdaaqa, qa's lā laēL lāxa k!wēla'yats!ēLe g'ōkwa. Wā, g'āx hōgwīlēlēda Lē'lānemē. Wā, laem la k!ūs'ālilēda Q!ōmoyâ'yē lāx ōgwiwalīlāsa g'ōkwē. Wā, la k!ūs'ālilēda
50 'wālasē Kwāg'uł lāx hēk'!ōtsēgwiłasa k!wēladzats!ē g'ōkwa. Wā,

side of the feasting-house, | and the Q!ōmk!ut!Es on the left-hand 51
 side of the feasting-house. They | sat down there because they
 had been invited for a feast. When all were in, | the numaym
 Laälax's^eendayo came in and sat down | at the right-hand side of
 the door. Then Ēwanux^udzē (V 13) arose || and spoke. He said. 55
 "Look this way, son-in-law | Gwēyīmdzē (VI 2), and listen to me!
 Send out your numaym | to get the four house-dishes of my
 house, so that | my guests may eat out of them! They are the
 killer-whale, | whale, seal, and double-headed serpent." Thus he
 said as he sat down. || Immediately Gwēyīmdzē (VI 2) arose and 60
 thanked his father-in-law for what he had said. | Then he turned
 his face to his numaym, the SēnL!ēm, and | said, "O numaym
 SēnL!ēm, take the four house-dishes | and bring them! Let us try
 to have them emptied by our guests!" Thus he said. Then | the
 young men of the numaym SēnL!ēm went out and carried in||
 two ladles which are always given with the four house-dishes. 65
 It was not | long before the young men came back carrying the
 four house-dishes | and the two ladles. They came and put them
 down inside | the door of the feasting-house. Then they took the |
 cinquefoil-root baskets and placed them by the side of the house-
 dishes. || They took the roots out of the baskets and put the 70
 raw | cinquefoil-roots into the house-dishes; and when the house-

hēt!a k!ūs^eālilēda Q!ōmk!ut!Esa lax gēmxtsēgwilē, yīx hēg!ilas 51
 k!ūsālē, qaxs k!wēlasaē Lēlānēmāq. Wä, g!il^emēsē ^ewīlaēLEXS
 g!āxaē hōgwilēda ^eNE^emēmotasa Laälax's^eendayowē. Wä, lä k!ūs^eālil
 lāxa hēlk!ōtsā^eyasa t!EX!ila. Wä, hē^emis lä lax^eülilats Ēwanux^u-
 dzē, qa^es yāq!Eg^eālē. Wä, lä ^enēk!a: "Gwāsgemalala, negūmp 55
 Gwēyīmdzē, qa^es hōlelaōs g!āxEN. Wēg!a ^eyālaqaxs ^eNE^emēmota-
 qōs, qa lāsōx āx^eēdxā mewēXLā lōelqūlil lāxEN g!ōkwa, qa ha^ema-
 ats!ēsōs Lēlānēmāqōs. Hē^emēda māk^eēnoxwa Lē^ewa gwe^eyīma,
 Lē^ewa mēgwata, Lē^ewa sīseyula," ^enēk!EXS laē k!wāgalila. Wä,
 hēx!ida^emēsē lax^eülilē Gwēyīmdzē, qa^es mō^elēs wāldemasēs NE- 60
 gūmpē. Wä, lä gwēgēmX^eid lāxēs ^eNE^emēmotaxa SēnL!ēmē. Wä, lä
^enēk!a: "Hāg!a ^eNE^emēmot SēnL!ēm, āx^eēdxā mewēXLā lōelqūlila,
 qa g!āxlag!isēs gūnx^eitsōsens Lēlānēmēx," ^enēk!EXS laē hōqūwel-
 sē ha^eyāl!āsa ^eNE^emēmotasa SēnL!ēmē, qa^es lä āx^eēdeq Lē^ewa
 mā^eLEXLA tsēXLā, yīx ^enamilālotasa lōelqūlilē mewēXLā. Wä, k!lēst!a 65
 g!āxas g!āxaē aēdaaqēda hā^eyā!a dāg!ilqelaxa mewēXLā lōelqūlila
 Lē^ewa mā^eLEXLA tsētsēXLā, qa^es g!āxē mex^eālilas lāx āwilelāsa t!EX!i-
 lāsa k!wēla^eyats!ē g!ōkwa. Wä, hēx!ida^emēsē āx^eētse^ewēda t!ēt!E-
 gwāts!ē L!āl!Ebata, qa^es lä hēhenōdzeli^eLEM lāxa lōelqūlilē. Wä, lä
 hēx!ūts!ālayo lāxa L!āl!Ebata t!EX^usōsē qa^es lä hēxts!ālayā k!lilx^e 70
 t!EX^usōs lāxa lōelqūlilē. Wä, g!il^emēsē ^ewīla qōqūt!ēda lōelqūlilaxs

72 dishes were full, | they put the double-headed serpent dish in front of the Q!ōmoyâ^éyē. Then | the speaker of Gwē^éyīmdzē (VI 2) said, "This double-headed serpent dish is for you, Q!ōmoyâ^éye!" and they | put the killer-whale dish in front of the ^éwālas
75 Kwāg'uł, and || the speaker said, "This killer-whale dish is for you, ^éwālas Kwāg'uł!" | and they put the seal-dish in front of the Q!ōmk'!ut!Es, and | the speaker said, "This seal-dish is for you, Q!ōmk'!ut!Es!" Then they put | the whale-dish in front of the Maāmtag'ila and G'ēxsem and Kūkwāk!um, | and the speaker said, "This dish is for you, Maāmtag'ila, G'ēxsem, ||
80 Kūkwāk!um! You will eat out of it, you who sit there to help us,— and you, Laālax's^éendayo!" | Thus he said. Then he took the large ladles and gave one to the | other speaker of Gwē^éyīmdzē (VI 2). Then he told the guests to begin | eating; and he spoke, turning his face towards the numaym Sēnl!em, | and said, "Now bring out the
85 oil, so that I may give the second course to my || guests." Then he took the boxes with oil and | put them down in front of the fire. The | two speakers dipped the ladles into the oil, and gave | one of them to the chief of the Maāmtag'ila. Then the speaker said, |
90 "Now, sip this, Āwaxelag'ilis!" Then || the other speaker said to the chief of the G'ēxsem, "Now you | sip this, Chief Yāqewīd!" Immediately the chiefs | arose, took the ladles, and drank the oil;

72 laē k'ax'dzamōli^élemēda sīseyulē lāxa Q!ōmoyâ^éyē. Wā, lā ^énēk'ē^é elkwās Gwē^éyīmdzē: "Lōqūlas, Q!ōmōyâ^éyē sīseyūL." Wā, lā k'ax'dzamōli^élemēda max^éēnoxwē lāxa ^éwālasē Kwāg'uł. Wā, lāxaē
75 ^énēk'ēda elkwē: "Lōqūlas ^éwālas Kwāg'uł māx^éēnox." Wā, lā k'ax'dzamōlilemēda mēgwatē lāxa Q!ōmk'!ut!Esē. Wā, lā ^énēk'ēda elkwē: "Lōqūlas Q!ōmk'!ut!Esē mēgwat." Wā, la k'ax'dzamōli^élemēda gwe^éyīmē lāxa Maāmtag'ila lē^éwa G'ēxsemē lē^éwa Kūkwāk!umē. Wā, lā ^énēk'ēda elkwē: "Lōqūlas Maāmtag'ila, G'ēxsem,
80 Kūkwāk!um, ^éwīlastaemlesēx k!wamēlaēx lō^és Laālax's^éendayo," ^énēk'ēxs laē āx^éēdxa mā^élexla tsēxla, qa^és ts!ewēsa ^énēniēxla lāxa ^énēmōx^u elkwas Gwē^éyīmdzē. Wā, lā wāxaxa k!wēlē, qa wāg'ēs hamx'īda, ^énēk'ēxs laē gwēgemx'īd lāxēs ^énēmēmotaxa Sēnl!emē. Wā, ^énēk'a: "Wēg'a, hānōlt!alilaxwa l!ē^énax, qen hēleg'īndēxens
85 lē^élānemē," ^énēk'ēxs laē āx^éētse^éwēda dēdengwats!ē l!ē^éna, qa^és g'āxē mex^éāli^éem lāxa ōbēx'lalā^élilasa legwīlē. Wā, hēx'īda^émēsa mā^élōkwē ā^éyīlk^u tsē^éstasa tsētsēxla lāxa l!ē^éna, qa^és lā t!ēqwasa ^énēmēxla lāx g'īgāma^éyasa Maāmtag'ila. Wā, lā ^énēk'ēda elkwa: "Laems xūmt!ēdlai' g'īgāma^éyai' Āwaxelag'ilisai'." Wā, lā
90 ^énēk'ēda ^énēmōkwē elkwa lāx g'īgāma^éyasa G'ēxsemē: "Laems xūmt!ēdlai' g'īgāma^éyai', Yāqewīdai'." Wā, hēx'īda^émēsa g'īg'egāma^éyē lāx^éūlila, qa^és dādalēxa tsēxla, qa^és nāx'īdēxa l!ē^éna, la

and | all the head men of the numayms did so,—of the Q!ōmoyâ'yē | and of the numayms of the 'wālas Kwāgru!; and after || the 95 head men had drunk, they gave to drink to the men of lower rank. | When they all had drunk oil, they took with their hands the cinquefoil-roots out of the | house-dishes, carried them in their blankets, and went out. Now this was ended; | and the name of the child of GWE'yîmdzē (VI 2) was Wāwalk'inē (VII 3) until he should be | ten months old. ||

When he was ten months old, his father, GWE'yîmdzē (VI 2), in- 900 vited all | the young men of the Kwāgru! tribes to go into his house; and when | they came in, they singed off the hair of Wāwalk'inē (VII 3); and | after they had singed it off, they put straps around his legs and arms; and when | they had done so, they put red ochre on his head and face; || and when the paint had been put 5 on, the young men | also painted their faces; and when their faces were painted, | GWE'yîmdzē (VI 2) took many handkerchiefs and shirts | and gave one to each of the young men. When | each had one, GWE'yîmdzē (VI 2) spoke, and said, "Now stop || calling my 10 child Wāwalk'inē (VII 3). You shall call him | Ālanem (Wolf) (VII 3)." Thus he said to the young men; and after he had done so, | they went out. It was not very long before Ālanem (VII 3) began to walk, | for that was his name while he was a young man—for Ālanem (VII 3) had the ochre-name | when the young men had

hēx'sā gwēg'ilax lēlaxūma'yasa 'nāl'nē'mēmasē lē'wa Q!ōmoyâ'yē 93
lē'wa 'nāl'nē'mēmasasa 'wālasē Kwāgru!a. Wā, g'il'mēsē 'wiltowēda lēlaxūma'yaxs laē tsēx'idxa bēbēgūlida'yē. Wā, g'il'mēsē 95
'wīla la 'nāx'idxa l'ē'nāxs laē 'wīla āem lēx'wūlts!āla xā t!ēx'sōsē
lāxa hōlqūlilē, qa's hanqelēqēxs laē hōqūwelsa. Wā, laem gwāla.
Wā, laem lēgadē xūnōkwās GWE'yîmdzās Wāwalk'ina'yē lālaa! qō
lāl hēlogwilalō.

Wā, g'il'mēsē hēlogwilaxs laē ōmpasē GWE'yîmdzē lē'lāla xā 'naḡwa 900
hā'yāl'āsa Kwākūg'ulē, qa lās 'wīlaēl lāx g'ōkwās. Wā, g'il'mēsē
g'āx 'wīlaēla laē ts!ēx'eltsemtse'wē se'yās Wāwalk'ina'yē. Wā,
g'il'mēsē gwāla ts!ēx'eltsema'yaq laē kūnḡwīt!ētsē'wa. Wā, g'il-
'mēsē gwāla kūnḡwītāxs laē qōbeltsemtsowē x'ōmsas, yīsa
gumsē. Wā, g'il'mēsē gwāla qōbeltsemdaq laē 'nāḡwa'ma hā'yāl'ā 5
ōgwaqa gums'idxēs gōgūma'yē. Wā, g'il'mēsē 'wīla la gumēkwa laē
GWE'yîmdzē āx'ēdxa q!ēnemē lāālaḡwīwa'ya lē'wa q!ēq!ēsena'yē,
qa's yāx'widēsa 'na!nemē lāxa 'nāḡwa hā'yāl'ā. Wā, g'il'mēsē
'wiltāxs laē yāq!ēg'a!ē GWE'yîmdzē, qa's 'nēk'ē: "Laems gwāl
lēqelas Wāwalk'ina'yē lāxen xūnōkwēx, Wā, la'mēts lēqelales 10
Ālanemē lāq;" 'nēk'ēxa hā'yāl'ā. Wā, g'il'mēsē gwālexs laē
hōqūwelsa. Wā, k!ēst!ā ālaem ḡalax, laemxent qāqayīmaxs yīx
Ālanemē, qaxs lēx'a'maē lēgadaatsēs hēlaēna'yē, yīxs ḡūmyadzex-
lāyoē Ālanemē, yīxs lēx'agālaēda hā'yāl'ā yāqwap!asa lāālaḡwī-

15 their own customary small potlatch, in which handkerchiefs, || shirts, paddles, and mats were given away. This | is called by the people of olden times "ochre giving," and they have no | names of high rank for it.—Ālanem was the name which he had obtained from his father GWE^éyîmdzē (VI 2), because he had not yet | given away blankets for a name of high rank for his son Ālanem (VII 3). Now, | Ēwanux^udzē (V 13) felt sorry on account of his grandson, 20 because he had no || name of high rank. Therefore Ēwanux^udzē (V 13) invited his numaym | the Laälax's^éendayo, and told his numaym that he would give as a marriage gift to his | son-in-law sixty blankets and the name | Łalēp!alas (VII 3) to be the name of Ālanem (VII 3). Then his numaym agreed | to what he had said; 25 and therefore he immediately counted off || sixty blankets, and put them on the shoulders of the young men | of his numaym, who then went out of the house | and into the house of his son-in-law GWE^éyîmdzē (VI 2). They | sat down near the door, and Ēwanux^udzē himself spoke, | and said, "Look up, son-in-law, GWE^éyîmdzē 30 (VI 2), || and listen to what I have to say to you! I feel sorry | for my grandson (VII 3), because he has no name of high rank yet. Now | I will give him this name, and you shall call him | Łalēp!alas, and I also give these sixty blankets. | Come and take them!" Thus 35 he said to his son-in-law; and || GWE^éyîmdzē (VI 2) at once arose

15 wa^éyē L^éwa q!ēq!ESENA^éyē L^éwa sē^éwayuwē L^éwa lē^éwa^éyē. Hēm gWE^éyōsa gālē begwānem gūmyasē. Wā, lā k!ēas^éem ālaxLāyo Lēgema, yix Lēgemas lāxēs ōmpē GWE^éyîmdzē, qaxs k!ēs^émaē p!ES^éēda, qa^és Lēqēlē qa Lēgemsēs xūnōkwē Ālanemē. Wā, lā ts!EX^éilē nāqa^éyas Ēwanux^udzē qaēs ts!ōx^uLEMāxs k!ēasaē ālax- 20 Lāyo Lēgema. Wā, lāgilas lēlts!ōdē Ēwanux^udzāxēs ^énē^émēmota- taxaLaälax's^éendayowē. Wā, nēlaxēs ^énē^émēmotaxs wāwałqāliLaxēs negūmp yīsa q!EL!EX^ésokwē p!ELxelasgema. Wā, hē^émisa Lēgēmē Łalēp!alasē qa Lēgems Ālanemē. Wā, ā^émisē ^énāxwa ēx^éakē ^énē^émēmotasēx wāldemas. Āg'il^émas hēx^éidaem hōs^éwūltalilaxa q!E- 25 L!EX^ésokwē p!ELxelasgema, qa^és k!EX^éseyap!endālēs lāxa hā^éyā^éā- sēs ^énē^émēmotē. Wā, g'il^émēsē ^éwī^élaxs laē hōqūwels lāxēs gōkwē, qa^és lā hōgwīLEla lāx gōkwasēs negūmpē GWE^éyîmdzē, qa^és k!ūs- ^éālilē lāx max^éstā^éyasa t!EX^éila. Wā, xāmadzaqwa^émis yāq!eg^éa^élē Ēwanux^udzē. Wā, lā ^énēk'a: "K!wāgēmlil la, negūmp, GWE^éyîm- 30 dzē, qa^és hōLēlaōsaxg'in wāldemLEk' lāl, yixs ts!EX^éilaen nāqa^éyē qaen ts!ōx^uLEmax, yixs k!ēas^édāx^émaēx ālaxLāyo Lēgema. La^émē- sek' lālg'ada Lēgemk' qa Lēgemsōx. Wā, laems Lēqēlales Łalē- p!alasē laqō g^éa^émēsēgrada q!EL!EX^ésokūk' p!ELxelasgema. Wā, gēlag'a āx^éēdqek', ^énēk'ēxēs negūmpē. Wā, hēx^éida^émēsē GWE- 35 ^éyîmdzē Łax^éūlila, qa^és yāq!eg^éa^élē. Wā, lā ^ének'a: "^émādzēxaōs wā-

and spoke. He said, "What do you say, | father-in-law (V 13) ? 36
Do you come again and give me a marriage gift of sixty | blankets
and also this name? Thank you, father-in-law (V 13) !" | Thus he
said, and sent out his wife (VI 9) to call his numaym, the | SēnL!Em, to
come into his house. Indeed, there were only three || seated in the 40
house,—himself (VI 2), his wife, and his child (VII 3),—because
Ēwanux^udzē (V 13), tried to | surprise his son-in-law ĠWE^εyîmdzē
(VI 2), and ĠWE^εyîmdzē (VI 2) did not | know beforehand what his
father-in-law (V 13) was going to say to him. Then the | SēnL!Em
came in, and immediately ĠWE^εyîmdzē (VI 2) | sent out his speak-
ers to stand in front of his house and || to invite the Maāmtag'ila, 45
G'ēxsem, Kūkwak!um, | Laālax's'endayo, on behalf of Łalēp!alas
(VII 3), the son of ĠWE^εyîmdzē (VI 2). | "That is what you will
say," said ĠWE^εyîmdzē (VI 2) to his speakers; and when he stopped
speaking, | the speakers went out. They stood in front of | the
house of ĠWE^εyîmdzē (VI 2) and said, "Now, || Maāmtag'ila, G'ēx- 50
sem, Kūkwak!um, Laālax's'endayo, now you may witness the
dance of | Łalēp!alas (VII 3), the child of ĠWE^εyîmdzē (VI 2)."
The otherspeakers said, | "Let us be quick!" Now the numaym Laāla-
x's'endayo was sitting still; | and when they stopped speaking they
went into the house of | ĠWE^εyîmdzē (VI 2), and it was not long
before the four numayms came in. || Now ĠWE^εyîmdzē (VI 2) told 55
them that his plan was for Ālanem | to have a name of high rank;

demaq!ōs, negūmp? La^εmasēxat! wāwāqālaa yīsa q!EL!EX'sokwax 36
p!ELxelasgēmaa; yu^εmisa lēgēmaq!a? Wā, gēlak'as^εla, negūmp,"
nēk'EXs laē ^εyālaqasēs ġENEMē, qa lā^εs lē^εlālase^εwē ^εNE^εmēmotasxa
SēnL!Emē, qa g'āxēs ^εwī^εlaēLEla lāx g'ōkwās. QāLaxs yūdux^umaē
k!ūdzēl lāxēs g'ōkwē lē^εwis ġENEMē lē^εwis xūnōkwē, qaxs ts!ā- 40
ts!atk'īwaē Ēwanux^udzāxēs negūmp, ĠWE^εyîmdzē, qaxs k'lēsaē
q!āq!alalg'iyuwē ĠWE^εyîmdzāx wāldēMLasēs negūmpaq. Wā, g'āxē
^εwī^εla hōgwīlēda SēnL!Emē. Wā, hēx'ida^εmēsē ĠWE^εyîmdzē ^εyā-
laqasēs ā^εyīlkwē, qa lās q!wāg'aels lāx L!āsanā^εyasēs g'ōkwē, qa
lēlēlāsēxa Maāmtag'ila, lē^εwa G'ēxsemē, lē^εwa Kūkwāk!umē, 45
lē^εwa Laālax's'endayowē qa Łalēp!alasē xūnōkwās ĠWE^εyîmdzē.
"nēx'LES," nēk'ē ĠWE^εyîmdzāxēs ā^εyīlkwē. Wā, g'īl^εmēsē q!wēl-
^εīdexs laē hōqūwelsēda ā^εyīlkwē, qa^εs lā q!wāg'aels lāx L!āsanā^εyas
g'ōkwās ĠWE^εyîmdzē. Wā, nēk'a: "Laems x'its!ax'īlalai' Maām-
tag'ilai', G'ēxsemai', Kūkwāk!umai', Laālax's'endayowai', qa Ła- 50
lēp!alas xūnōkwās ĠWE^εyîmdzē."—"HālasLEnsaai'," nēk'ēda ^εNE^εmō-
kwē Elkwa. Wā, laemlā k!ūdzēltsā^εma ^εNE^εmēmotasa Laālax's'-
endayowē. Wā, g'īl^εmēsē q!wēl^εīdexs laē hōgwīla lāx g'ōkwās ĠWE-
^εyîmdzē. Wā, k'lēst!a gāLaxs g'āxaē ^εwī^εlaēLēda mōsgēmak!ūsē ^εnāl-
^εNE^εmēmasa. Wā, la^εmē nēlē ĠWE^εyîmdzāxs hāē sēnatē Ālanemaxs 55
lē^εmaē ālaxLāla lēgādLES Łalēp!alasē. Wā, g'īl^εmēsē q!wēl^εīdexs

57 namely, Łalēp!alas (VII 3). As soon as he stopped speaking, | he
gave away the sixty blankets to the four | numayms; and after he had
done so, they went out. | Now his name was Łalēp!alas (VII 3),
60 although he was only a young child of his father || GWE'yîmdzē
(VI 2). Now Łalēp!alas (VII 3) had four names, beginning | with
the first when he was born by his mother Q!ēx·Lāla (VI 9). Now |
Łalēp!alas was grown up. Then GWE'yîmdzē (VI 2) said to his |
father-in-law Ēwanux^udze (V 13) that he wanted to give a winter
dance; and immediately | Ēwanux^udze (V 13) that he would pay
65 the marriage debt to his son-in-law GWE'yîmdzē (VI 2). || When
it was nearly winter Ēwanux^udze (V 13) paid the marriage debt,— |
two hundred and fifty blankets, ten boxes of oil, | twelve boxes
of dried salmon, and twenty baskets with cinquefoil-root. | After
he had paid the marriage debt, | Łalēp!alas (VII 3) disappeared, and
70 GWE'yîmdzē (VI 2) gave a winter dance. He had || disappeared
for a long time, then he was caught. Then Łalēp!alas (VII 3) was
hāmshāmts!Es. | Now his name was Āmyaxelasō^e (VII 3). Now he
had five | names. Then they gave away two hundred and fifty
blankets | to the Q!ōmoyâ'yē, 'wālas Kwāg'uł, and Q!ōmk'!ut!Es. |
75 Now, he did not give any to the Gwētela. After one || winter he
stopped being hāmshāmts!Es; and when | winter came again, he be-
came a member of the Sparrow Society. Now he had also a
name from his | grandfather Ēwanux^udze for the secular season;

57 laē yāx^ewitsa q!EL!EX·sokwē p!ELxelasgem lāxa mōsgemakwē 'nāl-
'nefēmēmasa. Wā, g'ilēmēsē gwālexs laē 'wī'la hōqūwelsa. Wā,
la'mē lēgēms Łalēp!alasē lāxēs āēnē'mē g'inānem xūnōx^usēs ōmpē
60 GWE'yîmdzē. Wā, laem mōsgēmē lēlēgēmas Łalēp!alasē g'āg'ī-
lēla lāxēs g'īlēnā'yē māyołemsēs ābēmpē Q!ēx·Lāla. Wā, la'mē
nEXLEAX^eid la begwānemē Łalēp!alasē; laasē nēlē GWE'yîmdzāxēs
negūmpē Ēwanux^udzāxs yāwix'īlaēxsdaē. Wā, hēx'īda'mēsē Ēwa-
nux^udzē 'nēk'EXs lē'maē qōtēx'alxēs negūmpē, yīx GWE'yîmdzē. Wā,
65 g'ilēmēsē elāq ts!ā'wūnx'īdexs laē qōtēx'īdē Ēwanux^udzāsa sek'!a-
x'sok'āla p!ELxelasgem, hē'misa neqasgemē dēdengwats!ē L!ē'na;
g'āg'īwalat!ēda xEM'yats!ē xETsema, hē'misa g'īg'agāla t!ēt!Egwa-
ts!ē L!āl!Ebata. Hēem waxē. Wā, g'ilēmēsē gwāla qōtēx'āxs laē
x'īs'īdē Łalēp!alasē. Wā, la'mē yāwix'īlē GWE'yîmdzē. Wā, gāla-
70 'mēsē x'īsālaxs laē k'īmyase'wa. Hāmshāmts!Esē yīx Łalēp!alasē.
Wā, la'mē lēgades Āmyaxelase'wē. Wā, laem sek'!āsgēmē lēlē-
gēmas. Wā, laem yāx^ewidayowēda sek'!ax'sok'āla p!ELxelasgem
lāxa Q!ōmoyâ'yē, lē'wa 'wālasē Kwāg'uł, lē'wa Q!ōmk'!ut!Esē.
Wā, laem k'!ēs lāg'īnaxa Gwētela. Wā, 'nemixenxēla'mēsēxa ts!ā-
75 'wūnxaxs laē gwāl hāmshāmts!Esa. Wā, g'ilēmēsē ēt!ēd ts!ā-
'wūnx'īdexs laē gwētsē'sta. Wā, laemxaē g'āg'īlīlē lēgēmas lāxēs
gagēmpē Ēwanux^udzē lāxa bāxūsē. Wā, lā L!asaxdzēg'ī'lak^u lāxa

and his name was Łlasaxdzōg'īlak; | as member of the Whale 78 Society in the winter dance; and the name of | Āmyaxelasō (VII 3) | was QEWēgēmē (VII 3) as a member of the Sparrow Society. Now he had || six names from the beginning, when he was born by his 80 mother, Q!ēx·Lāla (VI 9). |

Now Łalēp!alas (VI 3) was a full-grown man. Now I will | talk about him after he finished the winter dance. That is why I mentioned his | secular name. Now GWE'yīmdze (VI 2) wished his | son Łalēp!alas (VII 3) to give a potlatch to the Kwāg'uł, to get for his name the name of the || past chief, Hāmēselał (V 3) for 85 the name Hāmēselał also belongs to the numaym SēnL!em, | because it is the name given by G'ayōsdās (IV 3) | to his and G'āg'āōhelaga's (IV 1) son (V 3), who was the younger brother of Smoke-All-Round (V 1). | G'āg'āōhelaga (IV 1), and YāqōL!ēqelas (V 2), and his younger brother | Hāmēselał (V 3) had gone home to Ts!eqūlōten. Therefore the Lēgwīlda'x^u || have the names 90 Hāmēselał and Smoke-All-Round and the name G'āg'āōhelaga, | for they know all the names of the SēnL!em. Now I will speak again about Łalēp!alas (VII 3), who made a potlatch to the Kwāg'uł. | He was helped by his father GWE'yīmdzē (VI 2) and his | grandfather Ēwanux^udzē (V 13); two hundred and twenty blankets went || from his father (VI 2) to 95 Łalēp!alas (VII 3), and one hundred and eighty blankets from |

ts!ēts!eqa Lēgema yīxs gwegūyīmaē. Wā, la'mē Lēgadē Āmyaxela- 78 se'was QEWēgēmē lāxēs laēna'yē gwētsē'sta. Wā, la'mē q!ēL!es- gemē LēLEGEMAS g'āg'īLElaxs g'ālaē māyōLEMSēs ābempē Q!ēx·Lāla. 80

Wā, laem ālak'!āla la·begwānema yīx Łalēp!alasē, qaxg'in la'mēk. ēt!alelał laqēxs laē gwał ts!ēts!eqa. Lāg'ilaen hē Lēx'ēdayowē bāxudzaxlāyās. Wā, la'mē 'nēk'ē GWE'yīmdzē, qa p!es'ēdag'esēs xūnōkwē Łalēp!alasaxa Kwākūg'ułē, qa wāg'ēs Lēgades LēgEMASA g'īgāmayōlaē Hāmēselałē, yīxs hās'maaxa 'ne'mēmotasa SēnL!emē 85 LēxLEgemilē Hāmēselałē, qaxs hē'maē Lēx'ēdayōs G'ayōsdāswū- laxēs xūnōk^u Lō' G'āg'āōhelaga, yīxs ts!a'yanōkwaē Kwax'sē'stalās. Wā, lā nā'nakwē G'āg'āōhelaga Lō' YāqōL!ēqelasē LEwis ts!ā'yē Hāmēselałē lāx Ts!eqūlōtenē. Wā, hē'mis lāg'ilasa Lēgwīlda'xwē Lēgades Hāmēselałē LE'wa Kwax'sē'stala Lēgema qa G'āg'āōela- 90 gāxs 'nāxwa'maē q!ēq!ālax LēLEGEMASA SēnL!emē. Wā, la'mēsens ēdzaqwał gwāgwēx'sex'īdeł lā Łalēp!alasaxs laē p!esaxa Kwākū- g'ułē. Wā, laem 'nāxwa g'īwałtsēs ōmpē GWE'yīmdzē LE'wis gagempē Ēwanux^udzē, yīxs hāmałtsok'ālaēda p!elxelasgemē g'ā- g'īlil lax ōmpas Łalēp!ālasē. Wā, lā ma'lgūnāłtsogūg'īyōwa g'āg'īlilē 95 lax gagempasē Ēwanux^udzē hāmōp!enyag'īgawa p!elxelasgemē

97 his grandfather Ēwanux^udze (V 13). | Łalēp!alas (VII 3) was
 helped by the two men with four hundred blankets; and after he
 had been helped | with the blankets, Ğwē^yīmdze (VI 2) sent out
 Łalēp!alas (VII 3) to | call the speakers who were to be their
 1000 guests to come quickly. || Łalēp!alas (VII 3) went at once to call
 them, and they all came immediately. | Then Ğwē^yīmdzē (VI 2)
 instructed them what to say outside of the | house; and after he
 had instructed them, they went out of the house | and stood there.
 They said, "Now, | Q!ōmoyâ^{yē}, 'wālas Kwāg'uł, Q!ōmk'!ut!Es, you
 5 will see (the dance of) Q!ēx'Lāla (VI 9), the child¹ of || Hāmēsēlał
 (VII 3)," for Hāmēsēlał (VII 3) had his mother Q!ēx'Lāla (VI 9)
 for his dancer. | It was not long before the three tribes of the
 Kwāg'uł came in. | When they were all inside, Ğwē^yīmdzē (VI 2),
 arose | and spoke. He said, "Now you will stop naming my prince
 Łalēp!alas (VII 3) | for his name is changed, and he will now be ||
 10 named Hāmēsēlał (VII 3). Now he will take the seat of the past
 Hāmēsēlał (V 3), | who held the second seat in my numaym Sēn-
 L!Em." | Thus he said to all the Kwāg'uł. Then they all agreed to
 what he said. | After he had finished his speech, he gave away the
 15 four hundred | blankets; and when he had done so, || they went out.
 Now he had seven names, beginning with the first | name obtained
 at the time of his birth from his mother, Q!ēx'Lāla (VI 9). It was not
 long before his | grandfather Ēwanux^udzē died (V 13), and at once

97 g'īwalayōsa ma^lōkwax Łalēp!alasē. Wā, g'īl^{mēsē} gwālālīla g'īwa-
 layowē p!Elxelasgēmaxs laē 'yālaqē Ğwē^yīmdzās Łalēp!alasē, qa
 lās lē^lālaxa ā'yīlkwaxs lē^lānemaē, qa g'āxēs hālabala. Wā, hēx'ēi-
 1000 da^{mēsē} lā Łalēp!alasē lē^lālāq. Wā, hēx'ēida^{mēsē} g'āxda^{xwa}.
 Wā, laemxaē lēxs^{alē} Ğwē^yīmdzē qa wāldems lāx L!āsanā^{yasēs}
 g'ōkwē. Wā, g'īl^{mēsē} gwāl lēxs^{ālaqēxs} laē hōqūwels lāxa g'ōkwē,
 qa's q!wāg'aelsē. Wā, lā 'nēk'a: "Laems x'its!ax'īlalōlai' Q!ōmo-
 yā'yai', 'wālas Kwāg'ułai', Q!ōmk'!ut!esai' lāx Q!ēx'Lāla xūnōkwās
 5 Hāmēsēlałē, qaxs hē^{maē} sēnatēs ābempē Q!ēx'Lāla, yīx Hāmēsē-
 lałē." Wā, k'!ēst!a gālaxs g'āxaē 'wī^{laē}lēda yūdux^{semakwē} Kwā-
 kūg'uła. Wā, g'īl^{mēsē} 'wī^{laē}lēxs laē hē^{mē} Ğwē^yīmdzē lāx^{ūlīla},
 qa's yāq!eg'a^{lē}. Wā, lā 'nēk'a: "Laems gwāl lēqelałts Łalēp!a-
 lasē lāxg'īn lēwūlgāmēk', qaxs la^{mēk} L!āyoxlā, qaxs la^{mēk}
 10 lēgadelts Hāmēsēlałē. Wā, la^{mēsek} lāl lāx lāxwa^{ya} Hāmēsē-
 lałwūla, yīxs 'na^{nemōkwa}lg'iwālaē lāxen 'ne^{mēmota} SēnL!Emē,"
 'nēk'ēxa 'nāxwa Kwākūg'uła. Wā, āemxaāwisē 'nāxwa ēx'ak'ax wā-
 demas. Wā, g'īl^{mēsē} gwālē wāldemasēxs laē yāx^{witsa} hāmōp!En-
 yag'īgawē p!Elxelasgēma. Wā, g'īl^{mēsē} gwāl yāqwaxs laē 'wī^{la}
 15 hōqūwelsa. Wā, laem ālēbōsgēmē lēlēgēmas g'āg'īlela lāxēs g'īlē-
 na^{yē} mayōlēmsēs ābempē Q!ēx'Lāla. Wā, k'!ēst!a gālaxs laē lē^lē
 gāgēmpasē Ēwanux^udzēx'dē. Wā, hēx'ēida^{mēsē} Q!ēx'Lāla 'nēx', qa

¹ The dancer is here called the child of the host.

Q!ēx'Lāla (VI 9) wished that | Hāmēselel (VII 3) should take the 18 seat of his grandfather Ēwanux^udzē (V 13). | Then Q!ēx'Lāla (VI 9) told her son Hāmēselel (VII 3), and || her husband Ġweyīmdzē 20 (VI 2), to call in the numaym of his grandfather (V 13), | the Laālax's^eendayo, to come into the house of Ēwanux^udzē (V 13). | Immediately Hāmēselel (VII 3) himself went to call them, | and they came in. When they were inside, | Q!ēx'Lāla (VI 9) arose and called her son Hāmēselel (VII 3) || to come and stand by her side; 25 and she spoke, and said, | "See how I stand here with my son (VII 3), who is the | grandson of my past father Ēwanux^udzē (V 13). His name is Hāmēselel (VII 3). | Now I wish him to take the seat of Ēwanux^udzē (V 13), | Laālax's^eendayo." Thus said Q!ēx'Lāla (VI 9). Immediately all || the men of the numaym Laālax's^eendayo 30 agreed to | what Q!ēx'Lāla (VI 9) had said. Now she gave away blankets | to the numaym Laālax's^eendayo, and his name was | Ēwanux^udzē in the numaym Laālax's^eendayo. Now Ēwanux^udzē (VII 3) was the head man | of his new numaym, the Laālax's^eendayo, and he (VII 3) also || held the seat of Hāmēselel in his numaym 35 Sēnl!ēm. Now he had the | two seats of Hāmēselel and Ēwanux^udzē. Now he married | Neg'āga (VII 4), and the chief Hamēdeg'emē^e (VI 10) of the | numaym Ġ'exsem gave to Hāmēselel the name Tsex-

hē'misē Hāmēselelē lāx^ustōdex k!wāx'dāsēs gagempdē Ēwanux^udzē. 18 Wā, hēx'ida^emēsē Q!ēx'Lāla āxk'lāxēs xūnōkwē Hāmēselelē lē^ewis lā^ewūnemē Ġweyīmdzē, qa lēlts!ōdēsēxa ^ene^emēmotasēs gagemp- 20 dēxa Laālax's^eendayowē, ya lās ^ewīlaēlela lāx g'ōx^udās Ēwanux^udzēx'dē. Wā, hēx'ida^emēsē xamax'ida^emē Hāmēselelē la lē^elāla qa g'āxēs ^ewīlaēla. Wā, k'lēstla gālaxs g'āxaē ^ewīlaēla. Wā, hēx'ida^emēsē Q!ēx'Lāla lāx'ūlīla, qa^s lē^elalēxēs xūnōkwē Hāmēselelē, qa lās lāwenōdzēlīteq. Wā, lā yāq!ēga^ela. Wā, lā ^enēk'a: 25 "Wēg'a dōqwałaxg'in lā^ewīlēnēk' lō^egūn xūnōkwek', yīxg'ada ts!ōx^ulemag'asen ōmpdāē Ēwanux^udzēx'dā, yīxg'a Hāmēselelēk'. La^emēsen ^enēx' qag'a^emēs lāx^ustōdex k!wa^eyas Ēwanux^udzēx'dā, Laālax's^eendayo," ^enēk'ē Q!ēx'Lāla. Wā, hēx'ida^emēsē ^enāxwa ēx'a- k'ēda ^enāxwa bēbegwānēmsa ^ene^emēmotasa Laālax's^eendayāx 30 wāldemas Q!ēx'Lāla. Wā, la^emē yāx^ewītsa p!ēlxēlasgēmē g'āyałts!ā lāx ^ene^emēmotasa Laālax's^eendayowē. Wā, laem lēgades Ēwanux^udzē lāxa ^ene^emēmotasa Laālax's^eendayowē. Wā, laem lāxūmēsēs ālē la ^ene^emēmota Laālax's^eendayowē Ēwanux^udzē. Wā, lāxaē la lāxwałax'sa lāxēs ^ene^emēmota Sēnl!ēmē Hāmēselelē. Wā, la^emē 35 ma^elōx^usała yīx Hāmēselel lō^e Ēwanux^udzē. Wā, lā gēg'adēx^eides Neg'āga. Wā, la^emē lēgēmg'ēlxīlālē g'īgāma^eyē ^enēmōx^usa ^ene^emēmotasa Ġ'exsemē Hamēdeg'emā^eyax Tsex^ewidē lāx Hāmēselelē lāxēs hēēna^eyē g'ayōłts!ā gēg'adēs ^enēmē ^ene^emēmota Sēnl!ēmē.

40 ʼwīd | when he married out of his numaym SēnL!ēm. || He did not keep his wife NĒg'āga for a long time when he sent her away, and | Łalēp!alas married the princess of the chief of the numaym LĒlēgēd, | Lēlēlayugwa (VII 5); and he obtained the name for the secular season T!at!ents!īd (VII 3) | and four winter names—for the beggar-
 45 dance | the name Q!wēq!waselał, and for the war-dance || the name Māyanid, and for the hāmshāmts!ēs the | name L!āqoselag'īlis, and for the fool-dance the name | Nōlemēsta when (his dancer) was a man, and if she was a woman, | the name Nōlemēstalidzemga; and Hāmēselalał (VII 3) also did not keep Lēlēlayugwa (VII 5) as a wife for
 50 a long time | before she died. Now he married || Xwanē (VII 6), the princess of Gūndoḡ^u (VI 11), chief of the numaym | Naensx'ā of the Koskimo; and Hāmēselalał (VII 3) obtained in marriage | the name Gūndoḡ^u, and also the rattle-dance for the winter dance, | with its name, Dōteyig'īlaḡ^u. Now Hāmēselalał (VII 3) and Xwanē (VII 6) had no children, | although they had been married for three years. ||
 55 Then Hāmēselalał (VII 3) sent Xwanē (VII 6) away, and he | married Hēk'īnēdzemga (VII 7), the sister of Kwax'īlanōkumē (VII 8), | chief of the numaym Ts!ēts!ēmēleqāla; and they gave the cannibal-dance as a marriage gift, | and the cannibal-mask called "tooth-mask," and the hōḡ^uhōk^u head-mask, | and the crooked-beak head-
 60 mask, and the name of the cannibal dancer was || Seyemq!ēselag'īlis, and also the thrower-dance with the name ʼnawalax^udzē, | and the

40 Wā, k'!ēst!a gāla geg'ades NĒg'āgāxs laē k'ayaq. Wā, lā geg'ades k'!ēdēlas g'īgāma'yasa ʼnēʼmēmotasa LĒlēgēdē Łalēp!alasē, yīx Lēlēlayugwa. Wā, laemxaē LĒgēmōlex T!āt!ents!īdē lāxa bāḡsēs. Wā, hēʼmisa ts!ēts!eqa lēlēda, yīxs mōḡwēdałāē yīxa q!wēq!waselałē; wā, hēʼmis LĒgēmsē Q!wēq!waselałē; wā, hēʼmisa tōḡwidē; wā,
 45 hēʼmis LĒgēmsē Māyanidē; wā, hēʼmisa hāmshāmts!ēsē; wā, hēʼmis LĒgēmsē L!āqoselag'īlisē; wā, hēʼmisa nōlemē; wā, hēʼmis LĒgēmsē Nōlemēsta yīxs begwānemaē. Wā, g'īl'mēsē ts!ēdāqa nōlemē, laē LĒgades Nōlemēstalidzemga. Wā, k'!ēs'emxaē gāla geg'ades Lēlayugwa yīx Hāmēselalałxs laē lēlē Lēlēlayugwax'dē. Wā, lā geg'a-
 50 dex'ides Xwanē k'!ēdēla Gūndoḡ^u, g'īgāma'yasa ʼnēʼmēmotasa Naensx'āsa Gōsg'imux^u. Wā, laēmēsē LĒgēmg'elxla'yē Gūndoḡwēqa LĒgēms' Hāmēselalałē; hēʼmisa hāyatelałē lāxa ts!ēts!eqa; wā, hēʼmis LĒgēmsē Dōteyig'īlaḡwē. Wā, laemxaē hēwāxa xūngwadex'idē Hāmēselalałē lāx Xwanā, yīxs wāx'emaē yūdux'wūnxēs ts!ā'wūnxē
 55 hayasek'āla. Wā, laemxaē k'ayē Hāmēselalałax Xwanā. Wā, lā geg'ades Hēk'īnēdzemga, yīx wūq!was Kwax'īlanōkuma'yē, yīx g'īgāma'yasa ʼnēʼmēmotasa Ts!ēts!ēmēleqāla. Wā, lā hāmselx!ālaxa hāmats!a, hēʼmisa hāmsīwa'yē g'īk'anagem!a, hēʼmisa hōḡ^uhōkwīwa'yē Lēwa gelōqwīwa'yē. Wā, hēʼmis LĒgēmsa hāmats!ēyē Seyem-
 60 q!ēselag'īlisē. Wā, hēʼmisa māmaqla. Wā, lā LĒgades ʼnawalax^u

rich-woman dance with the name Q!ominâgeselał, | and the war- 62
 dance with the name Tōp!eq; and when the | Nāk!wax'da^εx^u paid
 the marriage debt, then the four men disappeared, | and he
 showed the four dances. Now, || these were obtained by the numaym 65
 Laälax's^εEndayo, because he wanted very much | to retain the name
 of his grandfather L!āsaxdzēg'ielak^u (V 13), for that was the winter
 dance name of | Ēwanux^udzē (V 13). Hâmēselał (VII 3) never had a
 child, | although he had many wives; and the only one who could | take
 the place of his grandson was the grandson of || Lē!lēnox^u (VII 1), the 70
 child of K'!āmaxalas (VI 7), the princess of Ā^εwālask'înis (V 9), |
 chief of the numaym Haăyalik'awē of the Q!ōmoyâ^εyē. | Then
 Lē!lēnox^u (VII 1) had a daughter (VIII 1); and when | the daughter
 of (Lē!lēnox^u and) Wālewīd (VII 9), chief of the numaym | Hāāna-
 lēno, was grown up, her name was L!ālēhi^εlak^u (VIII 1), the daughter
 of Lē!lēnox^u (VII 1) || and of her husband Wālewīd (VII 9). Then 75
 L!ālēhi^εlak^u (VIII 1) married | ^εmāxūlag'îlis¹ (VIII 2); and to him
 went the name ^εmāxūlag'îlis and also | the cannibal dance and the
 name Yāgwis and the fire-dance from the brother of | L!ālēhi^εlak^u
 (VIII 1), who was Nūx^unemis (VIII 3) in the winter dance, and
 Ōmx'īd in the | secular season. Now L!ālēhi^εlak^u (VIII 1) had (four
 sons) a son named ^εnemōgwis (IX 1), and his || younger brother 80
 Ōgwilagēmē^ε (IX 2), and his younger brother K!wāk!wabālasēmē^ε

dzē. Wā, hē^εmisa q!āminâgasē lēgades Q!āminâgeselałē. Wā, 61
 hē^εmisa tōx^εwidē lēgades Tōp!eqē. Wā, g'îl^εmēsē gwāla Nāk!wax-
 da^εxwē qōtēx'axs laē x'îs^εēd ^εwîlēda mōkwē bēbegwānemx'sā.
 Wā, la^εmē ^εwîla nē^εidāmasxa mōxwidāla lēlēda. Wā, laem hē
 g'ayoqāwa ^εne^εmēmotasa Laälax's^εEndayowē, yîxs hāē laxūlē lēge- 65
 masēs gagem^εwūlē L!āsaxdzēg'ielakwē lāxa ts!ēts!eqa, yîx lēgemas
 Ēwanux^udzēyulē. Wā, laem hewāxa sāsemnox^εwīda, yîx Hâmēse-
 lałē wāx^εmaē q!ēnemēs gēgenemx'īdē. Wā, lēx^εa^εmēs la gwālałas,
 qa^εs L!āyolēsēs ts!ōx^uLEMē ^εnemōgwis, yîx ts!ōx^uLEMās Lē!lē-
 noxwēxa xūnōkwas K'!āmaxalasē, yîx k'!ēdēlas Ā^εwālask'înisēxa 70
 g'īgāma^εyasa ^εne^εmēmotasa Haăyalik'awa^εyasa Q!ōmoyâ^εyē. Wā,
 lā xūngwadex'īdē Lē!lēnoxwasa ts!āts!adagemē. Wā, g'îl^εmēsē
 nexlaax'īd la ts!edāqē xūnōkwas Wālewīdē, g'īgāma^εyasa ^εne^εmē-
 motasa Hāānalēnā laē lēgades L!ālēhi^εlakwa xūnōkwas Lē!lēnoxwē
 Lē^εwis lā^εwūnemē Wālewīdē. Wā, lā lāwadex'īdē L!ālēhi^εlakwas 75
^εmāxūlag'îlisē.¹ Wā, lā layōwēda lēgemē ^εmāxūlag'îlisē, hē^εmisa
 hāmats!a Lō^ε lēgemasē Yāgwisē Lē^εwa nōnlt^εsēstalałē yîs wūq!wās
 L!ālēhi^εlakwē Nūx^unemisē lāxa ts!ēts!eqa. Wā, lā Ōmx'īdex'la lāxa
 bāxūsē. Wā, lā xūngwadix'īdē L!ālēhi^εlakwas ^εnemōgwisē Lē^εwis
 ts!ā^εyē Ōgwilagēma^εyē Lē^εwis ts!ā^εyē K!wāk!wabālasēma^εyē Lē^εwis 80

¹ The narrator, who by descent is not a member of the tribe; the son of a white father and a Tlingit mother.

81 (IX 3), and his | younger brother Lēlēlg'ímlilas (IX 4). And
 'nemōgwis (IX 1) was taken by Hāmēselel (VII 3) | to take his
 place in the numaym SēnL!em; and he | took on the other side
 K!wāk!wabālasemē (IX 3) to take his place in the | numaym
 85 Laālax's'endayo; and now the name of 'nemōgwis (IX 1), || the son
 of 'māxūlag'ílis (VIII 2) and L!ālēh'elak^u (VIII 1), was Hāmēselel
 (IX 1); | and the name of K!wāk!wabālasemē (IX 3) was Ēwanux^u-
 dzē (IX 3) in the numaym | Laālax's'endayo; and K!wāk!wa-
 bālasemē (IX 3) also had | two seats, as he took the seat of the
 father (VI 2) of his | mother¹, Lēlēnox^u (VII 1), among the
 90 Haāyalikawē, and 'nemōgwis (IX 1) || also had two seats—the head
 seat in the numaym SēnL!em, which | was the marriage-gift of
 Hāmēselel (VII 3) to 'māxūlag'ílis (VIII 2); and he also had | the
 seat of Hāmēselel, which is the fourth in the numaym | SēnL!em.
 And when Hāmēselel dies, | all his property and his names among
 95 the SēnL!em will go to him ('nemōgwis IX 1); || and the property of
 Ēwanux^udzē will go to | Q!ōmx'ílag'ílis (IX 3) (that is K!wāk!
 k!wabālasemē) with his names and all the | dances, for Q!ōmx'ílag'ílis
 is the name of K!wāk!wabālasemē | in the numaym Laālax'-
 s'endayo; and he will be | Ēwanux^udzē after the death of Ēwanux^u-
 100 dzē; but the name || K!wāk!wabālasemē belongs to him in the
 numaym Haānalēno of the Q!ōmoyā'yē). | That is all about this. |

81 ts!ā'yē Lēlēlg'ímlilasē; wā, hē'mis la āx'ētsōs Hāmēselelē 'nemō-
 gwisē qa lax^ustōdlēq lāxa 'ne'mēmōtasa SēnL!emē. Wā, lāxaē
 āx'ēdex āpsōt!ēna'yas K!wāk!wabālasema'yē qa lax^ustōdlēq lāxa
 'ne'mēmōtasa Laālax's'endayowē, qaxs lē'maē lēgadē 'nemōgwisas
 85 Hāmēselelē, yix xūnōkwas 'māxūlag'ílisē lō^ē L!ālēh'elakwē. Wā,
 laemxaāwisē lēgadē K!wāk!wabālasema'yas Ēwanux^udzē lāxa 'ne-
 'mēmōtasa Laālax's'endayowē. Wā, laemxaē K!wāk!wabālasema-
 'yē ma'lōx^usāla lē'wis laēna'yē lax^ustowēx lāxwa'yas ōmp'wūlasēs
 ābempē lēlēnoxwē lāxa Haāyalik'awa'yē. Wā, lāxaē 'nemōgwisē
 90 mā'lōx^usāla yixs laxūma'yasa 'ne'mēmōtasa SēnL!emē, yix lax-
 wīg'elxā'yas Hāmēselelē lax 'māxūlag'ílisē. Wā, lāxaē lāxwāla
 lāx lāxwa'yas Hāmēselelē yayūdukwa'iwala lāxa 'ne'mēmōtasa
 SēnL!emē. Wā, g'íl'emlwisē hē'lē Hāmēselelē qō lālē 'nemōgwisē
 'wīlg'aaLēlasLES dādek'asas lē'wis 'nāxwa lēlēgēmas lāxēs SēnL!e-
 95 'mēna'yē. Wā, lā 'wīlg'aaLēlē dādek'asas Ēwanux^udzē lāx Q!um-
 x'ílag'ílisē, yix K!wāk!wabālasema'yē lē'wis lēlēgēmē, lē'wa
 'nāxwa lēlēda, qaxs hē'maē lēgēms K!wāk!wabālasema'yē Q!um-
 x'ílag'ílisē lāxēs 'ne'mēmōta Laālax's'endayowē. Wā, lā ālēm
 Ēwanux^udzēx'lāl qō hē'lē Ēwanux^udzēyē. Wā, hēt!a lēgadaats
 100 K!wāk!wabālasema'yēs 'ne'mēmōta Hāānalēnāsa Q!ōmayā'yē.
 Wā, lawisla lāba lāxēq.

¹ Really his mother's mother.

MARRIAGE WITH THE NĀK!WAX'DA^{EX}^U

Now I will talk about the Nāk!wax'da^{EX}^U, why they have many | 1 names derived from the Āwik!ēnox^U and Bellacoola and | also the Gwa^Sela and Dzāwadeēnox^U, and Hāxwāmis; for | the chief of the numaym 'wālas, whose || name was 'māxwa, got wives among these 5 tribes; and he also married among the numaym | Temtemtels of the Mamalēleqāla, and the numaym Laālax's'endayo | of the Kwāg'uł, and also the numaym G'ēxsemx's'anāla of the | Koskimo. That is where 'māxwa, and his children after him, took wives, and also among the | Gwawaēnox^U from the numaym Kwēkwaēnox^U. When 'māxwa (II 1) was a || young man, the father of 'māxwa, Āmāxūlał 10 (I 1), called his | numaym the 'wālas, and | told his numaym that he wished to get a wife for his prince | 'māxwa (II 1) among the princesses of the chiefs of the tribes, to get crests | from them; and he told them that he wished him to marry || L!āqwag'ilayugwa (II 2), 15 the princess of L!āqwag'ila (I 2). Thus he said. | Immediately his numaym thanked him for his speech. The | Nāk!wax'da^{EX}^U lived in the village Tēgūxstē^{EX}. They started at once | early in the morning, and they went to Wanuk^U, | where the village of the Āwik!ēnox^U is located when they catch olachen. || When they arrived 20 the speaker of 'māxwa (II 1), whose | name was Gwemālas, stood up

MARRIAGE WITH THE NĀK!WAX'DA^{EX}^U

HĒLEN gwāgwēx's'alasla Nāk!wax'da^{EX}^U lāx lāg'ilas q!ēnemē 1 lēlegemas g'aya'nākūla lāxa Āwik!ēnoxwē lē'wa Belxūla; wā, hē'mislēda Gwa^Sela lē'wa Dzāwadeēnoxwē lē'wa Hāxwāmisē, yīxs hē'maē gag'adi'lālats g'īgāma'yasa 'nē'mēmotasa 'wālasēxa lēgadās 'māxwa, yīxs hē'maaxat! la geg'adaatsēda 'nē'mēmotasa 5 Temtemtelsasa Mamalēleqāla lē'wa 'nē'mēmotasa Laālax's'endayowasa Kwāg'ułē; wā, hē'mislēda 'nē'mēmotasa G'ēxsemx's'anālasa Gōsg'imoḡwē, yīx gag'adi'lālasas 'māxwa lē'wis sāsem'nakūlas lāxa-axa Gwawaēnoxwē lāx 'nē'mēmotasa Kwēkwaēnoxwē. Wā, hēem ālēs ałostāwē 'māxwa. Wā, laem'lāwisē lēłts!ōdē ōmp'wūlas 'mā- 10 xwāxēs 'nē'mēmota 'wālasē (xa lēgadās Āmāxūlatē). Wā, lā'laē nēlaxēs 'nē'mēmotaxs 'nēk'aē qa gāgak'!ē'stalīselēsēs lēwūlgāma'yē 'māxwa lāx k'!ēsk'!ēdēlas g'īg'egāma'yasa lēlqwālaLa'yē, qa's k'!ā-k'!ēs'ōL!ē lāq. Wā, laem'lāwisē nēlaxs lē'maē 'nēx' qa's lā gāga-k'!ax L!āqwag'ilayugwa lax k'!ēdēlas L!āqwag'ila, 'nēx'!aē. Wā, 15 hēx'iadem'lāwisē 'nāxwa mō'lē 'nē'mēmotasēs wāldemas, yīxs hāē g'ōkūlē'laēda Nāk!wax'da^{EX}^U Tēgūxsta'yē. Wā, hēx'idaem'lāwisē ālēx'wīd'laxa la 'nāx'īdxa gāāla. Wā, laem'laē lāl lāx Wanukwē, yīxs hāa'l g'ōkūla 'nāxwālama Ēāwik!ēnoxwē dzāxwīlaxa dzāxūnē. Wā, g'īl'em'lāwisē lāg'aaxs lāa'l lāx'ūlēxsē elkwās 'māxwaxa lē- 20 gadās Gwemālasē. Wā, lā'laē yāq!eg'a'la. Wā, lā'laē 'nēk'a:

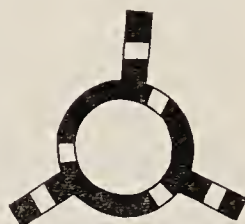
22 and spoke. He said, | "I came to you, great numaym Wiōkwitem,
 Āwīk' lēnox"! | My ehief, 'māxwa (II 1) here, came to marry your
 princeess, | L!āqwag'ila (I 2), L!āqwag'ilayugwa (II 2). Thus he
 25 said. Then they paid the marriage money || of sewed blankets; and
 after they had paid the marriage money, | they heard the whistles of
 the cannibal-daneer in the house of L!āqwag'ila (I 2), | and also the
 whistles of the fire-dancer and of the rich-woman dancer, and the |
 sacred song of the shaman-daneer. When each of these had sounded
 30 four times, | L!āqwag'ila (I 2) came out of his house || carrying a
 handful of eagle-down. He sang | his sacred song, and he used the
 eagle-down like a rattle. He | stood in front of his house wearing
 around his neck a large neek-ring of | red cedar-bark. When he
 stopped singing, he spoke, and said, | "Come, son-in-law 'māxwa
 35 (II 1), come into this house, || which will be your house! The winter
 danees have already been started for you, | because you have come
 to marry my princeess, L!āqwag'ilayugwa (II 2)." Thus he said. |
 Then 'māxwa arose in his marriage | canoe. There were four of
 these; and he told his crew to | obey the words of his father-in-law;
 40 and when he said this, || he jumped into the water with his crew; and
 they went up the beach, | following his father-in-law L!āqwag'ila (I 2),
 who was waiting for them. Then | L!āqwag'ila (I 2) entered the
 house first, and 'māxwa (II 1) followed him, | and his whole crew went

22 "Gāx'men gāx'alēla, 'wālas 'ne'mēm Wiōkwitem, yūl Āwīk' lē-
 nox", gaxg'in g'igāmēg'ēg'a 'māxwak' gagak'!axōx k'!ēdēlaq'ōs,
 L!āqwag'il, lāxōx L!āqwag'ilayugwāx," 'nēx'laēxs lāa'l qādzē'īda
 25 yīsa q!aq!ENōtē 'naenx'ūna'ya. Wā, g'il'EM'lāwisē g'wāl qādzēLaxs
 lāa'lasē hēk'!Ek'!alē medzēsasa hāmats!a lāx g'ōkwās L!āqwag'ila
 Lō'laēda medzēsasa nōnhtsē'stalaē Lē'wa q!āmināgasē. Wā, lā'laē
 yālaq!wāla'laē pāxālalaas. Wā, g'il'EM'lāwisē mōp!endzaqwēda
 'nāxwa lāxēs 'nā'ne'x'idalaēna'yaxs g'āxaa'l lāwelsē L!āqwag'ila
 30 lā'laxēs g'ōkwē, q!wētsemēxa qemxwāsa kwēkwē. Wā, lā'laē yā-
 laḡūte'wēlasēs yāla'x'LENē lāxēs yatelaēna'yasa qemxwa. Wā, lā'laē
 lax'ūls lax L!āsanā'yasēs g'ōkwē. Wā, laem'laē qenxālaxa Lēkwē
 L!āḡekwa. Wā, g'il'EM'lāwisē q!wēl'īdexs lāa'l yāq!ēg'a'la. Wā,
 lā'laē 'nēk'a: "Ḡēlag'a, negūmp 'maxwā, qa's g'āxlag'aōs g'axēL
 35 lāxg'as g'ox'ūg'ōs. Laemk'ēnāxwa q!āyateliḡ'a 'nāx'ēnewālagwīl-
 g'as qaēs g'āxēna'yōs gagak'!axenk'!ēdēlē L!āqwag'ilayugwa," 'nēx'-
 'laē. Wā, hēx'idaem'lāwisē 'māxwa lax'wūl'ēxs lāxēs gagak'!aats!ē-
 yē xwāxwak!ūnaxa mōts!aqē. Wā, lā'laē āxk'!āla'xēs k'!wēmē, qa's
 nānagēg'ēmēx wāldemasēs negūmpē. Āem'laē 'nēk'ēxs laē
 40 dex'usta lāxa 'wāpē Lē'wis k'!wēmāxs lāa'l hōx'wūsdēsa, qa's
 lā lāg'ixēs negūmpē L!āqwag'ilāxs ēsela'maaq. Wā, hēem'lāwisē
 L!āqwag'ila g'ālaēL lāxēs g'ōkwē. Wā, lā'laē mā'k'īlē 'māxwāq.
 Wā, g'āx'laē 'wī'laēLē k'!wēmasēq. Wā, lā'laē L!āqwag'ila āxk'!āla'x

in. Then L!āqwag'ila (I 2) asked | 'māxwa (II 1) to go to his wife L!āqwag'ilayugwa (II 2), who was || sitting on a board high up 45 in the rear of the house. He | went to her and sat down by her side. His | crew sat down in the rear of the house. When they were | all seated, then the whistles of the cannibal-dancer sounded again | behind the mat-curtain in the left-hand corner || inside the house; 50 and the whistles of the fire-dancer | and the rich-woman dancer sounded, and the shaman-dancer sang his sacred song. | Then L!āqwag'ila (I 2) arose and stepped to the place in front of the | fire in the middle of the house. There he stood still. His tribe also | did not move from the places where they were seated at the sides of the house. || When the sound of the whistles stopped. L!āqwag'ila 55 (I 2) spoke, | and said, "Now, listen to the supernatural power of your wife, | son-in-law 'māxwa (II 1)! Now you have obtained in marriage the cannibal-dancer whom you have | heard, and his name, Hāmtsē'stāselag'ilis, and the | hōxhōk^u cannibal head-mask, and the raven head-mask, and the || crooked-beak head-mask, and the 60 gēlōgūdžālis head-mask—there are | four different kinds of head-masks for the cannibal-dancer and also the neck-ring of | red cedar-bark woven and mixed with white bark. The | name of the cedar-bark neck-ring is k'!ōsenxawa; and the head-ring has three | rings, one on top of the other; and the wrist-ring goes || four times around 65

'māxwa qa lās hē'nakūla lāxēs gēnemē L!āqwag'ilayugwāxs k!wa-džāliāaxa laēlē saōkwa lāx nāqolēwalilāsa g'ōkwē. Wā, lā'laē 45 hē'nakūla lāq, qa's lā k!wanōdzēlilāq. Wā, hēem'elāwis 'wīla k!ūs'ālilē k!wēmasē ōgwiwalilāsa g'ōkwē. Wā, g'il'em'elāwisē 'wīla k!ūs'ālilēxs laa'lasē ēdzaqwa hēk'lig'a'lē medzēsasa hāmat-s!a, lāx ālats!ēlilāsa yāwapemlilāxa lē'wa'yē lāx gēmoxotsālilās āwilelāsa g'ōkwē. Wā, hēem'laxaāwisē hēk'!ālē medzēsasa nōn!- 50 tsē'stalatē lē'wa q!āmināgasē. Wā, lā'laē hēemxat! yālaq!wā-latsa pāxālalatē. Wā, āem'elāwisē lā'wile L!āqwag'ila lāx ōbēx'lāla-lilāsa lāqawalilāsa g'ōkwē seldēla. Wā, hēem'laxaāwisē gwaēlē g'ō-kūlōtas k'!ēas la yawi'nāla lāxēs k!ūdzēlasē 'wax'sanēgwiłasa g'ōkwē. Wā, hē'lat!a lā q!wē'ēidēda medzēts!ālaxs laa'el yāq!ēg'a'lē L!ā- 55 qwag'ila. Wā, lā'laē 'nēk'a: "Wēg'a hōlēlax 'nawalakwasōs gēne-maqōs, negūmp, 'māx^u. Laems gēg'adanemaxēs lāōs wūlax'a!ē-lāxa hāmats!a lē'wis lēgēmē Hāmtsē'stāselag'ilis, hē'misēs hōx^u-hokwiwa'yē hāmsiwa'ya lē'wa g'wāxwiwa'yē hāmsiwa'ya lē'wa gēlōkwīwa'yē hāmsiwa'ya lē'wa gēlōgūdžālisē hāmsiwa'ya. Wā, 60 mōx'widāla hēhāmsiwa'yasa hāmats!ax. Wā, hē'mis qēnxawē L!āgēx^usāda k'līt!āakwē 'melmaqela L!āgēkwa. Wā, hē'mis lē-gēmsa qēnxawa'yē L!āgēkwē k'!ōsenxawa. Wā, lāxaē yūdux^u-ts!aq lēelx'en k!wasaxelē qēx'ima'yas L!āgēkwa. Wā, lālē maēmōp!enē'stalē qēqēx'ts!anēlas x'īlp!ēnak^u L!āgēkwa. Wā, 65

- 66 the arm, and is made of twisted red cedar-bark; | and the anklets go four times around the leg, and are made of twisted red cedar-bark. | That will be the way of your dancer, son-in-law 'māxwa (II 1). | And this will be the cedar-bark of the fire-dancer. The neck-ring is
70 mixed with white, | and the head-ring is not thick. The || arm-rings go around the wrist twice, and also the anklets. | The name of the fire-dancer will be Gwadzēs. | And this will be the cedar-bark of the shaman-dancer. His neck-ring | and head-ring will be medium-sized, and he will have a small ring of twisted cedar-bark | around the wrist and
75 around the legs, and they will go around four times. || The name of the shaman-dancer will be Hayalak'ilalela. And this | is the way of the cedar-bark of the rich-woman dancer. She has a big neck-ring mixed with white, | and at three places there are strips hanging down of cedar-bark mixed white and red, in this way: | Her head-ring will also be red and white—two rings, one on top of the other. | The one below will be
80 smaller than the upper one. The || wrist-rings and leg-rings of red cedar-bark will be white in the middle, and they will pass around four times; | and her name will be Q!ōminowa-
gasela; and | the sacred room of the cannibal-dancer will be painted with a moon painting; and | the box containing the winter-dance objects will be painted in this way: The sacred room will stand at the |
left-hand side, inside the door of your house, son-in-



- 66 lālē maēmop!enē'stalē qēqex'sīdzēlas x'īlp!enak^u L!āgekwa. Wä, hēem g'wālaasLESa hāmats!alaōs, negūmp, 'māxwä. Wä, g'a'mēs g'wālaats L!āgekwa nōntsē'stalalē, yīxs 'melmaqelaēs qenxawa'yē L!ēwis qex'ema'yē k'!ēs L!ex^u L!āgekwa. Wä, lä maē-
70 malp!enē'sta'ma x'īlp!enakwē L!āgek^u qēqex'ts!anēs L!ēwis qēqex'sīdza'yē. Wä, hē'mis Lēgēmsa nōntsē'stalalē Gwadzēs. Wä, g'a'mēs g'wālaats L!āgekwa pāxālalalē, yīxs hēlag'itaē qenxawa'yas L!ēwis qex'ema'yē L!āgekwa. Wä, lä wīlen x'īlp!enakwa L!āgek^{wē} qēqex'ts!anēs L!ēwis qēqex'sīdza'yē. Wä, lä maēmop!enē'sta. Wä, g'a'mēs Lēgēmtsēg'axa pāxālalalē Hayalak'ilalela. Wä, g'a'mēs g'wā-
75 laasLES L!āgex'itsa q!āmināgasē, yīxs L!ekwaē 'melmaqelēs qenxawa'yē. Wä, lä yūduxwidalē qūlena'yas 'melmoyâg'a g'wālēg'a. (fig.) Wä, laxaē ma'its!aqē qex'ima'yas L!āgekwa 'melmoyâ. Wä, lālē wīlagawa'ya banālelāsēs ēk'!ayē. Wä, lālē 'melmoyâwē qēqex'-
80 ts!ana'yē L!ēwis qēqex'sīdzēla L!āgekwa maēmop!enē'stala LES!ekwa. Wä, hē'mis Lēgēmtsē Q!ōminowagaselaē. Wä, g'a'mēs māwīLESa hāmats!ēg'ada 'mekūladzālak'. Wä, lä hāndzāwa k'!āwats!ē g'īldas lāq, g'a'g'wālēg'a (fig.). Wä, lālē hē!k'!ōgwēla mā-wīla gēmxotstālihas āwīlelās t!ex'īlāsēs g'ōkwōs, negūmp, 'māxwa.

law ^εmāxwa;||and your name will be K'ānewēsō in the winter dance, 85
son-in-law." Thus he said. | Then he turned his face toward his tribe,
the Äwik' lēnoxⁿ, spoke, | and said, "Now give food to my son-in-
law | and to his crew!" Immediately they gave food to them; | and
after they had eaten, the cannibal-dancer uttered his cry || behind the 90
front of the sacred room at the left-hand side, inside the door | of the
house. Then they took their batons and | narrow roof-boards to beat
time on, put them down flat outside of the sacred room, | and the
song-leaders sat down close to the sacred room. | When the batons
had been distributed, || L!āqwag'ila stood up. He spoke, and said, 95
"Now | watch us, son-in-law—and you, tribe—to see our ways, |
for I wish you to learn the way to handle these | four winter dances
that I have given to you." Thus he said; | and after he had spoken,
the cannibal-dancer uttered his sound. || Immediately the song- 100
leaders beat time and began to sing. | Then the cannibal-dancer
came out of his sacred room. He was | squatting as he was dancing
about inside the house. When the first song was ended | which was
sung by the song-leaders, the cannibal-dancer ran about with his |
attendants. They ran around the fire in the middle of the house;
and after he had run || around four times, he went back into his 5
sacred room. When he was | going in, the snapping of the mouths of
the four head-masks was heard. |

Wä, la^εmēts lēgade! K'ānewēsō, yūL negūmp lāxa ts!ēts!ēqa," ^εnēx'- 85
^εlaē. Wä, lā^εlaē gwēgēmx^εid lāxēs g'ōkūlōta Ääwik' lēnoxwē qa^εs yā-
q!Eg'a^εlēq. Wä, lā^εlaē ^εnēk'Eq: "Wēg'aemasL L!E^εxwīlaxen negūmpēx
L^εwōs k!wēmēx," ^εnēx^εlaē. Wä, hēx^εidaem^εlāwisē L!E^εxwīlag'ila.
Wä, g'il^εem^εlāwisē gwāla L!E^εxwāxs lāa^εlasē hāmadzelaqwēda hā-
mats!ā lāx āladzēlīfasa māwīlē lāx gēmxōtstāē^εlas āwīlēlāsa t!E^εx'- 90
lāsa g'ōkwē. Wä, hēx^εidaem^εlāwisē āx^εētse^εwēda t!Emyayowē L^εwa
ts!ēq!adzowē sāok^u t!Emēdzō, qa^εs lā pax^εalēlem lāx L!āsali^εfasa mā-
wīlē. Wä, lā^εlaē k!ūdzexsēg'alīlēda nēnāgadāx māg'īdzā^εyasa mā-
wīlē. Wä, g'il^εem^εlāwisē ^εwīla la yāx^εwitsōsa t!ēt!Emyayowaxs lāa^εl
Lāx^εwūlīlē L!āqwag'ila, qa^εs yāq!Eg'a^εlē. Wä, lā^εlaē ^εnēk'a: "Wēg'illa 95
dōqwa^εlaLEX negūmp L^εwōs g'ōkūlōtaqōs lāxen ^εnāxwala gwayi^εlā-
lasL, qaxg'īn la^εmēk' ^εnēx' qa^εs gwālēlamaōs q!aq!ōL!axēs gwēg'i-
laslaōsaxg'ada mōxwidālak' lēlēd lāyowen lāl," ^εnēx^εlaē. Wä,
g'il^εem^εlāwisē q!wē^εidexs lāa^εlasē hāmadzelaqwēda hāmats!a. Wä,
hēx^εidaem^εlāwisē Lēxedzōdēda nēnāgadē, qa^εs denx^εidē. Wä, g'āx- 100
^εem^εlaē lā^εts!āli^εlēda hāmats!a lāxēs māwīlē. Wä, laem^εlaē k!wā-
g'īlīlēlaxs yīxwāē lā^εstalīlēla lāxa g'ōkwē. Wä, g'il^εem^εlāwisē lābē
g'ālē denx^εidayāsa nēnāgadāxs laa^εl āt!Eqelīlēda hāmats!a L^εwis
hēlik'a, dzēlx^εsē^εstalīlēlaxa laqawalīfasa g'ōkwē. Wä, hē^εlat!a la
mōp!Enē^εstalīlēxs laē lats!āli^εlaxēs hēmē^εlats!ē. Wä, g'il^εem^εlāwisē 5
lats!āli^εlēxs laē qemk!ūg'a^εlēda mōwē hēhāmsiwa^εya.

7 First the hōx^uhōk^u head-mask came out, | next came the crooked-beak head-mask, and next | the raven head-mask came out and
 10 finally the || gēlogūdzewis head-mask. Each one went back into the sacred room after having gone | around the fire once. | Then the cannibal-dancer came out naked and ran out of the house; | and it was not long before he came back carrying in his arms | a corpse; and
 15 when | he came into the door of the house, the shaman-dancer || and the rich-woman dancer sang their sacred songs and came out of the | sacred room—first the woman-shaman dancer came out, and | last the rich-woman dancer. The rich-woman dancer went straight up | to the cannibal-dancer and took the corpse out of his arms. Then |
 20 she went once around the fire in the middle, and sat down || outside of the sacred room with painted front. She | pinched pieces of flesh off the corpse and tasted them. The cannibal-dancer was still | sitting near the door, and the woman shaman was still | standing in the same place at the door of the sacred room. After | the rich-woman dancer had four times swallowed pieces of the corpse, the
 25 cannibal-dancer arose || and went around the right-hand side of the fire and went up | to the rich-woman dancer. He took the corpse on his arms and sat down | at the left-hand side of the fire in the middle of the house. Then he began to eat it. | He had not been eating long when the rich-woman dancer arose and | sat down in

7 Wä, hēem^llāwis g'alōt!alilēda hōx^uhokwīwa^{yē} hāmsīwa^{ya}. Wä, g'āx^llaē māk'ilēda gēlōkwīwa^{yē} hāmsiwēq. Wä, g'āx^llaē ēt-^ēwūlt!alilēda gwaḡwīwa^{yē} hāmsiwēq. Wä, g'āx^llaē elxla^{yē}da
 10 gēlogūdzewēsē hāmsiwēq. Wä, g'il^ēem^llāwisē 'nemp!enēstalil lāxa laqawalīfaks lāa^l 'wīla lats!lil lāxa hēmē'lats!ē. Wä, g'āx^llaē lālt!lilēda hāmats!a lāxēs xanālaēna^{yē}, qa^s lā dzelx'ewelsa. Wä, k'lēs^llat!a gālaxs g'āxaē q!elilelaxa lālēnoxwē. Wä, g'il^ēem^llāwisē g'āxēl lāxa t!ex'ilāsa g'ōkwaxs laa^l 'yālaqwa^llaēda pāxālalatē
 15 lē^{wa} begwānemē q!āmināgasā, qa^s g'āxē g'āx'wūlt!lil lāxa hēmē'lats!ē, yīxs hē^{ma}l g'alōt!lilēda ts!edāqē pāxālalatā. Wä, lā^llaē elxla^{ya} q!āmināgasē. Wä, hē^{na}kūlaem^llāwisēda q!āmināgasē lāxa hāmats!a, qa^s q!ellexleyēxa lālēnoxwē lāq. Wä, hē^llat!a lā 'nemp!enēstalil lā^lstalilēlaxa laqawalīfaks laa^l k!wāg'alilēda
 20 q!āmināgasē lāx l'āsaliḡasa hēmē'lats!ē, yīxa māwilē. Wä, lā^llaē ēpōd lāxa lālēnoxwē, qa^s p!ex'ēdē lāq. Wä, laem^llaḡa hēx'sāem k!wāēla hāmatslēda nexwāla lāxa t!ex'ila. Wä, lā hēx'sāem lā^lwilēda pāxālalatē ts!edāqē t!ex'ilāsa māwilē. Wä, g'il^ēem^llāwisē mōp!enq!esēda q!āmināgasē lāxa lālēnoxwaxs laa^l lāx'ūlilēda
 25 hāmats!a, qa^s lā hēlk!ewētstalilēlaxa laqawalīfaks laē hē^{na}kūla lāxa q!āmināgasē, qa^s q!ellexleyēxa lālēnoxwē, qa^s lē k!wāg'alil lāx gēmxaḡilasa laqawalilē. Wä, laem^llaē hām^x'ideq. Wä, k'lēs^lem^llāwisē gēg'ililexs laa^llasē q!āmināgasē lāx'ūlil, qa^s lā^l

front of the cannibal-dancer, who was eating of the corpse, and helped him eat it. || At that time the woman-shaman dancer stood behind 30 the | cannibal-dancer singing her sacred song, and she did not stop singing until | the corpse had been eaten by the cannibal-dancer and the rich-woman dancer. When | it had been eaten entirely, the shaman-dancer took a basket and gathered up | the bones that had not been eaten and put them into a basket, || and gave them to one 35 of the attendants of the cannibal-dancer. | The attendant at once went out of the house with the basket containing the bones. Then | the one who had taken out the bones came back and went | up to the cannibal-dancer. He took hold of his hair over the forehead, | dragged him out, and dragged him down to the bank of the river || Wanuk^u. Then they walked into the water; and when they were in 40 waist deep, | the attendant of the cannibal-dancer, who held him by the hair, ducked the head of the cannibal-dancer | and turned round toward the right; and when he arose, | he faced the same way as he had been standing before he ducked him, toward the east. Then he lifted | the head of the cannibal-dancer; and when his mouth appeared out of the water, || the cannibal-dancer uttered the 45 cannibal cry. Then | ^εmāxwa was asked to go out of the house to see how | the cannibal-dancer was being purified after eating the corpse. | They ducked him four times in the river; and after he had been ducked | four times, they came back into the dancing-house, ||

k!wāgemlilaxa hāmats!a lōllala, qa^s ha^εmēk!ālēq. Wā, hēem^εlāwis la laatsa, pāxālala^ε ts!ēdāqa, qa^s lā lāwīl lax āwīg!alīlāsa 30 hāmats!a, qa^s yālaqūlē. Wā, āl^εmēsē g^εwāl yālaqūlaxs laē ^εwī^εlase^εwēda lālēnoxwasa hāmats!a lē^εwa q!āmināgasē. Wā, g^εil^εem^εlāwisē ^εwī^εlaxs laa^εl āx^εēdēda pāxālala^εlaxa lēxa^εyē, qa^s q!ap!ē-g^εilīlēxa xāqē haāmōta, qa^s āxts!ālēs lāxa lēxa^εyē, qa^s ts!ēwēs lāxa g^εayolē lāxa hēlik^εāsa hāmats!a. Wā, hēx^εidaem- 35 ^εlāwisē la lawēldzemēda xaqēsawayaa^εts!ē lēxa^εya. Wā, g^εil^εem^εlāwisē g^εāx aēdaaqēda lax^εdē lāwēlsasa xāqēsawayaa^εts!ē lēxāxs laa^εl hē^εnakūla lāxa hāmats!a, qa^s nēseyōdēx se^εyās ōgwiwa^εyas x^εōmsas, qa^s lā nēsewēlsa^εq, qa^s lā nēse^εts!ēse^εlaq lāxa āwaxstalisasa wās Wanukwē. Wā, lā taxt!a lāxa wā. Wā, g^εil^εmēsē t!ēbōyowēda 40 hēlik^εāsa hāmats!axa nēsēwayaq laa^εl hābensas x^εōmsasa hāmats!a, qa^s x^εīlp!ēdē hēlk^ε!ēwē^εstāla. Wā, g^εil^εem^εlāwisē lāg^εaa lāxēs g^εwēgemalaasē g^εalē tēx^εwīdaatsa l!lēselāxa gāālaxs laē x^εītostāmasex x^εōmsasa hāmats!a. Wā, g^εil^εem^εlāwisē q!ax^εwūxstax^ε!ēdēda hāmats!āxs laa^εl hēx^εidaem hām^εts!ēg^εa^εla. Wā, laem^εlaē āxsowē 45 ^εmāxwa, qa^s lā lāwēls lāxa g^εōkwē, qa^s lā dōqwalax g^εwēgila^εsaxa hāpāse^εwēda hāmats!āxs laē g^εwāl lōlla^εlaxa lālēnoxwē. Wā, mōp!ēna^εlaē hābendzemē x^εōmsas lāxa wa. Wā, g^εil^εem^εlāwisē mōp!ēna hābendzemē x^εōmsasēxs g^εāxaē x^εwēlagēla lāxa lōbekwē.

50 and he went into his sacred room. The | rich-woman dancer and the shaman-dancer also went back into the sacred room. They had not | stayed there a long time before the cannibal-dancer uttered the cannibal cry. Immediately | the song-leaders began to sing, and the cannibal-dancer came out of his | sacred room wearing a bear-
 55 skin. He had around his neck a || thick ring of red cedar-bark called k'!ōsenxawē; and | after the song-leaders finished singing four songs, he went | into his sacred room, and the shaman-dancer always kept near him. | When they had gone into the sacred room, the rich-woman dancer uttered her cry. | She cried in this way:
 60 "Hahi hai, hai, hai; hahi, hai!" || Thus she cried while the song-leaders were singing her song. She | wore around the neck a ring of cedar-bark mixed white and red, and she | danced, accompanying the four songs. After the last | song, she went into her sacred room; and the fire-dancer cried, "We, we, we!" | Then the song-leaders
 65 sang his || song, and he came and danced for a little while. | He danced and put out the fire in the middle of the house, | and the song-leaders just sang two of his songs | in the dark. After his songs | he went back into the sacred room. Then the fire was built
 70 up again; || and when it blazed up, L!āqwag'ila (I 2) spoke, | and said, "Have you seen the privileges which I have given to you, | son-in-

50 Wä, lā'laē hēts!āliēla lāxa māwilē. Wä, laēm'laē ōgwaqa lats!āliēda q!āmināgasē lē'wa pāxālalālē lāxa māwilē. Wä, k'!ēs'lat!a gālaxs laa'l hāmts!eg'a'lēda hāmats!a. Wä, hēx'idaēm'lāwisē denx'ēdēda nēnāgadē. Wä, g'āx'laē lāts!āliēda hāmats!a lāxēs lēmē'lats!ēxa māwilē, 'nēx'ūnālaxa L!ā'yē. Wä, laēm'laē qēnxālaxa
 55 lēkwē L!āgēx'xa lēgadās k'!ōsenxawa L!āgēkwa. Wä, g'īl'ēm'lāwisē g'wāl denxelēda nēnāgadāsa mōsgēmē q!ēmq!ēmdemsēxs laē lats!āliē lāxēs lēmē'lats!ē lē'wa pāxālalālē, qaxs q!ap!ēx'sā'maē lē'wē. Wä, g'īl'ēm'lāwisē lats!āliē lāxēs lēmē'lats!āxs laa'lasē hēk'!eg'a'lēda q!āmināgasē lāxēs g'wēk'lālasaxs hahi hai, hai, hai; hahi hai,
 60 'nēx'laēxs laa'lasē denx'ēdēda nēnāgadās q!ēmdemas. Wä, laēm'laxaē qēnxālaxa 'melmaqela L!āgēkwa. Wä, g'āx'ēm'laē yīx'wasa mōsgēmē q!ēmq!ēmdems. Wä, g'īl'ēm'lāwisē q!ūlbēda elx'la'yē q!ēmdemsēxs laa'l lats!āliē lāxa lēmē'lats!ē. Wä, lā'laē wewewexēda nōnltsēstalalē. Wä, hēx'idaēm'lāwisē denx'ēdēda nēnāga-
 65 dās q!ēmdemas. Wä, g'āx'ēm'laē yāwas'id yīx'wīda. Wä, hē'lat!a la yī'wēnēsēxs laa'l k'!ēlx'ēdxa laqawalīlasa g'ōkwē. Wä, āēm'lāwisē wūl'ēm la denxelēda nēnāgadāsa ma'ltsemē q!ēmq!ēmdems lāxa p!edek'ila. Wä, g'īl'ēm'lāwisē q!ūlbē q!ēmdemasēxs laa'l lats!āliē lāxa lēmē'lats!ē. Wä, lā'laē x'āx'iq!ēx'it'ēwēda le-
 70 g'wīlē. Wä, g'īl'ēm'lāwisē x'iqōstāxs laa'l yāq!eg'a'lē L!āqwag'ila. Wä, lā'laē 'nēk'a: "La'mas 'wīla dōqūlaxen k'!ēs'ōgūlx'la'yē lāl,

law 'māxwa (II 1)? Now carry home the box containing the privileges 72
 and | in it take the four dances that you have seen to-night." Thus
 spoke L!āqwag'ila (I 2) | to 'māxwa (II 1). Immediately 'māxwa
 (II 1) thanked him for what he had said; || for this is the first cannibal- 75
 dancer with whistles that came to the Nāk!wax'da^{xu}, | and also the
 fire-dance and the rich-woman dance and the | shaman-dance and
 the four head-masks, for they had none | before that; and therefore
 'māxwa (II 1) was really grateful for what L!āqwag'ila (I 2), his |
 father-in-law, had said. Early the following morning || 'māxwa 80
 (II 1) and his wife, L!āqwag'ilayugwa (II 2), and | his crew were
 ready. They loaded the four canoes; and when | they were loaded,
 they went aboard. | When they had gone aboard, L!āqwag'ila (I 2)
 came out of his | house and spoke. He said, "Wait a while, || son- 85
 in-law; for I will carry down this box containing the privileges, |
 and these eight baskets of smoked mountain-goat meat and | these
 twenty black-bear skin blankets and | forty lynx-skin blankets and
 forty dressed skins, | so that my princess L!āqwag'ilayugwa (II 2)
 may not be cold." || Thus he said. When he stopped speaking, he 90
 went into his house; and | it was not long before his numaym came
 out carrying the before-mentioned | twenty black-bear skin blankets,
 the forty | lynx-skin blankets, the forty dressed skins, | and the

negūmp, 'māx^u. Laems lāl māla^lxa k'!āwats!ē g'ildasa, yīx g'its!ē- 72
 wasasa mōx'widalāōs la dōxwa^lē^lxa gānōlēx," 'nēx'laē L!āqwa-
 g'ilāx 'māxwa. Wā, hēx'idaem^llāwisē 'māxwa mō'las wāldemas,
 qaxs hē'maē g'ālenxē hāmats!a medzēdzad g'āx lāxa Nāk!wax'- 75
 da^{xwē} lē'wa nōn^ltsē'stalalē; wā, hē'misa q!āmināgasē lē'wa pā-
 xālalalē; Wā, hē'mislēda mōwē hēhāmsiwa^{ya}, yīxs k'eāsaē g'āla-
 gawa^{ya}. Wā, hē'mis lāg'ilas ālak'!āla mō'lē 'māxwās wāldemasēs
 negūmpē L!āqwag'ila. Wā, g'il'Em^llāwisē 'nāx'idxa gāālāxs laē
 xwāna^lfida yīx 'māxwa lē'wis gēnemē L!āqwag'ilayugwa lē'wis 80
 k!wēmē, qa's mōxsēxēs mōts!aqē xwāxwāk!ūna. Wā, g'il'Em^llā-
 wisē 'wī'lx^{sē} 'memwālāsēxs laa'l 'wī'la hōx'wa^lēxs lāxēs yaē'yats!ē.
 Wā, g'il'Em^llāwisē 'wī'lx^{sē} g'āxaa^lasē L!āqwag'ila g'āxāwēls lāxēs
 g'ōkwē. Wā, lā'laē yāq!eg'a^lla. Wā, lā'laē 'nēk'a: "Ēselālag'a-
 'masL, negūmp, qenu^x lālag'il taōdaxsasgrada k'!āwats!ēk' g'ildasa 85
 lōgwada x'ix'ilgwats!ēk' 'melxLowā ma'lgūnāltsemk' L!āl!ābata
 g'a'mēs grada ma'ltso^kk' L!ēL!entsem 'naenx'ūna^{ya} lōgwada
 mōx'sokwē 'wālasx'āsgem 'naenx'ūna^{ya} lōgwada mōx'sokwē ālā-
 g'ima; ālōx k'!inaēsalaxōx k'!ēdēlaq!ēn, yīxōx L!āqwag'ilayugwāx,"
 'nēx'laē. Wā, g'il'Em^llāwisē q!wē^lidēxs laa'l laēL lāxēs g'ōkwē. Wā, 90
 k'!ēs^lat!a gāēlelaxs g'āxaalāēs 'ne'mēmōtē mowēselaxa la lēlē-
 qelasōsxa ma'ltso^kwē L!ēL!entsem 'naenx'ūna^{ya} lē'wa mōx'so-
 kwē 'wālasx'āsgem 'naenx'ūna^{ya} lē'wa mōx'sokwē ālāg'ima. Wā,

eight baskets of smoked mountain-goat meat which he had mentioned, and || two baskets containing mountain-goat tallow, and | also the box containing the privileges. They brought them and put them into 'māxwa's canoe. | As soon as they were all in, 'māxwa arose | in his canoe and thanked his father-in-law L!āqwag'ila (I 2) for what he had done. | As soon as he stopped speaking, they started, and he came || home with his wife to Tēgūxstē. As soon as he arrived, | 'māxwa (II 1) asked his father, Āmāxūla!, to | call in the five num-
 95 aymys of the Nāk!wax'da'x^u in the | evening. Then Āmāxūla! (I 1) went to call them. He did | not call them loud, but he whispered, as
 200 he || went and sat down by the side of each man. It was not | long before they came in; and when all were inside, | 'māxwa asked his father to bar the door of the house. | Immediately 'māxwa arose and reported what he had obtained | for his tribe; namely, the four
 10 dances which were in the privilege-box, || and also the other things. "Now, I want you to | consider whether I should not give a winter dance." Thus he said. | Immediately all of them agreed to what he said, and he gave a winter dance. | Then he showed the four dances which he had obtained in marriage | from the Āwīk' lēnox^u. Now the
 15 name of 'māxwa (II 1) was L!āqwag'ila. || He gave a feast with the dried goat-meat and the tallow of the | goats. |

hē'misa ma'lgūnāltsemē x'ix'īlgwatslē 'melxlâ L!āl!ābata lē'wa
 95 ma'ltsemē yīx^usemayaats!ēsō 'melxlâx L!āl!ābata. Wä, hē'mē-
 lēda k'!āwats!ē g'ildasē. Wä, g'āx'ēm'laē mōxdzem lāx yā'yats'ās
 'māxwa. Wä, g'īl'ēm'lawisē 'wīlxsexs laa'laē 'māxwa lāx'ūl'exs
 lāxēs yā'yats!ē, qa's mō'lēs gwēx'idaasasēs negūmpē L!āqwag'ila.
 Wä, g'īl'ēm'lawis q!wēl'idexs g'āxaē lēx'ēda. Wä, g'āx'ēm'laē
 200 nā'nakwa lē'wis genemē lāx Tēgūxstē. Wä, g'īl'ēm'lawisē lāg'a-
 axs laa'laē 'māxwa āxk'!āxēs ōmpē Āmāxūla!, qa hēx'ida'mēsē
 lēlts!ōdxa sek'!asgemak!ūsē 'nāl'nēmēmatsa Nāk!wax'da'xwē la
 dzāqwa. Wä, hēx'idaem'lawisē Āmāxūla!ē lā lē'lāla. Wä, laem-
 'laē k'lēs hādzexstalaxs laa'l lē'lāla, qaxs ā'maa'l ōpālaxs lāna-
 5 xwaē k'!wanōlemlilaxa 'nāxwa bēbegwānema. Wä, k'!ēs'lat!a gā-
 laxs g'āxaē 'wīlaēla. Wä, g'īl'ēm'lawisē g'āx 'wīlaēlexs laa'laē
 'māxwa āxk'!āxēs ōmpē, qa lēnēx'idēsēxa t!ex'flāsēs g'ōkwē. Wä,
 hēx'idaem'lawisē 'māxwa lāx'ūlila, qa's ts!ek'!āl'idēsēs gwānemē
 lāxēs g'ōkūlōtēxa mōxwidāla lēlēdaxa g'its!āwaxa k'!āwats!ē g'īl-
 10 dasa, hē'misla 'nāxwa ōgū'la lāq. "Wä, la'mēsēn 'nēx' qa's wēg'aōs
 dōqwalaxēs nēnāqa'yōs, qen wēg'i yāwix'ila," 'nēx'laē. Wä, hēx'i-
 daem'lawisē 'nāxwa ēx'ak'ex wāldemas. Wä, la'mē yāwix'ila.
 Wä, hē'mis la nēl'idaatsa mōxwidāla lēlēda, yīx geg'adānemas
 lāxa Āwīk' lēnoxwē. Wä, laem'laē lēgadē 'māxwās L!āqwag'ila.
 15 Wä, laem k!wēlas'itsa x'īlkwē 'melxlowa lē'wa yīx^usemēsa
 'melxlowē.

He also gave away the bear-skin blankets, | the lynx-skin blankets, 17
and the dressed skins, at the winter dance | that he was giving to his
tribe the Nāk!wax·da^u. It was not long before || they had a son. 20
Immediately the | father-in-law (I 2) of L!āqwag·ila—for I call him
no longer ^umāxwa (II 1), | because he had already the name L!āq-
wag·ila (II 1)—the | former L!āqwag·ila (I 2) (that is, the father-in-
law of the former ^umāxwa (II 1)), gave as a marriage gift the name |
Nānagwas (III 1) for the child. Now his name was Nānagwas
(III 1), || and it was not long before they had a daughter. | Then her 25
name was L!āqwag·ilayugwa (III 2). Now | L!āqwag·ila (II 1) had
two children. | Nānagwas (III 1) and his sister, L!āqwag·ilayugwa
(III 2), were not yet grown up | when L!āqwag·ila (II 1) wished to
marry the princess of Goxoŋanē, (I 3) Belxanaga (II 3) (Haliotis-
Woman,) || because he was the head chief of the Nuxak·em (I mean the 30
Bellacoola). | Now L!āqwag·ila (II 1) wished to marry the princess of
Goxoŋanē, Belxanaga (II 3), only for her property,¹ | because he
wanted to get in marriage many names | and various winter dances;
and therefore he told his numaym | the ^uwālas, and he was told by
them to go ahead and do it quickly. || Then L!āqwag·ila (II 1) got 35
ready to start | on the following morning with his numaym the
^uwālas. | Early in the day they started by canoe. His wife remained

Wä, laemxaāwisē ^uwīla yāx^uwitsa L!enL!entsemē ^unaen^uūna^uya 17
LE^uwa ^uwālasx·äsgemē ^unaen^uūna^uya LE^uwa ālāg·imē lāxēs yāwix·i-
laēna^uyē qaēs g·ōkülōta Nāk!wax·da^uxwē. Wä, k·lēs^ulat!a gālaxs
laē xūngwadex·ida, yīsa bābagūmē. Wä, la hēx·idaem^ulaē ne- 20
gūmpas L!āqwag·ila, — qaxg·in la^umēk· gwa! lēqelas ^umāxwa lāq,
qa^us le^umaē lēgades L!āqwag·ila, yīx ^umāxwa. — Wä, laem^ulaē
L!āqwag·ilamōt!a, yix negūmps ^umāxwamōt!a lēgemg·elxlālax Nā-
nagwasē, qalēgēmsa g·inānemē. Wä, laem^ulaē lēgades Nānagwasē.
Wä, k·lēs^uem^ulaxaāwisē gālaxs laa^ul ēt!léd xūngwadex·itsa ts!āts!a- 25
dāgemē. Wä, laem^ulaē lēgades L!āqwag·ilayugwa. Wä, laem^ulaē
ma^ulōkwē sāsemas L!āqwag·ila. Wä, k·lēs^uem^ulāwisē q!ūlsq!ūlyax-
^uwidē Nānagwasē LE^uwis wūq!wē L!āqwag·ilayugwaxs laa^ul ^unēx·laē
L!āqwag·ila, qa^us lä gagak·!ax k·lédēlas Goxoŋanē lax Belxanaga,
yīxs hē^umaē xamagemē g·igāmēsa Nuxak·emxa gwe^uyōwē Belxūla. 30
Wä, laem^ulaē ^unēk·ē L!āqwag·ila, qa^us ā^umē xwēsax¹ k·lédēlas
Goxoŋanē lax Belxanaga, qaxs ^unēk·aē, qa^us lālēgemōl!ēx lēgema
lō^u ōgūqakā lēléd lāq. Wä, hē^umis la nē^ulemsēxēs ^une^umēmota
^uwālasē. Wä, laem^ulaē āem wāxasō^u, qa^us wēg·i āem hali^ulāla. Wä,
lā^ulaē hēx·ida^umē L!āqwag·ila xwāna^uida, qa^us wāg·i! ālēx^uwidē! 35
qo ^unāx·ide!xa gaālala LE^uwis ^une^umēmota ^uwālasē. Wä, g·il^uem-
^ulāwisē ^unax·idēx lāa^ul ālēx^uwida. Wä, laem^ulaē emlēxwē genemas

¹ Xwēsa means a mock marriage performed in order to obtain certain prerogatives.

38 at home | with her two children. Then they arrived at the place of
the Bellacoola, | and at once he paid the marriage money for the
40 princess of Goxolanē (I 3); and || after he had paid the marriage
money, the chief, Goxolanē (I 3), came out | of his house with his
princess, Belxanaga (II 3), each wearing two | marten-blankets.
Four old | men carried each five lynx-skin blankets—twenty | in all.
45 Then Goxolanē (I 3) spoke, and || gave the four marten-skin blankets
and the twenty lynx-skin | blankets to L!āqwag'ila (II 1), and also
the name Q!emsdexūlelxsde (II 1), | which was to be the name of
L!āqwag'ila (II 1); and also the name of his princess, Belxanaga
(II 3), | was given to L!āqwag'ila (II 1) to be the name of his
princess L!āqwag'ilayugwa (III 2). | That is all that he obtained
50 there. Then they put the || sewed blankets into the canoe of
L!āqwag'ila (II 1); and | Goxolanē (I 3) and his princess Belxanaga
(II 3) went into the house. | L!āqwag'ila (II 1) was never invited in
with his crew. | Therefore L!āqwag'ila (II 1) became angry, and said
55 to his crew, | "Let us push off and leave this silly person!" || Thus he
said. They left, and in the evening | a warrior of the Nāk!wax'da^{xu}
whose name was K'ilem, | said, "Listen to me, Nenōlō | and
Nandzē!" naming his fellow-warriors, "I am | ashamed because we
60 were not even invited in by the Bellacoola. I || wish you would make

38 L^éwis ma^élōkwē sāsema. Wā, laem^élāwisē lāg'aa lāxa Belxūla. Wā,
hēx'idaem^élāwisē qādzil'ēda lāx k'!ēdēlas Goxolanē. Wā, g'īl'ēm-
40 lāwisē gwāl qadzēlaxs g'āxaa^élasa g'īgāma^éyē Goxolanē g'āxāwūls
lāxēs g'ōkwē L^éwis k'!ēdēlē Belxanaga 'naenx^éūnālaxa maēma^élē Lē-
LEGEXSEM 'naenx^éūna^éya. Wā, lā^élaē dalēda mōkwē q!ūlsq!ūlyak^u
bēbegwānemxa sēsek'la 'wālasx'āsgem 'naenx^éūna^éya ma^étsōx^ulaē
hāgā. Wā, hēem^élāwis yāq!Eg'a^élē Goxolanē. Wā, laem^élaē g'ax-
45 k'!ek'!a^étsa mōwē LēLEGEXSEM L^éwa ma^étsokwē 'wī^éwālasx'āsgem
'naenx^éūnē^é lāx L!āqwag'ila; wā, hē^émisa lēgemē Q!emsdexūlelxsde,
qa lēgēms L!āqwag'ila. Wā, hē^émisē lēgēmasēs k'!ēdēlē Belxanaga
g'axyōs lāx L!āqwag'ila qa lēgēms k'!ēdēlasē L!āqwag'ilayugwa.
Wā, hēem wāxē gwānemas lāq. Wā, g'āx^éem^élaē āx^éā^éhēxdzema
50 q!āq!enolē 'naenx^éūna^éya lāx yā^éyats!ās L!āqwag'ila. Wā, lā^élaē
āem^éla hōgwīlē Goxolana L^éwis k'!ēdēlē Belxanaga lāxēs g'ōkwē.
Wā, laem^élaē hēwāxa lēlwūltōtse^éwē L!āqwag'ila L^éwis k'!wēmē.
Wā, hēem^élāwis ts!engums L!āqwag'ila, lāg'ilas 'nēk'a lāxēs k'!wēmē:
"Wēg'a āem q!ōtelisax, qens lālag'i āem bāsa ēsēx nēnāxsāla,"
55 'nēx^élaē. Wā, g'āx^éem^élaē āem bās. Wā, hē^élat!a la dzāqwaxs
laa^él yāq!Eg'a^élē bābebak!ōlasa Nāk!wax'da^{xwa} lēgadās K'ilemē.
Wā, lā^élaē 'nēk'a: "Wāentsōs hōlēla g'āxen, 'nē^énemōk^u Nenōlō,
lō^és Nandzē," 'nēx^élaē lēqi^élālaxēs bābebak!wotē, "yīxg'īn max-
ts!ēg'īnlasa k'!ēsē ālat!a lēlwūltōd g'axensxa Belxūla. La^émēsen
60 'nēx^é qa^és wāg'aōs gwānalaxs nēnāqayaq!ōs, qens memx^éts!esilē lā

up your minds to cover our shame, and to | attack on our way home 61
 the Dālwiīdex^u." Thus he said. Immediately | L!āqwag'ila (II 1)
 agreed to what he said, for the canoes were anchored | near the
 entrance to the village of the Dālwiīdex^u. When | it got dark, the
 six canoes paddled along, || intending to fight against the Dālwiīdex^u 65
 that night. They (people) were not | yet asleep when they arrived,
 and | the warriors anchored at the other side of the point, near the |
 village site. When everything was quiet, K'ilem | and his friends,
 Nandzē and Nenōlō, started, and || L!āqwag'ila (II 1), with his crew, 70
 followed them. It was not long before the village | was on fire, and
 then the warriors began to kill the men. | L!āqwag'ila (II 1) went into
 the house of the chief of the | Dālwiīdex^u and took a large carved box
 and carried it | to his canoe and put it aboard. It was not long
 before Nandzē came, || carrying three heads which he had cut off; 75
 and K'ilem came, carrying four | heads; and Nenōlō came, carrying
 two | heads and also a woman-slave; and all the warriors took much |
 food, which they carried on their shoulders | into the canoes. Then
 Nenōlō gave the woman- || slave to L!āqwag'ila (II 1); and when all 80
 had gone aboard, they | went away before daylight. They | went
 along, paddling all night, and they had gone a long way | before
 day came. They did not rest before evening. Then | they arrived

kwākwēxbalaxwa Dālwiīdexwa," ēnēx'laē. Wā, hēx'idaēm'lāwisē 61
 L!āqwag'ila ēx'ak'ex wāldemas, qaxs le'ma'el ēnēxwālē mexālaasas
 yaē'yats!ās lāx āwāxsta'yas g'ōkūlasasa Dālwiīdexwē. Wā, g'il'ēm-
 lāwisē p!edex'īdēxs laa'el ēwīlg'ilē sēx'widēda q!ēl!ets!aqē xwāxwā-
 k!ūna. Wā, laēm'laē lāl wīna!xa Dālwiīdexwaxa gānūlē. Wā, 65
 k'lēs'ēm'lāwisē ēnāxwa mēx'ēdēxs laa'el lāg'aa. Wā, āēm'lāwisē
 mexāla'ya wīna lāx āpsādzā'yasa awīlba'yē lāxa nēxwālā lāxa
 g'ōx'demsē. Wā, hē'lat!ē la ēwīla selt!ēdēxs laa'el qās'idē K'ilemē
 lē'wis ēnē'nēmōkwē Nandzē lō' Nēnōlowē. Wā, lā'laē ālxla'yē
 L!āqwag'ila lē'wis wax'uts!āla. Wā, k'lēs'lat!a gā!axs laa'el xūmtli- 70
 dēda g'ōkūla. Wā, hēēm'lāwis la k'lēlag'atsa bābēbak!wāxa bēbē-
 gwānemē. Wā, laēm'laē L!āqwag'ila laēl lāx g'ōkwas g'igāma'yasa
 Dālwiīdexwē, qa's lēnemēxa k'lēs'gemāla ēwālas g'ildasa, qa's lās
 lāxēs yā'yats!ē, qa's lā hāng'aa!ēxsas. Wā, k'lēs'lat!a gā!axs g'āxaē
 Nandzē dālaxa yūdux'sēmē qāg'ikwa. Wā, g'āx'laē K'ilemē mōs- 75
 gem'laē daakwas qāg'ikwa. Wā, g'āx'laē Nēnōlōwē dālaxa mā'itse-
 mē qāg'ikwa, hēēm'lāwisa ts!ēdāqē q!āk'owa. Wā, lā'laē q!eyōla
 ēnāxwa wīnaxa hēmaōmasē, yīx g'āxē t!ēt!enx'sēxs g'āxaē hōx'wa-
 tēxsela lāxēs yaē'yats!ē. Wā, laēm'laē Nēnōlowē ts!āsēs ts!ēdaqē
 q!āk'o lāx L!āqwag'ila. Wā, g'il'ēm'lāwisē ēwīla hōx'wa!ēxs lāxēs 80
 yaē'yats!āxs g'āxaē sep!ēdaxa k'lēs'ma'el lāla qa's ēnāx'īdē. Wā,
 g'āx'ēm'lāwisē nekūlaxa gānūlē. Wā, k!wāg'ilaēm'lāwisē qwēs'gi-
 laxs laa'el ēnāx'ida. Wā, hēwāxa'lat!a x'ōs'īdaxs laē dzāqwa. Wā,

85 at the mouth of Bellacoola Inlet that evening. || There they took a rest; and when it was nearly | midnight, they started again. At daybreak they came to a place near the | mouth of Rivers Inlet. They went on, | and took a rest at the mouth of the Gwa'sela Inlet. | Then they felt safe, and thought that they were not being pursued by
 90 the Dālwiidex^u. Then || the warriors scalped the heads which they had cut off; and after they had done so, | L!āqwag'ila (II 1) spoke, and said, | "Thank you for what you have done. Now we are not ashamed, although we were not | invited in by Goxolanē (I 3). I mean that I have also cut off a head." | While he was saying so, he
 95 lifted up by the hair a head. Then || they asked the woman-slave for the name of the man whose head had been cut off by L!āqwag'ila (II 1); | and the slave said, "That is the head of the chief of the | Dālwiidex^u, and his name was Qāmatsa." Then | he opened the large carved box; and first he | saw a neck-ring of red cedar-bark,
 300 and a head-ring. He did || not take them out, but he just felt among the red cedar-bark, | and there he felt the whistles of the cannibal-dancer. | He took one and blew it. Then he | uttered the cannibal-cry, because he had obtained it in war. Then | his numaym were glad, because L!āqwag'ila (II 1) himself had cut off the head of the ||
 5 owner of the large carved box. Then | he put back the whistles into

g'āx^{em}laē lāx āwāxsta^{yas} wūnāldemsasa Belxūlāxs laē gānul^{ida}.
 85 Wā, hēem^{lāwis} la x'ōsala^{yē} yāwas^{ida}. Wā, g'il^{em}lāwisē elāq neġēg'ēxs lāa^l ēt!ēd sep!ēda. Wā, g'āx^{laē} 'nayō lāxa nexwāla lāx āwāxsta^{yas} wūnāldemsasa Āwīk'!ēnoxwē. Wā, hē'nākūl^{em}lāwisē, qa^s g'āxē x'ōs^{id} lāx āwāxsta^{yas} wūnāldemsasa Gwa'sela. Wā, laem^{laē} hēlēx^{id} k'!ēs sāse^{wasōsa} Dālwiidexwē. Wā, laem^{laē}
 90 sābēltsemdēda bābebak!wāxēs qēqāg'īkwē. Wā, g'il^{em}lāwisē gwāla laa^{lasē} yāq!eg'a^{lē} L!āqwag'ila. Wā, lā^{laē} 'nēk'a: "Ġēla-k'as^{lax'ins} gwēx'idaasē qaxg'ins k'!ēsēk' la max^{ts}!axg'ins k'!ēsēk' lē^{wūltōtsōs} Goxolanē, qaxg'in 'nē^{nak'ilek} ōgwaqa^{men} qāx^{ida}," 'nēx^{laēxs} laē dzōxōstōd nēdzexlēxa qāg'īkwē. Wā, lā^{laē}
 95 wūlāse^{wēda} ts!edāqē q!āk'owa lāx lēgēmas qāg'īkwas L!āqwag'ila. Wā, lā^{laē} 'nēk'ēda q!āk'owaqēxs hē^{maē} xāmagemē g'igāmēx^{dēsa} Dālwiidexwē. Wā, hēem^{lāwis} lēgēmsē Qāmatsa. Wā, lā^{laē} x'āx^{wīdxa} 'wālasē k'!ēs^{gemāla} g'ildasa. Wā, hēem^{lāwis} g'il dō-x^{waleltsēda} qenxawa^{yē} L!āgēkwa lē^{wa} qex^{ema^{yē}}. Wā, lā^{laē}
 300 k'!ēs āx^{wūlts!ōdeq}. Āem^{laē} plēx^{wīdex} āwābā^{yasa} L!āgēkwē. Wā, hēem^{lāwis} la plēx^{walelatsēxa} medzēsasa hāmats!a. Wā, g'il^{em}lāwisē āx^{ēdqēxs} laē pōx^{wīdeq} qa hēk'!eg'a^{lēs}. Wā, lā^{laē} hām^{ts}!eg'a^{la} qaxs lē^{maē} ālak'!āla wīnānemaq. Wā, laem^{laē} mō^{lē} 'nē^{mēmotasēxs} hēq!āno^{x^umaē} L!āqwag'ila qāx^{idex} āxnō-
 5 gwadāsa 'wālasē k'!ēs^{gemāla} g'ildasa. Wā, laem^{laē} xwēlaqa

the large box, and they started away. | In the evening they arrived 7
 at Tēgūxstē^ε, their | village, and immediately L!āqwag'ila (II 1)
 disappeared in winter. | Then he gave a winter dance, and now
 L!āqwag'ila (II 1) was a cannibal-dancer; || and the woman-slave 10
 advised L!āqwag'ila (II 1) what to do, | and told him that the name
 of the cannibal-dancer was Qāmatsa; and | the songs were also sung
 by the slave to the song-leaders of the Nāk!wax'da^εx^u. | Indeed,
 why should they not learn the songs of the | cannibal-dancer?
 because they obtained it by killing in war, for it is more valuable
 when || obtained in war than when obtained in marriage. When 15
 L!āqwag'ila (II 1) had learned | the ways in which the cannibal-
 dance was danced by the Dālwiidex^u, and the songs, | he got excited
 in his cannibal-dance. Then | they killed the woman-slave, and he
 ate her, and | L!āqwag'ila (II 1) himself ate the whole slave. Then
 he changed || his name, because he had swallowed the whole woman- 20
 slave; | and after that L!āqwag'ila's (II 1) cannibal name was
 Ławiōk^u (II 1). |

After L!āqwag'ila (II 1) had been cannibal-dancer for four winters |
 (I shall hereafter call him Qāmatsa (II 1), the | name which he
 obtained in war from the chief of the Dālwiidex^u, whom he had
 killed), || Qāmatsa (II 1) still had for his wife L!āqwag'ilayugwa (II 2), 25
 the Āwīk'!ēnox^u | woman. |

āxts!ōtsa medzēsē lāxa ʿwālasē g'ildasa. Wā, g'āx'laē ɽEX'ēda. 6
 Wā, laEM'lawisē dzāqwaxs g'āxaē g'āx'aLEla lāx Tēgūxsta'yē lāxēs
 g'ōkūlasē. Wā, lā'laē hēx'idaEM x'is'idē L!āqwag'ilāxa la ts!ā'wūn-
 xa. Wā, laEM'laē yāwix'ila. Wā, laEM hāmats!a yīx L!āqwag'ila.
 Wā, hēEM'lawisa ts!Edāqē q!āk'o ɽEXs'ālux L!āqwag'ila, qa g'wēg'ilats 10
 ɽE'wa ɽēgEMas Qāmatsax'dē lāxēs hāmats!aēnēx'dē. Wā, hē'misē
 q!EMq!EMdEMas g'āx denxōdzEMsa q!āk'ō lāx nēnāgadāsa Nā-
 k!wax'da^εxwē, qāɽ qa k'!ēsēs ʿwīla q!āq!ōL!axa q!EMq!EMdEMasa
 hāmats!āxs le'maē k'!ēlag'anEMāq lāxa wīna, yīxs lāqaēda wīnā-
 nEMaxa geg'adānEMē. Wā, g'il'EM'lawisē ʿwīla la q!ālē L!āqwag'i- 15
 lāx gwayi'lālasasa DālwiidEXwaxēs hāmats!ax'dē ɽE'wa q!EMq!EM-
 dEMaxs laa'ɽ xwasē L!āqwag'ila lāxēs hāmats!ēna'yē. Wā, laEM-
 'lawisē k'!ēlax'itsE'wēda ts!Edāqē q!āk'ā, qa ha'mās. Wā, laEM'laē
 L!āqwag'ila ʿnaḡūlaxa q!āk'ox'dē ha'māpeq. Wā, laEM'laē L!ayō-
 se'wē ɽēgEMas lāxēq qaēs ɽawēk!wēna'yasa ts!Edāxdē q!āk'owa. 20
 Wā, laEM'laē L!āqwag'ila hāmdzEXlālas ɽawiōkwē lāxēq.

Wā, g'il'EM'lawisē mōx'ūnxē tsā'wūnxas la hāmats!a, yīx L!āqwa-
 g'ila. La'mēSEN hēɽ lāɽ ɽEQelayoqē Qāmatsa yīx wīnānEMas, yīx
 ɽēgEMx'dāsa k'!ēlax'itsE'wasē g'igāmēx'dāsa DālwiidEXwē. Wā,
 laEM'laē hēx'sāEM gēNEMs Qāmatsē L!āqwag'ilayugwaxa Āwīk'lax- 25
 SEMē.

- 27 Then L!āqwag'ilayugwa (II 2) told her husband, Qāmatsa (II 1), |
to go and marry the princess of Sēwid (I 4), chief of the numaym |
G'ig'ilgām of the Gwa'sela; and the name of the princess of Sēwid
30 was 'max'mewidzemga (II 4). || Immediately Qāmatsa (II 1), and
his numaym the | 'wālas, went to pay the marriage money. The
Gwa'sela lived in Gwēk'elis. | They arrived there after one day, and
he paid the marriage money at once; and | after the numaym 'wālas
had paid the marriage money, the chief | gave to Qāmatsa (II 1) as a
35 marriage present the name Sēsaxālas (II 1); || and he gave to Qāmatsa
(II 1) for his daughter | the name 'memxâyugwa (III 2), and also a
privilege-box | in which were the cannibal-dance, shaman-dance, and
the ōlala, | and also the mouse-dance and red cedar-bark, and their
names. | They stayed one night, and then Qāmatsa (II 1) went back
40 with his wife to || Tēgūxstē. Now Qāmatsa (II 1) had two wives —
his | Āwīk'!ēnox^u wife, L!āqwag'ilayugwa (II 2), as head wife; and
his second wife, | the Gwa'sela woman, 'max'mewidzemga (II 4).
Now | Nānagwas (III 1) and his sister L!āqwag'ilayugwa (III 2),
were growing up. |
- 45 Then K'!ādē (III 3), the prince of Hāwīlkūla (II 5), || chief of the
numaym Qawadiliqāla of the Dzāwadeēnox^u, married | L!āqwag'i-
layugwa (III 2), the princess of Qāmatsa (II 1); but now he was no
longer called | Qāmatsa (II 2), but Sēsaxālas (II 1), and I shall no

- 27 Wā, lā'laē L!āqwag'ilayugwa 'nēx' qa lāsēs lā'wūnemē Qāmatsa
gagak'!ax k'!ēdēlas Sēwidē, yix g'igāma'yasa 'ne'mēmota G'ig'ilgē-
masa Gwa'sela, yixs lēgadaē k'!ēdēlas Sēwidās 'max'mewidzemga.
30 Wā, hēx'idaem'lāwisē la qādzēlē Qāmatsa lē'wis 'ne'mēmota
'wālasē, yixs haa'el g'ōkūlatsa Gwa'selē Gwēk'elisē. Wā, hēlālaem-
'lawisēxs laē lāgaa. Wā, hēx'idaem'lāwisē qādzilēda. Wā, g'il-
'em'lāwisē gwāla 'ne'mēmotasa 'wālasē qādzēlaxs laa'lasa g'igā-
ma'yē lēgemg'elxlalax Sēsaxālasē, qa lēgēms Qāmatsa. Wā,
35 hē'mis qa lēgēms ts!edāqē xūnōx's Qāmatsa. Wā, laem'laē
lēgadēlts 'memxâyugwa. Wā, hēem'lāwisa k'!āwats!ē g'ildasa'
yix g'its!ē'wasasa hāmats!a lē'wa pāxālalaē lē'wa ōlala; wā,
hē'misa k'!āpelalē lē'wa L!ēl!agēkwas lē'wa lēlēgēmas. Wā,
lā'laē xa'māla lāqēxs g'āxaē nā'nakwē Qāmatsa lē'wis genēmē lāx
40 Tēgūxsta'yē. Wā, laem'laē ma'lilē Qāmatsāxēs gegēnemē lē'wa
Āwīk'!axsemē L!āqwag'ilayugwaxa gēk'imalilē; wā, lā'laē a'lila
Gwa'selaxsemē genēmsē 'max'mewidzemga. Wā, laem'laē q!ūlyax-
'widē Nānagwasē lō'laēs wūq!wē L!āqwag'ilayugwa.

- Wā, g'āx'laē K'!ādē, yix lēwūlgāma'yas Hāwīlkūlaē, yix g'igā-
45 ma'yasa 'ne'mēmotasa Qāqāwadiliqālāsa Dzāwadeēnoxwē qādzēlax
L!āqwag'ilayugwa, lāx k'!ēdēlas Qāmatsa, yixs lē'maa'el gwāl lēga-
des Qāmatsa. Wā, laem'laē Sēsaxālaslē Qāmatsa. La'mēsen gwāl

longer | call him Qāmatsa (II 1); and his princess, | L!āqwag'i- 48
 layugwa (III 2), had also changed her name, and she was called
 'memx'âyugwa (III 2), which || he had obtained in marriage from the 50
 chief of the Gwa'sela, | Sēwid (I 4). As soon as 'memx'âyugwa
 (III 2) was married, Sēsaxâlas (II 1) took the large | carved box
 which he had obtained in marriage from the chief of the | Āwik!ēnox^u,
 L!āqwag'ila (I 2). He gave it to his son-in-law K'!ādē (III 3); and |
 in the box was the cannibal-dance, and its name was Hāmtsē'stā-
 selag'îlis, || and the hōx^uhōk^u head-mask, and the crooked-beak 55
 head-mask, | and the raven head-mask, and the gelōgūdzâlis head-
 mask, | and also the cedar-bark ring k'!ōsenxawē and the other |
 head-rings, and also the rich-woman dancer and her name and her
 cedar-bark, | and the fire-dancer and his name and cedar-bark, ||
 and the shaman-dancer and his name and cedar-bark. All of | these 60
 were in the large carved box. These were | given in marriage by
 Sēsaxâlas (II 1) to his son-in-law, K'!ādē (III 3), and also the |
 secular name 'māxwa (III 3). That was the first winter dance from
 the | Āwik!ēnox^u that went to the Dzāwadeēnox^u. Then K'!ādē
 (III 3) went home || with his wife 'memx'âyugwa (III 2). Then 65
 K'!ādē (III 3) at once | gave a winter dance when winter came.
 Then he opened his large | carved box and gave a winter dance, and
 showed the four dances in it. | After the winter dance he parted from

Lēqelas Qāmatsa lāq. Wä, laem'laxaāwis L!ayoxlā'yē k'!ēdēlasē 48
 L!āqwag'ilayugwa, qaxs le'maa'l lēgades 'memx'âyugwa, yix lēle-
 gēmg'Elxla'yas g'igāma'yasa Gwa'selē Sēwidē. Wä, g'il'em'lāwisē 50
 gwāla qādzēlāx 'memx'âyugwa laa'lasē Sēsaxâlasē āx'ālilaxa 'wālasē
 k'!ēsgeṃāla g'ildasaxēs geg'adānemē lāx g'igāma'yasa Āwik!ē-
 noxwē, yix L!āqwag'ila, qa's lās lāxēs negūmpē K'!ādē. Wä, hēem
 g'its!āxa g'ildasa hāmats!a lē'wa lēgēmasē Hāmtsē'stāselag'îlisē
 hē'mēsa hōx^uhokwiwa'yē hāmsiwa'yā lē'wa gelōqwiwa'yē hāmsi- 55
 wa'yā lē'wa gwāxwiwa'yē hāmsiwa'yā, lē'wa gelōgūdzālisē hāmsi-
 wa'yā; wä, hē'misa k'!ōsenxawa L!āgekwa lē'wa waōkwasxa
 qex'ima'yē. Wä, hē'misa Q!āmināgas lē'wis lēgēme lē'wis L!ēl!ā-
 gekwē, lē'wa nōntsē'stalalē lē'wis lēgēme lē'wis L!ēl!āgekwe,
 lē'wa pāxālalalē lē'wis lēgēme lē'wis L!ēl!āgekwe. Wä, hē'sta- 60
 'mel g'its!āxa 'wālasē k'!ēsgeṃāla g'ildasa. Wä, hē'mis la k'!ēs'o-
 gūlxlēs Sēsaxâlasē lāxēs negūmpē K'!ādē. Wä, hē'misa bāxū-
 dzexlāyowē lēgēme 'māxwa. Wä, hēem'l g'il ts!ēts!ēxlenxa
 Āwik!ēnoxwē lā laxa Dzāwadeēnoxwē. Wä, lā'laē nā'nakwē K'!ādē
 lē'wis genemē 'memx'âyugwa. Wä, laem'laē hēx'ida'mē K'!ādē 65
 yāwix'ilaxa la ts!ā'wūnxa. Wä, laem'laē āxstōdxēs 'wālasē k'!ēsge-
 māla g'ildasē, qa's hē'mē yā'wēnema mōxwidāla lēlēdē g'its!āq. Wä,
 g'il'em'lāwisē gwāl yāwix'ilaxs laa'l k'!asō lē'wis genemē 'mem-

- 70 his wife | ^εMEMX'âyugwa (III 2), and she went home to || Tëgüxstë.
Now K'ladë (III 3) had made a mistake in the way in which he
handled the | cannibal-dance of the Äwik'!ënox^u, and therefore
^εMEMX'âyugwa (III 2) became angry | with her husband, K'ladë
(III 3). Therefore she went home. It was | not long before she
married K!wāmaxelasōgwi'lak^u (III 4), | prince of the chief of the
75 Häxwāmis, K!wāmaxelas (II 6). || Now Sēsaxâlas (II 1) gave the
name L!āqwag'ila to his son-in-law | K!wāmaxelasōgwi'lak^u, (III 4),
and the name L!āqwag'ilayugwa to | his sister Häx'hāk!waēdzemga
(III 5). Now, he did not speak about the | winter dance to his son-
in-law; and after | they had paid the marriage money, Sēsaxâlas (II 1)
80 invited his son-in-law K!wāmaxelasōgwi'lak^u (III 4) || and his crew.
They stayed for four days at Tëgüxstë. | Then K!wāmaxelasōgwi'lak^u
(III 4) returned home with his crew | and his wife ^εMEMX'âyugwa
(III 2) (went) to Alālxâ, for that was the village of | the ancestors of
the Häxwāmis; and they were not married long when | ^εMEMX'â-
85 yugwa (III 2) had a son. Then || Sēsaxâlas (II 1) gave as a marriage
gift many cinquefoil-roots and many seals, | and also a seal house-
dish, a killer-whale house-dish, | and a sea-lion house-dish — three
house-dishes to his | son-in-law K!wāmaxelasōgwi'lak^u (III 4),
and also the name Men'idaas (IV 1) | for the name of the new-born
90 child of ^εMEMX'âyugwa (III 2). Then || K!wāmaxelasōgwi'lak^u
(III 4) changed his name when he gave a feast of cinquefoil-roots and

- x'âyugwa. Wä, g'āx^εEM'laē nā'nakwa yix ^εMEMX'âyugwa lāx
70 Tëgüxsta'yē. Wä, laEM'laē lëgültödë K'!āda gwayi'lālasasa Äwi-
k'!ënoxwë qaëda hāmats!a. Wä, hëEM'lāwis ts!Engüms ^εMEMX'â-
yugwa lāxēs lā'wünEMë K'!ādë, lāg'ilas g'āx nā'nakwë. Wä,
k'!ës'lat!a gā!axs laa'!l ët!ëd lāwades K!wāmaxelasōgwi'lakwë, yix
lāwülgāma'yas g'igāma'yasa Häxwāmisë lax K!wāmaxelasë. Wä,
75 laEM'laē Sēsaxâlasë lëgemg'elx!ā!ax L!āqwag'ila lāxēs negümpë
K!wāmaxelasōgwi'lakwë. Wä, hëEM'lāwisë L!āqwag'ilayugwa qa
lëgëms wüq!wäsë Häx'hāk!waēdzemga. Wä, laEM'laē k'!ës las
ts!āxstala wāldem lāxēs negümpë. Wä, g'il^εEM'lāwisë gwāla
qādzëlāxs laa'!l lëlwültödë Sēsaxâlasaxēs negümpë K!wāmaxelasō-
80 gwi'lakwë lë'wis k!wëmë. Wä, möp!enxwa's^εlaē 'nāla hëlë Tëgüx-
sta'yē. Wä, laē nā'nakwë K!wāmaxelasōgwi'lakwë lë'wis k!wëmë
lō'mës genEMë ^εMEMX'âyugwa lax Alālxâ, qaxs hë'maa'!l g'ōkūlatsa
g'ālāsa Häxwāmisë. Wä, k'!ës'lat!a gā!a hayasek'ā!axs laa'!l xün-
gwadex'!dë ^εMEMX'âyugwāsa bābagümë. Wä, hëx'idaEM'lāwisë
85 Sēsaxâlasë la wāwalqālasa q!ëNEMë t!EX^usōs lë'wa q!ëNEMë mē-
gwata; hë'misa 'nemë mëgwat loqūlila lë'wa māx'ënoxwë loqūlila,
lë'wa L!ëxenë loqūlila. Yūduxūxla'laëda löelqūlilë layōs lāxēs
negümpë K!wāmaxelasōgwi'lakwë, hë'misa lëgemë Men'idaasë
qa lëgëms māyo!emas ^εMEMX'âyugwa. Wä, laEM'laē L!āyoxlāyë
90 K!wāmaxelasōgwi'lakwaxs laē k!wēlatsa t!EX^usōsë lë'wa mëgwatë,

seals, | for he put the food into the three house-dishes. Now his | 91
 name was L!āqwag'ila; and his sister Hăx'hăk!waēdzemga (III 5) |
 changed her name, and her name was L!āqwag'ilayugwa; and | the
 name of the child of 'memx'âyugwa (III 2) was Men'idaas (IV 1), on
 account of || the feast given by L!āqwag'ila (II 1) of the many hair- 95
 seals and | cinquefoil-roots. Now she had another son. | Now, the
 father of L!āqwag'ila (III 4), K!wāmaxelas (II 6), wished to give a
 name | to the new child of 'memx'âyugwa (III 2). He gave a pot-
 latch to the | ancestors of the Hăxwāmis, for the numaym of
 K!wāmaxelas (II 6) were the G'ēxsem of the || Hăxwāmis. Then 400
 K!wāmaxelas (II 6) gave a potlatch to the G'īg'ilgām | and Haăya-
 lik'awē, as there are three numayms | among the Hăxwāmis. Then
 K!wāmaxelas (II 6) gave the name K!wāk!wabalas (IV 2) | to his
 grandson, for the child was to take the seat of | K!wāmaxelas (II 6)
 after his death. Therefore he gave him a name. Now || 'memx'â- 5
 yugwa (III 2) had two children by her husband L!āqwag'ila (III 4); |
 and when Men'idaas (IV 1) was grown up, he took the head seat in
 the | numaym G'ēxsem, and his younger brother, K!wāk!wabalas
 (IV 2) had the | third seat in the numaym of his elder brother, | the
 G'ēxsem. That is the seat of K!wāmaxelas (II 6), his grandfather.
 Now || K!wāmaxelas (II 6) had the seat at the end of the numaym 10
 G'ēxsem. | It was as though K!wāmaxelas (II 6) had died already. |

yīxs laa^l lex^{ts}!E^{wak} lāxa yūdux^{xl} lōelqūlila. Wā, laem lēga- 91
 des L!āqwag'ila. Wā, laem^{laē} wūq!wāsē Hăx'hăk!waēdzemga
 L!āyuxlā. Wā, laem^{laē} lēgades L!āqwag'ilayugwa. Wā, hē^{misa}
 xūnōkwās 'memx'âyugwa, laem^{laē} lēgades Men'idaasē, qaxs hē-
 'maē sēnatsa k!wēladzemas L!āqwag'ilaxa q!lēnemē mēgwata L^{wa} 95
 t!ex^{sōsē}. Wā, lā^{laxaē} ētlēd xūngwadex^{itsa} bābagūmē. Wā,
 laem^{laē} 'nēk^ē ōmpas L!āqwag'ila, yīx K!wāmaxelasē, qas lē lēqēla
 qa lēgēmsa ālē xūnōxs 'memx'âyugwa. Wā, laem^{laē} p!es^{ēdxa}
 g'ālāsa Hăxwāmisē, yīxs hāē 'ne^{mēmōtē} K!wāmaxelasa G'ēxsemasa
 Hăxwāmisē. Wā, hēem^{lāwis} p!esasōs K!wāmaxelasa G'īg'ilgāmē 400
 L^{wa} Haăyalik'awa^{yē} lāx yūdux^{semak}!ūts!ēna^{yasa} 'nāl^{ne^{mēmō-}}
 masasa Hăxwāmisē. Wā, laem^{laē} K!wāmaxelasē lēx^{īdes} K!wā-
 k!wabalasē lāxēs ts!ōx^{lema}, qaxs le^{maē} L!āyōstōdla g'īnānemax
 K!wāmaxelasē qō lē^{lō}, lāg'ilas hē lēqēla qa lēgēms. Wā, laem
 ma^{lōkwē} sāsēmas 'memx'âyugwa lāxēs lā^{wūnemē} L!āqwag'ila. 5
 Wā, g'īl^{em^{lāwisē}} q!ūlsq!ūlyax^{widē} Men'idaasaxs laē lāxūmēsa
 'ne^{mēmōtasa} G'ēxsemē. Wā, lā^{laē} ts!a^{yāsē} K!wāk!wabalasē
 mama^{lōkwa}g'iwāla lāx 'ne^{mēmōtasēs} 'nōla, yīx k!wa^{yas} lāxa
 G'ēxsemē, yīx k!wāx^{dās} K!wāmaxelasē, yīx gāgēmpas. Wā,
 ā^{misē} la K!wāmaxelasē yāqwasō^{lāx} mā^k!exsda^{yasēs} 'ne^{mēmōta} 10
 G'ēxsemē. Wā, laem g^{wālelaem} 'nemāx^{is} lō laem lē^{lē} K!wāma-

- 12 Now he was glad, because his seat was taken by his grandson | K!wāk!wabalas (IV 2). Now I shall stop talking about | L!āqwag'ila (III 4) and his wife (III 2). ||
- 15 Now I shall go back and talk about the son of | Sēsaxâlas (II 1), Nānagwas (III 1). Now Sēsaxâlas (II 1) wished his prince, Nānagwas (III 1) to | marry the daughter of Kwax'ilanōkūmē (II 7), | head chief of the numaym Temlteml̄els of the | Mamalēleqāla. The
- 20 Nāk!wax'da^x said at once that they would go || to get in marriage Wāwalaxelag'ielak^u (III 6), for that was the name of the princess of | Kwax'ilanōkūmē (II 7). The Nāk!wax'da^x started to pay the marriage money | on behalf of the chief of the numaym 'wālas, Nānagwas; for | Sēsaxâlas (II 1) was not chief any more, because he was weak and old. | Then Nānagwas (III 1) took his seat, and
- 25 Sēsaxâlas (II 1) was given || the last seat in the numaym 'wālas. Now they gave to | Nānagwas (III 1) the seat of Sēsaxâlas (II 1), which was the first seat. | Now they arrived at 'mēm̄kumlis, the village of the Mamalēleqāla; | and when they arrived there, the Nāk!wax'da^x were met in sham-battle by the Mamalēleqāla. | The
- 30 Nāk!wax'da^x were not frightened. || They all went ashore and | threw stones up the beach at the Mamalēleqāla, and the | Mamalēleqāla threw stones down the beach; and many of the Nāk!wax'da^x were hurt, | and also many of the Mamalēleqāla were hurt; | for there

- 12 xelasē. Wā, lālē ēkē nāqayās, qaxs lēmaē L!āyonox'sēs ts!ōx^u-lemē K!wāk!wabalasē. Wā, la'mēsen g'wāl g'wagwēx's'ālāl lāx L!āqwag'ila lēwis genēmē.
- 15 Wā, la'mēsen aēdaaqal g'wagwēx'sx'īdēl lāx begwānemē xūnōx's Sēsaxâlasē, yīx Nānagwasē. Wā, laem'laē Sēsaxâlasē 'nēx' qa lās geg'adēs lāwūlgāma'yē Nānagwasē yīs k!ēdēlas Kwax'ilanōkūma'yē, yīx xamagēma'yē g'igāmēsa 'nē'mēm̄otasa Temlteml̄elsasa Mamalēleqāla. Wā, hēx'idaem'lāwis Nāk!wax'da^xwē 'nēx' qa's lā 'wīla
- 20 qadzēlax Wāwalaxalag'ielakwē, qaxs hēmaē lēgēms k!ēdēlas Kwax'ilanōkūma'yē. Wā, lā'laē ālēx'widēda qadzēlala Nāk!wax'da^xwē, qa g'igāma'yasa 'nemēm̄otasa 'wālasē, yīx Nānagwasē, qaxs lēmaē g'wāl g'igāma'yē Sēsaxâlasaxs lēmaē wāyats!ōx'wida. Wā, la'mēsē L!āyonox's Nānagwasē, yīxs laa'l yāqwase'wē Sēsaxâlasē
- 25 lāx māk!exsda'yās 'nē'mēm̄otasa 'wālasē. Wā, laem'lāwisē yāqwase'wē Nānagwasē lāx lāxwa'yās Sēsaxâlasē lāxa lāxūma'yē. Wā, laem'lāwisē lāg'aa lāx 'mēm̄kumlisē lā'lax g'ōkūlasasa Mamalēleqāla. Wā, g'il'em'lāwisē lāg'aaxs laa'l amaqase'wēda Nāk!wax'da^xwasā Mamalēleqāla. Wā, k!lēts!em'lāwisē k'il'idēda Nāk!wax'da^xwē.
- 30 Āem'laē 'wīla hōx'wūltā lāxēs yaē'yats!ē, qa's ōgwaqē nep'wūsdēselasa t!ēsemē lāxa Mamalēleqāla. Wā, lā'laē nepents!ē-selasō'sa t!ēsemasa Mamalēleqāla. Wā, lā'laē q!ēnemē yīlkwāsa Nāk!wax'da^xwē. Wā, lā'laxaē q!ēnemē yīlkwāsa Mamalēleqāla,

was nearly a real fight between the warriors of the || Mamalēleqāla 35
and those of the Nāk!wax'da^x, because many | were hurt on each
side; and therefore it is said that there was nearly a real fight |
between K'ilem, the warrior of the Nāk!wax'da^x, and the | warrior
of the Mamalēleqāla, named K'ilemalag'ilis; and | K'ilem was hurt
by K'ilemalag'ilis. Then || Chief Kwax'ilanōkūmē (II 7) put on as
medicine for the hurt of K'ilem a large canoe, | and therefore it did 40
not become a real fight. | Another warrior of the Mamalēleqāla
named Nōlid challenged Nandzē, a | warrior of the Nāk!wax'da^x,
and neither won. | After they finished fighting, they paid the mar-
riage money; and after || the marriage money had been paid, Nāna- 45
gwas (III 1) and his crew were invited in by his father-in-law. | When
they were all in the house, they were given to eat; and | after eating,
Kwax'ilanōkūmē (II 7) arose and | spoke. He said, "Now, listen to
me, son-in-law | Nānagwas (III 1)! Your wife, Wāwalaxelag'i^lak^u
(III 6), || will now go to you; and she will carry on her back the 50
copper Causing-Quarrels, and | twenty boxes of oil and ten | boxes
of choke-cherries as traveling-provisions for your wife, Nānagwas
(III 1); | and these four house-dishes will go, | so that your guests
may eat out of them, Chief Nānagwas (III 1)—this double-headed
serpent || house-dish, and this wolf house-dish, this seal house-dish, 55

yixs hālsela^maa^l k'lē^s āx'ālag'ilis dādegāwē bābebak!wāsa Mama-
lēleqāla 1ō^ē bābebak!wāsa Nāk!wax'da^xwē, qaxs q'lēnema^alaē 35
yilkwās lāxēs 'wā^ēwax'sawaē, yixs hē^maa^l lāg'ilas elāq āx'ālag'ilisē
qa K'ilemē yix bābak!wāsa Nāk!wax'da^xwaxs dādegāē 1ō^ē bāba-
k!wāsa Mamalēleqālaxa lēgadās K'ilemalag'ilisē. Wā, lā^ēlaē yilkwē
K'ilemē lāx K'ilemalag'ilisē. Wā, hē^misa g'igāma^{yē} Kwax'ilanō-
kūma^{yē} petstōtsa 'wālasē xwāk!ūna lāx yilkwa^yas K'ilemē. Wā, 40
hē^mis k'lē^sēlas la āx'ālag'ilis xōma^ēidē. Wā, lā^ēlaxaē lētōdē bāba-
k!wa 'nemōx^usa Mamalēleqālaxa lēgadās Nōlidē lāx Nandzē bāba-
k!wāsa Nāk!wax'da^xwē. Wā, lael k'leās yak'ās. Wā, g'il^ēem^ēlā-
wisē gwāgūlāxs laa^l qādzē^ēida. Wā, g'il^ēem^ēlawisē gwāl qādzē-
laxs laa^l lē^ēwūltōtse^{wē} Nānagwasasēs negūmpē 1ē^ēwis k!wēmē. 45
Wā, g'il^ēem^ēlāwisē la 'wī^ēlaēlexs laa^l L!exwīlag'ila. Wā, g'il^ēem-
^ēlāwisē gwāl L!exwaxs laa^l 1ax^ēūlīē Kwax'ilanōkūma^{yē}, qa^s
yaq!eg^alē. Wā, lā^ēlaē 'nēk'a: "Wēga hōlēla^l g'āxen negūmp
Nānagwas. Laemlax[·] lāg[·]as genemg'ōs yixg'a Wāwalaxelag'i^lak-
kūk'. Wā, g'a^{mēs} ōxlaax^u1ēsēg'a Dent!alayuk^u L!āqwa, 1ōgwada 50
ma^ēltsemg'ustōk^u dengwats!ē L!ē^ēna, 1ōgwada neqāsgem t!ēt!el-
yats!ē k'limyaxlā qa g'ewūlx^usg[·]as genemg'ōs, g'igāmē Nānagwas.
Wā, la^{mēs}ek[·] lāg[·]ada mowēxlak[·] lōelqūlila qa ha^maat^slē-
tsēs k!wēlex^ulaōs, g'igāmē Nānagwas, xg[·]ada sīseyulek[·] lō-
qūlila, 1ōgwada ālanemk[·], 1ōgwada mēgwatek[·] lōqūlila, 1ōgwada 55

56 and this | Dzōnoq!wa house-dish—and also the Dzōnoq!wa ladle |
and the grizzly-bear ladle; and the name of your dancer will be |
Melnas; and your own name, son-in-law Nānagwas (III 1), will be |
‘māxūyalidzē (III 1).’ Thus said Kwax’ilanōkūmē (II 7). Imme-
60 diately || the father of Nānagwas (III 1), Sēsaxâlas (II 1), arose and
thanked him for | what he had said; and when he stopped speaking,
Kwax’ilanōkūmē (II 7) | asked his son-in-law Nānagwas (III 1) to
stay in his house for four days, | until the twenty boxes of oil, | and
65 the ten boxes of viburnum berries, and the four house-dishes, || and
the two ladles, and the great copper | Causing-Quarrels, should be
ready, for he had to buy the copper from its owner, ‘nemōkūlag’î-
lidzē, | chief of the numaym Mamalēleq!ām. Immediately | the
Nāk!wax·da^x took the load out of their canoes | in order to wait
70 until Kwax’ilanōkūmē (II 7) had bought the copper. || After they
had stayed there for three days at ‘mēmkuṃlis, | the copper Causing-
Quarrels was bought from ‘nemōkūlag’îlidzē. | Two slaves, and
forty | sewed blankets, one hundred and twenty | new cedar-bark
75 blankets, and two canoes, were paid. || These were the price of the
copper Causing-Quarrels among the people of olden times. | The next
day, when day came, the Nāk!wax·da^x loaded their canoes | with
oil, viburnum-berries, and house-dishes, | and ladles; and when

56 dzōnoq!wak· loqūliḥa; wā, hē^εmisa dzōnoq!ūxlāla tsēxla; wā
hē^εmisa nenxlāla tsēxla; wā, hē^εmis lēgemltsēs sēnatlaōsē
Melnasē. Wā, hē^εmislas lēgemlōs negūmp, Nānagwasē, ‘mā-
xūyalidzē,” ‘nēx·laē Kwax’ilanōkūma^εyē. Wā, hēx·idaem^εlā-
60 wisē ōmpas Nānagwasē, yix Sēsaxâlasē lāx·ūliḥ qa^εs mō^εlēs
wāldemas. Wā, g·il^εem^εlāwisē q!wē^εidexs laa^εlaē Kwax’ilanōkū-
ma^εyē āxk·lāxēs negūmp Nānagwas qa mōp!enxwasēs ‘nālās hēlē
g·ōkwas, qa ‘wīlēs g·wāx·gūliḥ ma^εtsēm·ustā dēdengwats!ē L^εē^εna
L^εē^εwa neqasgemē t!ēt!elyats!ē k·lik·!emyaxla, L^εē^εwa lōelqūliḥ
65 mewēxla, L^εē^εwa ma^εlexla tsētsēxla; wā, hē^εmisa ‘wālasē L!āqwa,
yix Dent!ālayuwē, yixs k·ilxwēlaq lāx L!āgwadāsē ‘nemōkūlag’îlidzē
yix g·igāma^εyasa ‘ne^εmēmotasa Mamalēleq!emē. Wā, hēx·idaem-
ēlāwisa Nāk!wax·da^xwē mōltōdxēs memwālā lāxēs yaē^εyats!ē. Wā,
laem^εlaē ēsela qa k·ilx^εwidēs Kwax’ilanōkūma^εyaxa L!āqwa. Wā,
70 hē^εlat!a la yūdux^εp!enxwasē ‘nālās la g·is lā^εlax ‘mēmkuṃlisa Nā-
k!wax·da^xwaxs laa^εl k·ilx^εwitse^εwē Dent!alayuwē lāx ‘nemōkūlag’î-
lidzā. Hēem k·ilōma ma^εlōkwē q!āq!ek·owa; hēem^εlāwisa mōx^εsō-
kwē q!āq!enōla ‘naenx^εuna^εya. Hēem^εlāwisa ma^εtsōgūg·iyowē
ts!ēts!ex·as k·!ēk·lobawasa. Hēem^εlāwisa ma^εts!aqē xwāxwāk!ūna.
75 Wā, hēem ‘wāxā^εxwatsa L!āqwē Dent!ālayo lāxa g·ālē begwānema.
Wā, g·il^εem^εlāwisē ‘nāx·idxa la lēnsa laa^εl mōxsēlax·idēda Nā-
k!wax·da^xwaxa L!ē^εna L^εē^εwa t!ēlsē lāxēs yaē^εyats!ē L^εē^εwa lōelqū-
liḥ L^εē^εwa tsētsēxla. Wā, g·il^εem^εlāwisē ‘wīlxsa lāxa xwāxwāk!ūnāxs

everything was aboard the canoes, | Nānagwas (III 1) and his wife Wāwalaxelag'i'lak^u (III 6) came. || She was carrying on her baek the 80 copper Causing-Quarrels. And behind them came the father (II 1) of | Nānagwas (III 1), Sēsaxâlas (II 1), singing his sacred song of the secular season. | And they came down to the beach of 'mēm-kumlis. Then they | went aboard the canoe of Nānagwas (III 1); and when all were aboard, | the canoe started, going || home to the village 85 Tēgūxstē of the Nāk!wax'da^x^u. | Then Nānagwas (III 1) said that he would give a feast with the oil and | the viburnum-berries to his tribe the Nāk!wax'da^x^u. After they had stayed there for one night, | the numaym of Nānagwas (III 1) went out to get fire-wood for the feasting-time; | and after they had gathered fire-wood, in the morning, when day came, || they invited the four numayms—the G'ēxsem, | 90 Sīsīnl!ē^e, and the Tsētsemēleqāla and the Temltemlēs; for | Nānagwas (III 1), chief of the numaym 'wālas, was host. | As soon as the four numayms were in the | house of Nānagwas (III 1),—the name of the house was Wadōltsem,—|| they poured the viburnum-berries 95 into the house-dishes, two | boxes into each house-dish. And two of them | were not used. Then one | box of oil was taken and poured on the dishes of viburnum-berries; | and after this was done, they gave the double-headed serpent house-dish to the numaym || G'ēxsem, and they gave the wolf house-dish to the | numaym 500

g'āxaa'lasē Nānagwasē lē'wis genemē Wāwalaxelag'i'lakwē ōxlā- 80 laxa l!āqwa, yīx Dent!alayuwē. Wā, lā'laē elx!a'yē ōmpas Nānagwasē yīx Sēsaxâlasē, yālaqūlasēs bāxūyalayuwē yāla^xLENaxs g'āxaē hōqūnts!ēsela lāxa l!ema'isas 'mēm-kumlisē. Wā, lā'laē hōx'wa!exs lāx ya'yats!ās Nānagwasē. Wā, g'il'em'lāwisē 'wīxs lāxēs yā'yats!āxs g'āxaē 'wīla sep!ēdē yaē'yats!ās. Wā, la'mē 85 nā'nakwēda Nāk!wax'da^xwē lāxēs g'ōkūlasē Tēgūxsta'yē. Wā, hēx'idaem'lāwisē Nānagwasē 'nēx qa's k!wēlas'idēsa l!ē'na lē'wa t!elsē lāxēs g'ōkūlōta Nāk!wax'da^xwē. Wā, g'il'em'lāwisē xa'ma-sexs laa'l ānēx'idē 'ne'mēmotas Nānagwasaxa leqwa qa k!wēlasde-mas. Wā, lā'laē gwāla ānēqāxa leqwāxs laa'l 'nāx'idxa gaālāxs 90 laa'l lē'lālase'wēda mōsgemak!ūsē 'nā'ne'mēmasaxa G'ēxsemē, lē'wa Sīsīnl!aē, lē'wa Tsētsemēleqāla lē'wa Temltemlēsē, qaxs hē'maē lē'lalē g'igāma'yasa 'ne'mēmotasa 'wālasē, yīx Nānagwasē. Wā, g'il'em'lāwisē g'ax 'wīlaēlēda mōsgemak!ūsē 'nā'ne'mēma lāx g'ōkwas Nānagwasē, yīxs lēgādaē g'okwasēs 'wadōltsemē laa'lasē 95 gūxts!ālayuwēda t!elsē lāxa mewēxla lōelqūlīla maēma'lexla'laē k'lūmyaxla gūxts!ōyō lāxa 'nā'ne'mēxla lōelqūlīla. Wā, ma'itsen-ēlaēda k!ēsē l!ābāla. Wā, lā'laē āx'ētse'wēda 'nemsgemē den-gwats!ē l!ē'na, qa's lā k!ūnqeyīndalayō lāx lex'ts!āla t!elsa. Wā, g'il'em'lāwisē gwā!exs laa'l k'ax'itsa sīseyulē lōqūlīl lāxa 'ne'mē- 500 motasa G'ēxsemē. Wā, lā'laē k'āx'itsa ālanemē lōqūlīl lāxa 'ne-

- 1 Sīsīnl!ē, and they gave the seal house-dish to the | Tsētsemēleqāla,
and they gave the Dzōnoq!wa house-dish to the | numaym Temltem-
els; and after the house-dishes had been put down, | they took
the small dishes, put into them viburnum-berries from the remaining ||
5 two boxes of viburnum-berries, and they placed these in front of the |
people of low rank. When everything was distributed, they took
the | boxes of oil and put them down next to the door. | Then they
gave one box of oil to the holder of the first seat | of each numaym;
10 and when this had been given out, they || divided the rest of the oil
among the people of low rank. After | everything had been distrib-
uted, the numaym of Nānagwas (III 1) sang, | and the sister of
Nānagwas (III 1), L!āqwag'ilayugwa (III 2), danced. Now | the
name of her who had been L!āqwag'ilayugwa (III 2) was Mēlnas
(III 2); | and Nānagwas (III 1) also changed his name, and his name
15 was || māxūyalidzē (III 1). After he had given his feast, he |
showed the copper Causing-Quarrels, and he asked some of the |
chiefs of the four numayms to buy it. Then Lēlāk'ēnx'ēid, | chief of
the numaym Tsētsemēleqāla, bought the copper | Causing-Quarrels
20 for four slaves, eighty || skin blankets, two hundred and forty cedar-
bark blankets, | and four large canoes. It was | double what had
been paid by Kwax'īlanōkūmē (II 7) when he bought the copper for

- 1 ēmēmotasa Sīsīnl!āē. Wā, lā!lāē k'āx'ēitsa mēgwatē lōqūlil lāxa
Tsētsemēleqāla. Wā, lā!lāē k'āx'ēitsa dzōnoq!wa lōqūlil lāxa ēne-
ēmēmotasa Temltemels. Wā, g'ilēm'lāwisē ēwilg'alilēda lōelqūli-
laxs laa!l āx'ētsewēda lōq!wa, qa's tsēts!ālasēwēsa t!ēlsē g'ayōl
5 lāxa māltsemē k'īmyaxla t!ēlsā, qa's lā k'ax'dzamōlilem lāxa be-
gūlida'yē. Wā, g'ilēm'lāwisē ēwilxtōxs laa!l āx'ētsewēda dēden-
gwats!ē L!ē'na, qa's g'āxē ēmex'ālilem lāx max'stālilasa t!ēx'ila.
Wā, lā k'ax'idayowēda ēnāl'neMSGemē dengwats!ē L!ē'na lāx lēlaxū-
ēma'yasa ēnāl'neēmēmasē. Wā, g'ilēm'lāwisē ēwilxtōxs laa!l tsētse-
10 x's'ālasewēda waōkwē qa lōqūlasa begūlida'yē. Wā, g'ilēm'lāwisē
ēwilxtōxs laa!l denx'ēidē ēneēmēmotas Nānagwasē. Wā, hēēm'lāwis
la yix'widaats wūq!wās Nānagwasē L!āqwag'ilayugwa. Wā, laem
L!ayoxlāxēs lēgēmē L!āqwag'ilayugwa. Laem'lāē lēgades Mēlnasē.
Wā, laem'laxaāwisē L!āyoxlāyē Nānagwasē. Wā, laem'lāē lēgades
15 ēmāxūyalidzē. Wā, laem'lāē g'wāl lāxēs k!wēlats!ēna'yaxs laa!l
nēlililasa L!āqwa, yix Dent!alayo. Wā, laem'lāē q!ōsas lāx g'ig'ē-
gāma'yasa mōsgemak!ūsē ēnāl'neēmēmasa. Wā, hē'lat!a Lēlāk'ēnx-
ēidē g'igāma'yasa ēneēmēmotasa Tsētsemēleqāla k'īlx'widxa L!āqwa
Dent!ālayuwasa mōkwē q!āq!ēk'owa; hē'misa mālgūnałtsokwē
20 q!āq!ēnōl ēnaenx'ūna'yā; hē'misa hāmōx'sōk'āla ts!ēts!ēx'as k'!ōba-
wasa; wā, hē'misa mōts!aqē āwā xwāxwāk!ūna. Wā, laem ēwī!a la
pāk'ilē k'ilwayās Kwāx'īlanōkūma'yaxa L!āqwa qaēs negūmpē

his son-in-law | Nānagwas (III 1), whose name was now ʼmāxūyalidzē 23 (III 1). He gave | all the four slaves to the holders of the first seat in each of the numayms. || He gave one slave to the | holder of the 25 first seat of the G'ēxsem, another one | to the holder of the first seat of the Sīsīnl!ē, one slave | to the holder of the first seat of the Tsētsemēleqāla, and another | slave to the holder of the first seat of the Temtēmtēls; and || he gave in addition to the slave a large canoe 30 to each, for | he gave the canoe to the same men to whom he had given the slaves. | After he had given away the slaves and canoes | to the holders of the first seats, ʼmāxūyalidzē (III 1) took the eighty | sewed blankets and gave them away to the chiefs of second rank and their children; || and after doing so, he took the | two hundred and 35 forty cedar-bark blankets and gave them away to the people of lower rank. | After these had been given away, the guests went out of the house. | This is another kind of great feast, which is called "giving away | at the time of the great feast." This was done by ʼmāxūyalidzē (III 1). Very few give this kind || of feast, although they may 40 be head chiefs of all the tribes. |

It was not long before Wāwalaxelag'ielak^u (III 6) had a | daughter (IV 3); and immediately Kwax'ilanōkūmē (II 7) went to | give as a marriage gift fifty blankets and a hundred cedar-bark blankets to | ʼmāxūyalidzē (III 1), and also the name L!āleyig'ilis (IV 3) for the

Nānagwasē yīxa la lēgades ʼmāxūyalidzē. Wā, laem^{laē} yāx^{wid} 23 ʼwīlasa mōkwē q!āq!ēk'ō lāx lēlāxūma^{yasa} mōsgemak!ūsē ʼnāl^{nē} ʼmēmāsa. Wā, laem^{laē} ʼnāl^{nē} mōkwē q!āk'ō la yāq!wēmāsa 25 ʼnāl^{nē} mōkwē lāxūmēsa G'ēxsemē. Wā, lā^{laē} ʼnemōx^u q!āk'owē yaq!wēmās lāxūma^{yasa} Sīsīnl!a^{yē}. Wā, lā^{laē} ʼnemōx^u q!āk'owē yaq!wēmās lāxūma^{yasa} Tsētsemēleqāla. Wā, lā^{laē} ʼnemōx^u q!āk'owē yāq!wēmāsa lāxūma^{yasa} Temtēmtēlsē. Wā, lā^{laē} yāq!wēg'indayuwēda ʼnemts!aqē āwā xwāk!ūna lāxa q!āk'owē, qaxs 30 hē^{maa} laxat! yāq!watsa xwāxwāk!ūnē yāgwadesa q!āq!ēk'owē. Wā, g'il^{em} lāwisē gwal yāqwasa q!āq!ēk'owē lē^{wa} xwāxwāk!ūnāxs lāxa lēlāxūma^{yaxs} laa^l āx^{ēdxaē} ʼmāxūyalidzāxa ma^{lgūnā} tsokwē q!aq!enōl ʼnaen^x ūna^{ya}, qa^s yāx^{widēs} lāxa g'ig'igēlē lē^{wis} sāsēmē. Wā, g'il^{em} lāwisē gwal yāqwasēxs laa^l āx^{ēdxa} hāmox^{so} 35 k'āla k'lēk'ōbawasa, qa^s yāx^{widēs} lāxa begūlida^{yē}. Wā, g'il^{em} lāwisē gwal yāqwaxs laa^l ʼwīla hōqūwelsēda k!wēldē. Wā, hēem ōgūqala ʼwālas k!wēlasē, yīxs hē^{maē} lēgades yāqwag'ilila ʼwālas k!wēlasē, gwēx^{idaasas} ʼmāxūyalidzē. Wā, lā hōlalē hē gwēx^{itsa} wāx^{mē} wūlgēmē g'igāmēsa ʼnāxwāx lēlqwalala^{ya}. 40

Wā, klēst!a gālaxs laa^l xūngwadex^{idē} Wāwalaxelag'ielakwasa ts!āts!adagemē. Wā, hēx^{idaem} lāwisē Kwax'ilanōkūma^{ya} la wāwalqālasa lastowē p!elxelasgem lē^{wa} lāk!^{endē} k'ōbawas lāx ʼmāxūyalidzē; wā, hē^{misa} lēgemē L!āleyig'ilisē; qa lēgemsa ts!ā-

45 name of || the daughter of Wāwalaxelag'ielak^u (III 6). Then |
 'māxūyalidzē (III 1) gave away the blankets to the four numayms of
 the Nāk!wax'da^x, | and he named his daughter L!āleyig'ilis (IV 3). |
 It was not long before Wāwalaxelag'ielak^u (III 6) gave birth to a boy
 (IV 4), | and Kwax'ilanōkūmē^s (II 7) again gave a marriage gift of
 50 fifty || blankets to his son-in-law 'māxūyalidzē (III 1), and also |
 fifty cedar-bark blankets; and he gave as a marriage gift the name |
 Wāwalk'inē for the boy, but his true name was Lētelgēmlilas
 (IV 4). | Two names were given in marriage by Kwax'ilanōkūmē^s
 (II 7) — | the child's name Wāwalk'inē, and the true name ||
 55 Lētelgēmlilas [= Place of dead faces in house] (IV 4). |

I forgot that Kwax'ilanōkūmē^s (II 7) | did the same for the first
 child of Wāwalaxelag'ielak^u, L!āleyig'ilis (IV 3); for he | gave two
 names as a marriage gift — the child's name | Wādemālaḡa (IV 3),
 and the true name L!āleyig'ilis (IV 3). ||

60 Now 'māxūyalidzē (III 1) gave away the fifty blankets | and the
 fifty cedar-bark blankets to the G'ēxsem, SīsīnL!ē^s, | Tsētsemēleqāla,
 and Temltemlēs; and he let his | son, Wāwalk'inē (IV 3) accord-
 ing to his child name, and whose true name was | Lētelgēmlilas
 65 (IV 3), dance. Now Wāwalaxelag'ielak^u (III 6) || and her husband
 'māxūyalidzē (III 1) had two children. Then Wāwalaxelag'ielak^u
 (III 6) | told her husband 'māxūyalidzē (III 1) to go and marry the

45 ts!adagemē, xūnōx^{us} Wāwalaxelag'ielakwē. Wā, laem^{laē} 'māxūya-
 lidzē p!ēs^{ēts} lāxa mōsgemak!ūsē 'nā^{ne} 'mēmatsa Nāk!wax'da^{xwē}.
 Wā, laem lēqē^{layunux^{us}} lāxēs ts!edāq!edza^{yē} L!āleyig'ilisē. Wā,
 k'lēst!a ḡāxas laa^l ētlēd māyōf'idē Wāwalaxelag'ielakwasa bābagū-
 me. Wā, laem^{laxaāwisē} Kwax'ilanōkūma^{yē} wāwalqālasa sek!^{lā}-
 50 x'sokwē p!elxelasgem lāxēs negūmpē 'māxūyalidzē; wā, hē^{misa}
 sek!^{lāx'sokwē} k'lobawasa. Wā, lā^{laxaē} lēgemg'elx^{laxa} lēgemē
 Wāwalk'ina^{yē}, qa lēgemsa bābagūmē. Wā, lā^{laē} ālaxlā^{lax} Lē-
 telgēmlilasē. Wā, ma^{ltsemē} lēgemg'elx^{laxa} yas Kwax'ilanōkū-
 ma^{yē} lē^{wa} g'īn^{laxlāyowē} Wāwalk'ina^{yē} lē^{wa} ālaxlāyowē
 55 Lētelgēmlilasē.

Hēxōlen L!elēwēsōxs hē^{maaxat!} ḡwēx^{idē} Kwax'ilanōkūma^{yē},
 qa ḡālē xūnōx^{us} Wāwalaxelag'ielakwē, yīx L!āleyig'ilisē, yīxs
 ma^{ltsemaaxaē} lēgemg'elx^{laxa} yas qa lēgēms, yīxs g'īn^{laxlālaax}
 Wādzemālaḡa, wā, lā ālaxlā^{lax} L!āleyig'ilisē.

60 Wā, laem^{laxaē} p!ēs^{idē} 'māxūyalidzās sek!^{laxsokwē} p!elxelasgem
 lē^{wa} sek!^{lāx'sokwē} k'lobawas lāxa G'ēxsemē lē^{wa} SīsīnL!a^{yē},
 lē^{wa} Tsētsemēleqāla, lē^{wa} Temltemlēsē. Wā, laem^{laē} sēna-
 demno^{xus} Wāwalk'ina^{yē} g'īn^{laxlāyē}. Wā, lā ālaxlā^{lax} Lētel-
 gēmlilasē. Wā, laem^{laē} ma^{lōkwē} sāsēmas Wāwalaxelag'ielakwē
 65 lē^{wis} lā^{wūnemē} 'māxūyalidzē. Wā, laem^{lāwisē} Wāwalaxelag'i-
 elakwē wāxelaxēs lā^{wūnemē} 'māxūyalidzē, qa lās ḡāḡak^{lax} k'lēdēlas

princess of | Q!üm̃x'ōd (II 8), the holder of the head seat of the numaym 67
 Laälax's'endayo of the | Kwāg'uł. The name of the princess of
 Q!üm̃x'ōd was Q!ēx'sēselas (III 7). | Immediately 'māxūyalidzē
 (III 1) told his numaym the 'wālas || that he wanted to have two 70
 wives, and they agreed to what | their chief said. In the morning,
 when day came, they | launched four large canoes to pay the mar-
 riage money, and | the whole numaym of the 'wālas went aboard.
 They arrived at Fort Rupert. | It was the time when the first white
 men had come there and were living in tents. || Now they paid the 75
 marriage money for Q!ēx'sēselas (III 7), the princess of Q!üm̃x'ōd
 (II 8). As soon as | they had paid the marriage money, Q!üm̃x'ōd
 (II 8) gave a marriage mat of | one hundred blankets, which were to
 be the mat of his princess, because he did not want her | to sit
 without a mat in the house of 'māxūyalidzē (III 1) when she was
 going to sit down there; | and he gave as a marriage gift the name for
 his dancer, Qwāx'ílał, || and Q!üm̃x'ōd, to be the name of 'māxū- 80
 yalidzē (III 1). In the | morning, when day came, 'māxūyalidzē
 (III 1) and his crew loaded their canoes, | and they went home with
 his second wife, | Q!ēx'sēselas (III 7); and when they arrived at
 Tēgūxstē, he | gave away a hundred blankets to the four numayms. ||
 Then 'māxūyalidzē (III 1) changed the name of his princess | 85
 L!āleyig'ílis (IV 3), and now her name was Qwāx'ílał (IV 3); and |

Q!üm̃x'ōdē lāxūma'yasa 'ne'mēmotasa Laälax's'endayowasa Kwā- 67
 g'ułē, yix lēgadaa'laē k'!ēdēlas Q!üm̃x'ōdās Q!ēx'sēselasē. Wā,
 hēx'ida'EM'lāwisē 'māxūyalidzē nēlaxēs 'ne'mēmota 'wālasaxs
 ma'lēlexsdaaxēs gēgenemē. Wā, lā'laē 'nāxwa ēx'ak'ex wāldē- 70
 masēs g'igūma'yē. Wā, g'il'EM'lāwisē 'nāx'idxa gaālāxs lāa'l wī-
 'xstendxa mōts!aqē āwā xwāxwāk!ūna, qā's qādzēlats!ā. Wā, lā-
 'laē 'wīla hōgūxsē 'ne'mēmotasa 'wālasē. Wā, g'āx'laē lāx Tsāxisē,
 yixs hē'maē ālēs yaēwapsemēlsa g'alōl g'ax māma'a. Wā, laem'laē
 qadzēf'ida lāx Q!ēx'sēselasē lāx k'!ēdēlas Q!üm̃x'ōdē. Wā, g'il- 75
 'EM'lāwisē gwāla qādzēlāxs lāa'laē Q!üm̃x'ōdē lē'waxselamatsa
 lāk'!endē p!Elxelasgēm, qa lē'wēsēs k'!ēdēlē, qaxs gwāq!ēlaaq
 wūltālil lāx g'ōkwas 'māxūyalidzē, qō lāl k!wāg'alilēs k'!ēdēlē lāq.
 Wā, hē'mēsa lēgēm'Elxla'yas qa lēgēms sēnatlasē Qwāx'ílałē;
 wā, hē'misē Q!üm̃x'ōdē qa lēgēms 'māxūyalidzē. Wā, g'il'EM'lāwisē 80
 'nāx'idxa gaālāxs lāa'l mōxsē 'māxūyalidzāxēs yaē'yats!ē lē'wis
 k!wēmē. Wā, laem'laē nā'nakwa lē'wis ā'lilē gēnema, yix Q!ēx'-
 sēselasē. Wā, g'il'EM'lāwisē lāg'aa lāx Tēgūxsta'yaxs lāa'l ēt!lē
 p!Es'itsa lāk'!endē p!Elxelasgēm lāxa mōsgēmak!ūsē 'nā'ne'mē-
 masa. Wā, laem'laē L!āyoxlā'laē k'!ēdēlas 'māxūyalidzē, yix 85
 L!āleyig'ílisē. Wā, laem lēgades Qwāx'ílałē. Wā, laem'laxaāwisē

87 ^εmāxūyalidzē (III 1) also changed his name. Now his name was Q!ūmx'ōd (III 1). | It was not long before Q!ēx'sēselas (III 7) had a child, a boy. | They went at once, and it was reported to Q!ūmx'î-
 90 lag'îlis (II 8) that his || princess Q!ēx'sēselas (III 1) had a boy. | Then Q!ūmx'îlag'îlis (II 8) gave a marriage gift of fifty | blankets to his son-in-law Q!ūmx'ōd (III 1), and also the name | for his grandson (IV 5), the child of Q!ēx'sēselas (III 7). Now, | he gave as a marriage gift the name Āmax'âg'ila (IV 5) for the name of the boy. ||
 95 Q!ūmx'ōd (III 1) at once gave away the fifty blankets to the | four numayms, and now his dancer was his child | Āmax'âg'ila (IV 5). It was not long before | Q!ēx'sēselas had another son (IV 6). Then | Q!ūmx'îlag'îlis (II 8) gave as a marriage-gift thirty-five blankets
 600 to his || son-in-law Q!ūmx'ōd (III 1), and also a name for his grandson, | and he gave as a marriage-gift the name Ōmag'îlis (IV 6). | Q!ūmx'ōd (III 1) gave away the thirty-five blankets | to his numaym the ^εwālas, and his youngest child, | Ōmag'îlis (IV 6), danced. Then
 5 Q!ūmx'îlag'îlis (II 8) was annoyed by || what had been done by his son-in-law Q!ūmx'ōd (III 1), because he had given away the blankets to his own | numaym the ^εwālas, for that implied that | Q!ūmx'ōd (III 1) thought the thirty-five blankets given as a marriage present to his son-in-law | had not been enough. Therefore

87 L!āyoxlāyē ^εmāxūyalidzē. Wä, laem^εlaē lēgades Q!ūmx'ōdē. Wä, k'!ēs^εlat!a gātaxs lāa^εl xūngwadē^εidē Q!ēx'sēselasasa bābagūmē. Wä, hēx'idaem^εlāwisē la q!ālag'ilasē^εwē Q!ūmx'îlag'îlisasēs k'!ē-
 90 dēlē Q!ēx'sēselasaxs lē^εmaē xūngwatsa bābagūmē. Wä, hēx'idaem^εlāwisē Q!ūmx'îlag'îlisē la wāwalqālasa sek'!ax'sōkwē p!elxelasgem lāxēs negūmpē Q!ūmx'ōdē; wä, hē^εmisa lēgemē qa lēgem-sēs ts!ōx^uLEma, yix xūnōkwas Q!ēx'sēselasē. Wä, laem^εlaē lēgemg'elxlā^εlax Āmax'âg'ila qa lēgemsa bābagūmē. Wä, hēx'ida-
 95 em^εlāwisē Q!ūmx'ōdē p!es^εētsa sek'!ax'sōkwē p!elxelasgem lāxa mōsgemak!ūsē ^εnā^εne^εmēmasa. Wä, laem^εlaē hēem sēnatē Āmax'âg'îlaxēs xūnōkwē. Wä, k'!ēs^εlat!a gātaxs lāa^εl ēt!ēd xūngwadē Q!ēx'sēselasasa bābagūmē. Wä, hēx'idaem^εlāwisē Q!ūmx'îlag'îlisē lā^εl wāwalqālasa mamōx^usōkūlasa sek'!a p!elxelasgem lāxēs ne-
 600 gūmpē Q!ūmx'ōdē; wä, hē^εmisa lēgemē qa lēgem-sēs ts!ōx^uLEma. Wä, laem^εlaē lēgemg'elxlā^εlax Ōmag'îlisē. Wä, hēx'idaem^εlaxaāwisē Q!ūmx'ōdē p!es^εitsa mamōx^usokūlasa sek'!a p!elxelasgem lāxēs ^εne^εmēmota ^εwālasē. Wä, laem hēem sēnatsēs ātē xūnōkwē Ōmag'îlisē. Wä, laem^εlaē ^εyax'sēmē nāqa^εyas Q!ūmx'îlag'îlisē qa
 5 g^εwēx'idaasasēs negūmpē Q!ūmx'ōdē, qaxs laē hē p!esase^εwēs ^εne^εmēmota ^εwālasē, yixs ^εne^εmāx'îsaē Q!ūmx'ōdē lō^ε k'!ōtāxa ^εmamox^usōkūlasa sek'!a p!elxelasgem wāwalqālayōs lāxēs negūmpē. Wä, hē^εmis max'ts!ōlems Q!ūmx'îlag'îllsē lāg'îlas wātaxōdxēs

Q!üm̃x'ilag'ilis (II 8) was ashamed, and took away | his princess Q!ēx'sēsēlas (III 7), and she went home with her two || children, 10 Āmax'āg'ila (IV 5) and his younger brother Ōmag'ilis (IV 6). Q!üm̃x'ōd (III 1) did not | say anything about the doings of his wife. Then | his head wife, Wāwalaxēlag'īlak^u (III 6), spoke first, and | said, "Don't let your father-in-law Q!üm̃x'ilag'ilis (II 8) make you ridiculous by what | he has done with your former wife. Go and marry the princess of the || chief of the great numaym G'ēxsem̃x'- 15 sanā of the Koskimo, | T!agwisilayugwa (III 8), the princess of Qwax'ila (II 9), for he has many privileges | and names." Thus she said. Q!üm̃x'ōd (III 1) | agreed at once to what his wife Wāwalaxēlag'īlak^u (III 6) had said. | Then he said they would call his numaym ēwālas. || His wife told him to go ahead, and Q!üm̃x'ōd 20 (III 1) himself | called his numaym the ēwālas. At once they all | came into his house; and when they were in, | Q!üm̃x'ōd (III 1) told them what his wife had said, that she wished him to go and | marry T!agwisilayugwa (III 8), the princess of Qwax'ila (II 9), the chief of the || great numaym G'ēxsem̃x'sanā of the Koskimo. Thus he 25 said. | Immediately the whole numaym agreed to what he said. | Then one of his numaym said, "Let us | treat our chief Q!üm̃x'ōd (III 1) like a chief, and let us | help him, and give him property to pay the marriage money!" After he had said so, || he went out of the 30

k'!ēdēfē Q!ēx'sēsēlasē. Wā, g'āx'ēm'laē nā'nak^u lē'wis ma'lōkwē sāsema, yix Āmax'āg'ila lē'wis ts'lā'yē Ōmag'ilisē. Wā, k'!ēās'ēl 10 wāldems Q!üm̃x'ōdē qa gwēx'idaasasēs genem̃x'dē. Wā, lā'laxaē hēem g'il yāq!eg'a'fē gēk'imalīlasē Wāwalaxēlag'īlakwē. Wā, lā'laē 'nēk'a: "Gwāla aemlālayōs negūmpaē Q!üm̃x'ilag'ilisa qaēs gwēx'idaasaxēs genem̃x'dāōs qa's lālag'aōs gāgak'lax k'!ēdēlas g'igāma'yasa ēwālasē 'nē'mēmōtaxa G'ēxsem̃x'sanālasa Gōsg'imoṽwē 15 lāx T!agwisilayugwa k'!ēdēlas Qwax'ila, qaxs ōgūqalaēs k'!ēk'!ē-s'owē lē'wis lēlēgemē," 'nēx'laē. Wā, hēx'idaem'lawisē Q!üm̃x'ōdē ēx'ak'ēx wāldemasēs genemē Wāwalaxalag'īlakwē. Wā, laem'laē 'nēx' qa's lēlts!ōdēxēs 'nē'mēmōta ēwālasē. Wā, hēx'idaem'lawisē genemas wāxaq. Wā, xamag'ilī'ēm'lawisē Q!üm̃x'ōdē 20 la lē'lāxēs 'nē'mēmōta ēwālasē. Wā, hēx'idaem'lawisē g'āx 'wīla hōgwīla lāx g'ōkwās. Wā, g'il'ēm'lawisē g'āx 'wīlaēlexs lāa'l nēfē Q!üm̃x'ōdās wāldemasēs genemē lāxēs 'nēk'!ēna'yē, qa lās gāgak'lax T!agwisilayugwa lāx k'!ēdēlas Qwax'ila, g'igāma'yasa ēwālasē 'nē'mēmōtasa G'ēxsem̃x'sanālasa Gōsg'imoṽwē, 'nēx'laē. 25 Wā, hēx'idaem'lawisē 'nāṽwa ēx'ak'ē 'nē'mēmōtasēx wāldemas. Wā, lā'laē yāq!eg'a'fē g'ayōfē lāx 'nemēmōtas: "Wēg'adzāx'ins g'āg'ēxsilaxens g'igāma'yēx lāxōx Q!üm̃x'ōdēx, qens wāg'i g'ōṽ-wīdeq^u qens p!ēdzēlālag'īq^u, qa qadzēlayosōx," 'nēx'laēxs lāa'l lāwēlsa lāx g'ōkwās Q!üm̃x'ōdē. Wilax^udzē'laē gālaxs g'āxaē aē- 30

- 30 house of Q!üm̄x'ōd (III 1); and he did not stay away long before he |
 came in again, carrying a pair of blankets, which he gave out of
 kindness to his | chief Q!üm̄x'ōd (III 1). Then all the | men did
 the same as had been done by him, for they wanted the | father-in-
 law of Q!üm̄x'ōd (III 1), Q!üm̄x'ilag'ilis (II 8), to know about it and
 35 to feel sore because || he had taken away his princess Q!ēx'sēselas
 (III 7). Then Q!üm̄x'ilag'ilis (II 8) was really | ashamed when he
 knew that his | son-in-law Q!üm̄x'ōd (III 1) had said that he did not
 want to see his children. | After they had finished speaking, they went
 out; and | at daylight, in the morning, those who were to pay the mar-
 40 riage money for T!agwisilayugwa (III 8), || the princess of Qwax'ila
 (II 9), started, for the village of the Koskimo | was at Nāts!enxdem.
 The Nāk!wax'da^x went around Cape Scott, | using four large
 traveling-eanoes. | It took them two days. Then they arrived at
 the village of the Koskimo, | Nāts!enxdem. Immediately when
 45 they arrived, they paid the marriage money; and || after they had
 paid the marriage money, Qwax'ila (II 9) stood up | outside of his
 long house, carrying ten sea-otter skins. | He turned his face
 toward the house, and called his princess | T!agwisilayugwa (III 8)
 to come and stand by his side; and when she was | standing by his
 50 side, he put down the ten sea-otter skins in || front of his princess
 T!agwisilayugwa (III 8). Then he turned | toward the Nā-
 k!wax'da^x, who had paid the marriage price, and who were sitting |
-
- 31 daaqa lelqelaxa ^{enem}xa p!elxelasgema, qa^s ēaxk'!eg'a^lēs lāxēs
 g'īgāma^{yē} Q!üm̄x'ōdē. Wā, lā^lae ^{enāxwaem}el hayēg'aya ^{enāxwa}
 bēbēgwānem̄x g'wēx'idaasas, qaxs ts!āts!ēlwaaē, qa lās q!ālē ne-
 gūmpdās Q!üm̄x'ōdē, yix Q!üm̄x'ilag'ilisē, qa ts!ix'īlēs nāqa^yas qaēs
 35 laēna^{yē} wātaxōdxēs k'!ēdēlē Q!ēx'sēselasē. Wā, ālaem^lāwisē
 māx'ts!ē Q!üm̄x'ilag'ilisē, qaxs lāa^l q!ālax wāldemasēs negūmpdē
 Q!üm̄x'ōdāxs, ^{enēk'aaxs} k'!ēsaē la ēt!ēd la āx'ēxsdxēs sāsemē-
 Wā, g'īl^{em}lāwisē g'wālē wāldemas, lāa^l hōqūwelsa. Wā, g'īl^{em}.
^{lāwisē} ^{enāx'idxa} gaālāxs lāa^l ālēx'widēda qadzēlalax T!agwisila-
 40 yugwa lāx k'!ēdēlas Qwax'ila yixs hāael g'ōkūlatsa Gōsg'imoḡwē
 Nāts!enxdemē. Wā, laem^lae ēwaxsdēx Ts!ēqoma^ya Nāk!wax-
 da^xwē yāyaselaxa mōts!aqē āwā xwāxwāk!ūna. Wā, āem^llā-
 wisē xa^{mōyoxs} lāa^l lāg'aa lāx g'ōkūlasasa Gōsg'imoḡwē lāx
 Nāts!enxdemē. Wā, hēx'idaem^llāwisē qādzēl'ida, yixs lāa^l lāg'aa,
 45 wā, g'īl^{em}lāwisē g'wāla qādzēlaxs g'āxaalas Qwax'ila lāx^{wels}
 lāx L!āsanā^{yasēs} g'īldēl g'ōkwa dālaxa lastowē q!āsa. Wā,
 lā^lae g'wēgēm̄x'id lāxēs g'ōkwē, qa^s lē^lalēxēs k'!ēdēlē T!agwi-
 silayugwa, qa g'āxēs lā^{wenots}!ēlaseq. Wā, g'īl^{em}lāwisē g'āxē
 k'!ēdēlas lā^{wenots}!ēlsa^{qēxs} lāa^l mōgwaelsaxa lastowē q!āsa lax
 50 neqemālasasēs k'!ēdēlē T!agwisilayugwa. Wā, lā^lae g'wēgēm̄x'id
 lāxa qadzēlēlaxa Nāk!wax'da^xwaxs hē^{maē} ālēs k'!ūdzexsāla

in their canoes. Then he spoke, and said, | "Now, Chief Q!üm̃x'öd 53 (III 1), look at your wife! | Now she will go to you, son-in-law Q!üm̃x'öd (III 1), and these ten [canoe-mat] || sea-otter skins, and the 55 sea-lion house-dish, and the | sea-otter house-dish to eat out of, and the whale house-dish to eat out of, and the | sea-monster house-dish to eat out of in your house, | son-in-law Q!üm̃x'öd (III 1); and your princess' name | shall be Dōxülkwīlak^u (IV 3); and your name shall be || Wā!ālag'īlak^u (III 1), son-in-law Q!üm̃x'öd (III 1). That 60 is all," | he said. Then he spoke again, and said, | "Now, come and warm yourselves in my house, son-in-law, and your tribe!" | Thus he said. At once the Nāk!wax'da^x^u went ashore out of | their canoes, and they went into the house of Qwax'ila (II 9). || Immedi- 65 ately he gave them to eat; and after they had finished, | Qwax'ila (II 9) spoke, and said, "O son-in-law Q!üm̃x'öd (III 1), | listen to me! Your wife wants this | house to go to you. Its name is L!ēxl!ēxāgem (Aurora-Face). And also what is in it, the | nōn!ēm and the mosquito-dance will go to you, son-in-law; and || its name, 70 G'ixg'aqelag'īlis, and the land-otter dance and | its name Hāwā!ē!lā!ēmē, and the scattering-dance and | its name X'its!ax'īlasōgwi-^ēlax^u, and the grizzly bear | and its name Nandzē; and that is all, son-in-law | Q!üm̃x'öd (III 1)." Then Q!üm̃x'öd (III 1) really

lāxēs yaē^ēyats!ē. Wā, lā^ēlāē yāq!eg'a^ēla. Wā, lā^ēlāē ^ēnēk'a: "Wē- 52 g'a, dōqwalax g'igāmē^ē Q!üm̃x'ödā lāxg'as gēnemg'ōs. Wā, laem-xaak' lāl lōl, negūmp Q!üm̃x'ödā, lōgwa lastok^u lē^ēwaxsēsek' q!āsa, lōgwa ha^ēmaats!āk' L!ēxen^k lōqūlila, lōgwa q!āsak' ha- 55 ^ēmaats!āk' lōqūlila, lōgwa gwe^ēyimk' ha^ēmaats!āk' lōqūlila, lōgwa hānaq!ets!āk' ha^ēniaats!āk' lōqūlila, qa ha^ēmaats!ēl lāxēs g'ōxwaōs, negūmp Q!üm̃x'ödā. Wā, hē^ēmisa lēgemē qa lēgemtsēs k'lēdē-laōs. La^ēmē lēgadēlts Dōxülkwīlakwē. Wā, la^ēmēts lēgadēlts Wā!ālag'īlakwē, negūmp Q!üm̃x'ödā. Wā, laem ^ēwīla lāxēq," 60 ^ēnēx'laē. Wā, lā^ēlāē ēdzaqwa yāq!eg'a^ēla. Wā, lā^ēlāē ^ēnēk'a:¹ "Wā, gēlag'a tēlts!a lāxg'īn g'ōxwīk', negūmp, lē^ēwōs g'ōkwaōta-qōs," ^ēnēx'laē. Wā, hēx'idaem^ēlāwisē ^ēwīla hōx^ēwūltāwēda Nā-k!wax'da^xwē lāxēs yaē^ēyats!ē, qa^ēs lā hōgwīl lāx g'ōkwas Qwax'ila. Wā, hēx'idaem^ēlāwisē yīnēsase^ēwa. Wā, g'īl^ēem^ēlāwisē gwāla lāa^ēlasē 65 Qwax'ila yāq!eg'a^ēla. Wā, lā^ēlāē ^ēnēk'a: "ēya, negūmp Q!üm̃x'ödā, wāentsōs hōlēla g'āxen. Āx^ēexsdaōx gēnemaqōs, qa laēsō g'ō-xwēx laōlxwo lēgadāxs L!ēxl!ēxāgem. Wā, hē^ēmīsō g'aēlēx lāq^uxō nōn!ēmēx, la^ēmōsōx lāl laōl, negūmpxō q!ēq!ēlēlālēx; wā, hē^ēmōs lēgemltsoxwē G'ixg'aqelag'īlisē; hē^ēmēsō hāwā!ē!lā!ē; wā, hē^ēmōs 70 lēgemltsoxwē Hāwā!ē!lā!ēma^ēyē; hē^ēmēsō gwēlgwēlawatē; wā, hē^ēmōsa lēgemltsoxwē X'its!ax'īlasōgwi^ēlaxwē; hē^ēmēsō nānx; wā, hē^ēmōs lēgemltsoxwē Nandzē. Wā, lawisla ^ēwīla, negūmp Q!üm̃x'ödā." Wā, laem^ēlāē ālak'lala mō^ēlē Q!üm̃x'ödās, qaxs

¹ The following speeches are in the Koskimo dialect.

75 thanked him. || This was the first nōñēm. It is different from the dances of the | Nāk!wax'da^u, and came from the Koskimo. It was obtained through marriage | by Q!ūmx'ōd (III 1) from Qwax'ila (II 9). Then they spoke secretly to the | Nāk!wax'da^u about the nōñēm and the other dances, for none of them knew | how they were used by
 80 the Koskimo. Then Q!ūmx'ōd (III 1) told || his wife T!agwisilayugwa (III 8) what his tribe said, | and immediately T!agwisilayugwa (III 8) told her father Qwax'ila (II 9). Therefore | Qwax'ila (II 9) called the Koskimo into his house; and | when they were all inside, Qwax'ila (II 9) arose and | spoke. He said, "Now look, son-in-law
 85 Q!ūmx'ōd (III 1)! || Now all the Koskimo have come in to take care of the | supernatural power of the nōñēm. Now look at it, Nāk!wax'da^u!" | Thus he said. Then the sound of whistling appeared on the roof of the house. He had not | spoken a long time before he stopped. Then | the nephew of Q!ūmx'ōd (III 1) and
 90 three others disappeared. The name of the nephew of || Q!ūmx'ōd was K'!ēsoyak'īlis¹ (IV 10); and when they had all | disappeared, the Koskimo sang the four songs | of the nōñēm. They stayed away for four days. | Then they caught K'!ēsoyak'īlis (IV 10) and the other three. | K'!ēsoyak'īlis (IV 10) was now Mosquito-Dancer, and ||
 95 G'ixg'aqelag'īlis was his name now. Another one was Land-Otter-Dancer, and | his name was Hāwālelēmē. He was a substitute

75 hē^umaē ālē^us g'il lāla nōñēmē, lē^uwē ōgūqāla lēlāēdes lāxa Nāk!wax'da^uxwē, g'āx'id lāxa Gōsg'imoxwē. Wā, laem geg'adā-nemē Q!ūmx'ōdāq lāx Qwax'ila. Wā, lā^ulaē wūnwūnōsa q!ēq!ēyōda Nāk!wax'da^uxwasa nōñēmē lē^uwis lēlaaidē, qaxs k'!ēsaē q!ālelax gwayi^ulālasasa Gōsg'imoxwaxs aāxsilaaq. Wā, lā^ulaē nēlē Q!ūmx'ō-
 80 dāxēs genēmē T!agwisilayugwās wāldemasēs g'ōkūlōtē. Wā, hēx'idaem^ulāwisē nēlā T!agwisilayugwāxēs ōmpē Qwax'ila, lāg'italas lēlts!ōdē Qwax'ilāxa Gōsg'imoxwē qa g'āxēs ^uwīlaēLEla lāx g'ōkwās. Wā, g'il^uem^ulāwisē g'āx ^uwīlaēLEXS lāa^ul lāx^uūlītē Qwax'ila, qa^us yāq!eg'a^ulē, qa^us ^unēk'ē: "Wālag'a dōqwa^uLEX, nēgūmp Q!ūmx'ōdā,
 85 g'āx^uemxaax ^uwīlaēlalg'a Gōsg'imoxwūk' nānawax^usila^uxwō ^una-walaxwaxs nōñēmā. Wālag'ila dōqwa^uLEX Nāk!wax'da^uxwā," ^unēx^ulaexs g'āxaasē tsōkwāsa dzēts!ala lāx ōgwāsasa g'ōkwē. K'!ēs-^ulatlē ālaem gēdzaqwaxs lāa^ul q!wē^uēda. Wā, laem^ulaē x'is^uēdē lōlē^uyas Q!ūmx'ōdē, hē^umisa yūdukwē ōgū^ula lāq. Hēen^uel lōlē^us
 90 Q!ūmx'ōdēda lēgadās K'!ēsoyak'īlisē. Wā, g'il^uem^ulāwisē ^unāxwa x'is^uēdexs lāa^ul dēnx^uidayuwēda mōsgēmē nōñēm^uk'!āla q!ēm^uq!ēm-dema, yīsa Gōsg'imoxwē. Wā, lā^ulaē mōp!enxwa^usē ^unālāsa x'isā^ulāxs lāa^ul k'imyase^uwa yīx K'!ēsoyak'īlisē lē^uwa ōgū^ula lāq, xa yūdukwē. Wā, laem^ulaē q!ēq!ēlelālē K'!ēsoyak'īlisē. Wā, laem^ulaē lēgades
 95 G'ixg'aqelag'īlisē. Wā, lā^ulaē hāwālelāla ^unēmōkwē. Wā, lā^ulaē lēgades Hāwālelālema^uyē. Wā, laem^ulaē mēx^ustālē lēlelge^umlilasa-

¹ See p. 1075.

for Lēlēlgemlilas (IV 4), | who was to be Land-Otter-Daneer, for 97
 this is a great dance. The land-otter dance is the same in the nōnlem
 as the | hāmats!a is in the winter dance, and | therefore Q!ūmx'ōd
 (III 1) wished his son Lēlēlgemlilas (IV 4) || to be Land-Otter- 700
 Dancer, because he had stayed at home with his mother Wāwalaxelag'i-
 'lak^u (III 6). | Therefore he had to have a substitute; and a substi-
 tute also danced the scattering-dance for the | daughter of Q!ūmx'ōd,
 Qwāx'ilal (IV 3). The name of the daneer was X'its!ax'ilasōgwi-
 'lak^u. | The scattering-daneer is the same in the nōnlem | as the
 māmaq!a is in the winter dance, for it is taken care of by chiefs of
 high rank. Therefore || Q!ūmx'ōd (III 1) wished his princess to 5
 have this dance. Another one was grizzly-bear daneer, | and his
 name was Nandzē; and the name given by | Qwax'ila (II 9) in mar-
 riage to Q!ūmx'ōd (III 1) was L!ālewelsela (III 1) for the nōnlem. |
 Qwax'ila (II 9) also gave a second name to Q!ūmx'ōd (III 1) | for the
 secular season, Walālag'i'elak^u (III 1), and also the nōnlem name||
 L!ālewelsela (III 1). The shredded cedar-bark of the head-ring | 10
 and neck-ring of the daneers and of all the Koskimo is white, when |
 they are initiated by the supernatural power of the nōnlem. For
 four | days they wore cedar-bark on their heads; and after | four
 days they put it off. || Qwax'ila (II 9) also gave as a marriage gift 15
 many dentalia and cedar-bark blankets to his | son-in-law Q!ūmx'ōd
 (III 1). L!ālewelsela (III 1) gave these away to the | Koskimo. |

xa la hāwālelala, qaxs 'wālasaē lāda, yīxs 'nemāx'isaē lē'wa 97
 hāmats!a lāxa ts!ēts!ēqaxa hāwālelālē lāxa nōnlemē. Wā, hē'mis
 lāg'ilas Q!ūmx'ōdē 'nēx' qa hēsēs begwānemē xūnōkwē Lēlēlgemlilasē
 hāwālelala, qaxs āmlēxwāē lē'wis ābempē Wāwalaxelag'i'elakwē, 700
 lāg'i'elas mēx'ustāle. Wā, lāxaē mēx'ustā'ya gwēlgwēlawatas ts!edāqē
 xūnōx'us Q!ūmx'ōdē, yīx Qwāx'ilalē, yīxs lēgadaas X'its!ax'ilasō-
 gwi'elakwē. Wā, laemxaē 'nemāx'isa gwēlgwēlawatē lāxa nōnlemē
 lē'wa māmaq!a lāxa ts!ēts!ēqa, yīxs awilax'silakwāē, lāg'ilas Q!ūm-
 x'ōdē 'nēx' qa hēsēs k'!ēdēlē Qwāx'ilalē lādenux^u. Wā, lā nāna 5
 'nemōkwē; wā, laem'laē lēgades Nandzē. Wā, lā'laē lēgemg'elxlā-
 laxaē Qwax'ilāx L!ālewelsela qa lēgēms Q!ūmx'ōdē lāxa nōnlemē,
 yīxs lāa'el ma'ltsemē lēgemg'elxla'yas Qwax'ila lō' Walālag'i'elakwē
 qa lēgēms Q!ūmx'ōdē lāxa bāxūsē. Wā, hē'misēs nōnlemxlāyowē,
 L!ālewelsela. Wā, laem'laē qwāx'sā yīxa k'ādzekwē, yīx qex'ī- 10
 ma'yas lē'wis qenxawa'yas yaēxwa, lē'wa 'nāxwa Gōsg'imoxxaxs
 g'ālaē lāsgēmsa 'nawālakwasa nōnlemē. Wā, lā'laē mōp!enxwa'sē
 'nālās qēqex'īmālaxa k'ādzekwē. Wā, hēx'ida'mēsē g'wāl qēqex'ī-
 malaxa k'ādzekwaxs lāa'el mōp!enxwa'sē 'nālās, wā, laem ā'mē
 Qwax'ila wāwalqālasa q!ēnemē ālela lē'wa k'!ēk'!obawasē lāxēs 15
 negūmpē Q!ūmx'ōdē. Wā, hē'mis la p!esēdayōwē L!ālewelselāxa
 Gōsg'imoxxwē.

Now for a while we shall stop calling him Q!ūmx'ōd (III 1),
 20 because | he is using the nōnlem name L!ālewelsela (III 1). || After
 the nōnlem was over, Q!ūmx'ōd (III 1) for a time stopped having the
 name L!ālewelsela (III 1); | for only when one of his people showed
 the nōnlem was he called L!ālewelsela (III 1), | in the same way as is
 done in the winter dance; for they change their | names when the
 winter dance begins, and they do the same with the nōnlem. | Then
 25 they change their names, and take the nōnlem names; and || the
 names of the men who gave the nōnlem were L!ālewelsela, Q!ēxē-
 tasō^ε, | Gwā^εyōl^εelas, and Neg'ä, because, that you may know that the
 names | of the winter dance, of the nōnlem, and of the secular season
 are quite different. I just wanted | to talk about this. |

Now, in the morning, daylight came; and Q!ūmx'ōd (III 1), and
 30 his || wife T!agwisilayugwa (III 8), and the Nāk!wax'da^εx^u, made
 ready to go home. | When they arrived at Tēgūxstē in the evening, |
 Q!ūmx'ōd (III 1) asked his wife T!agwisilayugwa (III 8) for | what
 he was thinking of. He wished his princess | Qwāx'ila^ε (IV 3) and
 35 his prince Lēl^εgēmlilas (IV 4) to disappear, because || he wanted to
 give a nōnlem; and his wife T!agwisilayugwa (III 8) told him to go
 ahead. | After they had finished talking, they left their canoe | and
 went into the house of Q!ūmx'ōd (III 1). Immediately | his head
 wife, Wāwalaxelag'i^εlak^u (III 6), gave to eat to her husband

18 Wä, la^εmens yāwas^εid gwāl lēqelas Q!ūmx'ōdē lāq, qaxs le^εmaē
 nōnlemxlāx L!ālewelsela. Wä, laem gwāla nōnlem lāxēq. Wä,
 20 laemxaāwisē gwāl yāwas^εid lēgadē Q!ūmx'ōdās L!ālewelsela, qaxs
 g'il^εmaē nōnlemē g'ayōlē lāx g'ōkūlotas. Wä, la lēqelasōs L!āle-
 welsela hē gwēx'sa ts!ēts!ēqāxs hēx'ida^εmaē L!āyoxlāxēs lēlēgē-
 maxs g'ālaē ts!ēts!ēx^εēda. Wä, hēemxaāwisē gwēg'ilag'ila nōnlemē,
 hēx'ida^εmaē L!āyoxlāxēs nōnlemxlāyowē lēlēgēma, yīxs hē^εmaē
 25 lēlēgēmasa yāwix'īlasa nōnlemē L!ālewelsela, lō^ε Q!ēxētase^εwē, lō^ε
 Gwāyōl^εelas, lō^ε Neg'ä, qa^εs q!ālaōsaqēxs k'lēsaē lāwagālē lēlēgē-
 masa ts!ēts!ēqa lē^εwa nōnlemē lē^εwa bāxūsē. Ā^εmen ^εnēx' qen
 gwāgwēx'sex^εidē lāq.

Wä, laem^εlaē ^εnāx'idxa gaālāxs lāa^εl xwāna^εidē Q!ūmx'ōdē lē^εwis
 30 gēnemē T!agwisilayugwa lē^εwa Nāk!wax'da^εxwē, qa^εs g'āxē nā^εna-
 kwa. Wä, g'āx^εlaē lāg'aa lāx Tēgūxsta^εyaxa la dzāqwa. Wä, hēx'ī-
 daem^εlāwisē Q!ūmx'ōdē āxk'!āxēs gēnemē T!agwisilayugwa qa
 gwālaasasēs nāqa^εyē, ^εyīxs ^εnēk'aē qa hēx'idag'a^εmēs x'is'idē k'lē-
 dēlasē Qwāx'ila^ε lē^εwis lāwūlgāma^εyē Lēl^εgēmlilasē, qaxs le^εmaē
 35 ^εnēx' qa^εs nōnlemē. Wä, lā^εlaē āem wāxē gēnemāsē T!agwisilayugwa.
 Wä, g'il^εem^εlāwisē gwālē waldemasēxs lāa^εl hōx'wūltā lāxēs yā^εya-
 ts!ē, qa^εs lā hōgwīl lāx g'ōkwas Q!ūmx'ōdē. Wä, hēx'idaem^εlāwisē
 gēk'īmālilasē Wāwalaxelag'i^εlakwē L!ēxwila qaēs lā^εwūnemē Q!ūm-

Q!üm̄x'ōd (III 1) | and to his new wife T!agwisilayugwa (III 8); and as soon as || they had eaten, Q!üm̄x'ōd (III 1) told Wāwalaxelag'i- 40
 'lak^u (III 6) his | wish that the supernatural power of the nōñtem should come into his house, and that | their two children, Qwāx'ilał (IV 3) and her brother Lētelgēmlilas (IV 4), | and also two of his nephews, should disappear. | Wāwalaxelag'i'lak^u (III 6) told him to go ahead, and || Q!üm̄x'ōd (III 1) ealled his numaym, the 'wālas, to 45
 come into | his house; and when they were in, Q!üm̄x'ōd (III 1) spoke, | and said, "This is why I ealled you, numaym | 'wālas, that the supernatural power of the nōñtem should come, and that | Qwāx'ilał (IV 3) and Lētelgēmlilas (IV 4), and my nephew K'!ēsoyak'ilis || (IV 10) here, should disappear, and also his younger 50
 brother Hāmdzid (IV 11)." Four were | named by him. When he stopped speaking, the numaym told him to go ahead. | Then the supernatural power of the nōñtem sounded on the | roof of the house; and the four disappeared, | and they did what they had seen done by the Koskimo. Then || he gave away the ten sea-otter skins to the 55
 Nāk!wax'da^{xu}, and his | four daneers used the nōñtem names. When he had done, | Qwax'ila (II 9) gave as a marriage gift many seals, and then Q!üm̄x'od (III 1) | put them into the four house-dishes for the Nāk!wax'da^{xu}. Then | he ehanged the name of Qwāx'ilał (IV 3), and her name was Dōxülkwī'lak^u (IV 3); and ||

x'ōdē Lē^{wis} a^{lilē} gēnemē T!agwisilayugwa. Wä, g'il^{em}lāwisē g^{wāl} L!ēxwaxs lāa^{laē} Q!üm̄x'ōdē nēlax Wāwalaxelag'i'lakwasēs 40
 'nēk'!ēna^{yē}, qa^s g'āxēl^{asaēs} g'ōkwās 'nawālakwasa nōñtemē, qa x'is'idēsēs ma^{lōkwē} sāsēma yīx Qwāx'ilałē Lē^{wis} wūq!wē Lētelgēmlilasē. Wä, hē^{mis} ma^{lōx^ula} g'ayōl lāx lōlālē^{yas}. Wä, ā^{misē} hēx'idam^{el} wāxasōs Wāwalaxelag'i'lakwē. Wä, hēx'idaem^{lāwisē} Q!üm̄x'ōdē Lēlts!ōdxēs 'nē^{mēmota} 'wālasē, qa g'āxēs 'wī^{laē}lēla lāx 45
 g'ōkwās. Wä, g'il^{em}lāwisē g'āx 'wī^{laē}lēxs lāa^l yāq!ēg'a^{lē} Q!üm̄x'ōdē. Wä, lā^{laē} 'nēk'a: "Hēden Lē^{la}lōl, 'nē^{mēmota}, yōl 'wālas, qa wēg'ēs g'āxēla 'nawālakwasa nōñtemē, qa x'is'ēdēg'a Qwāx'ilałēk' lōgwa Lētelgēmlilasēk' lōgwa lōlēg'inlēg'a K'!ēsoyak'ilisēk'. Wä, hē^{misē} ts!^āyasē Hāmdzidē." Wä, mōkwē lēx'ē- 50
 tse^{wa}. Wä, g'il^{em}lāwisē q!wē^lidēxs lāa^l āem 'na^{x^u} wāxē 'nē^{mēmota}s, qa wāg'is. Wä, hēx'idaem^{lāwisē} hēk'!ēg'a^{lē} ōgwāsasa g'ōkwē, yīx 'nawālakwasa nōñtemē. Wä, la^{mē} x'is'idēda mōkwē. Wä, ā^{mēsē} naqemg'itewēx gwēg'ilasasa Gōsg'imoxwē. Wä, laem p!^{es}itsa lastowē q!^{lāsa} lāxa Nāk!wax'da^{xwē}. Wä, laem^{laē} lēx'ēdes 55
 nēnōñtemxlāyāsa mōkwē sēsenats. Wä, g'il^{mēsē} g^{wāl}ēxs lāa^l wāwāqālē Qwax'ilāsa q!^{lēmē}mē mēgwata. Wä, laem^{laē} Q!üm̄x'ōdē lēx'^u-ts!^{lōts} lāxa mēwēxla lōelqūlila qaxaēda Nāk!wax'da^{xwē}. Wä, hē^{mis} la L'āyolaats Qwāx'ilałē. Wä, laem lēgades Dōxülkwī'lakwē. Wä,

- 60 Q!üm̄x'ōd (III 1) ehanged his own name, and his name was Waŋâlag'i-lak^u (III 1). | Now we shall stop ealling him Q!üm̄x'ōd (III 1), for his name was now | Waŋâlag'i-lak^u (III 1). T!agwisilayugwa (III 8) had no ehildren, | for she did not remain long having Waŋâlag'i-lak^u (III 1) for her husband. Then she went home. |
- 65 Evidently on aceount of this Waŋâlag'i-lak^u (III 1) felt badly, || beecause his wife had gone home. He became ill; | and he had not been ill a long time before he died. Immediately | Łēłēlgēm̄lilas (IV 4), the son of Waŋâlag'i-lak^u, | took the seat of his father, and he gave away property to the Nāk!wax'da^{xu}. | He took the name Q!üm̄x'ōd (IV 4) for his name, beecause his mind was sick on aceount
- 70 of || what Qwax'ila (II 9) had done when he took away quickly his princess T!agwisilayugwa (III 8). | He thought they had killed his father. Therefore | the Nāk!wax'da^{xu} did not want the marriage names that | Qwax'ila (II 9) had given to the late Q!üm̄x'ōd (III 1) to be used. Only | the four house-dishes and the nōñēm were kept.
- 75 by the Nāk!wax'da^{xu}. || And now they seattered among the Nāk!wax'da^{xu}, and the | relatives of Q!üm̄x'ōd (III 1) now all use the nōñēm. Now, | the numaym ēwālas wished Q!üm̄x'ōd (IV 4) to marry, and to forget | his grief on account of the death of his father. They | wanted Q!üm̄x'ōd (IV 4) to marry Ōmaēli-lak^u (IV 7), the
- 80 princess of the chief of the || numaym Kwēkwaēnox^u, Lek'Emaxōd

- 60 laemxaāwisē L!āyoxlā Q!üm̄x'ōdē. Wā, laem lēgades Waŋâlag'i-lakwē. Wā, la^mens gwāł lēqelas Q!üm̄x'ōdē lāq, qaxs lē^mae lēgades Waŋâlag'i-lakwē. Wā, laem^lae hēwāxa xūngwadex'ēidē T!agwisilayugwa, qaxs k'!ēsāē gāla lā^wades Waŋâlag'i-lakwaxs lāa^l nāⁿakwa.
- 65 Wā, hēx'st!aak^uem^lāwis la ēyākogūlidzems nāqā^yas Waŋâlag'i-lakwē quēs genemaxs laē nāⁿakwa. Wā, la^mē yāwas'ēid qelxwalila. Wā, k'!ēs^lat!a gaēł qelgwifexs lāa^l wīk'!ex'ēda. Wā, hēx'sida^mēsē Łēłēlgēm̄lilasē, yīx begwānemē xūnōx^udes Waŋâlagi-lax^udē lāx^ustōdxēs ōmpdē. Wā, laem p!es'ēidxa Nāk!wax'da^{xw}ē. Wā, hēt!a āx'ētsōsē Q!üm̄x'ōdē qa^s lēgema, qaxs ts!īx'ilaēs nāqā^yē qa
- 70 gwēx'ēidaasas Qwax'ilāxs laē geyōł wātaxōdxēs k'!ēdēłē T!agwisilayugwa. Wā, hē^mis k'ōdēł g'a^yalatsēs ōmpdē. Wā, hē^mis lāg'ilasa Nāk!wax'da^{xw}ē ēnēx' qa ā^mēs ēwī^la k'!eyāx^uwidē Lēlēgemg'elxla^yasa g'īgāma^yē Qwax'ila lāx Q!üm̄x'ōdex'dē. Wā, lēx'a^mēs axēlax^usa Nāk!wax'da^{xw}a mowēxla lōelqūlila Lē^wa nōñēmē
- 75 mēxa la gwēł'ēid lāxa Nāk!wax'da^{xw}ē, qaxs laē ēnāxwāem la āxnōgwadē Lēlēlālās Q!üm̄x'ōdex'dāsa nōñēmē. Wā, la^mēsē ēnēk'ē ēnē^mmēmotasa ēwālasē, qa gēg'adēs Q!üm̄x'ōdē, qa^s layīngemayōqēxs ālaē q!āk'āx gwēx'ēidaasasēs ōmpdē. Wā, hēt!a gwē^yōs qa genems Q!üm̄x'ōdē Ōmaēli-lakwē, yīx k'!ēdēlas g'īgāma^yasa
- 80 ēnē^mmēmotasa Kwēkwaēnoxwē lāx Lek'Emaxōdē, yīxs ālak'lalāē

(III 9), for he was the | head chief of the Gwawaēnox^u. Then | 81
 Q!ūmx'ōd (IV 4) and his mother Wāwalaxelag'i'elak^u (III 6), and
 her | daughter Qwāx'ilał (IV 3) — for they did not let her be named |
 Dōxülkwie'elak^u (IV 3) — were told by his numaym 'wālas to || go 85
 ahead and do quickly what they were wishing. Then he was given
 property by all | the Nāk!wax'da'x^u, for there were five numaym in
 all. | Each gave one pair of blankets to the | chief Q!ūmx'ōd (IV 4),
 every man of the numayms, | as though he would wipe off his tears
 with the pair of blankets, because he was still crying || for his past 90
 father. After they had finished giving blankets, the | five numayms
 of the Nāk!wax'da'x^u got ready | to pay the marriage money for the
 princess of Lek'emaxōd (III 9), who was living in the village of the
 Gwawaēnox^u | at Hēgēms. When they arrived at Hēgēms, | they
 paid the marriage money at once, while the Nāk!wax'da'x^u remained
 sitting || in their canoes. They had twenty-two large traveling- 95
 canoes. | After they had paid the marriage money, Lek'emaxōd
 (III 9) | and his younger brother Penqūlas (III 10) came, holding in
 each hand slaves, | each holding two by their hands as they came and
 stood outside of the | house; and with them came their princess
 Ōmaēli'elak^u (IV 7), with || two female slaves. Ōmaēli'elak^u (IV 7) stood 800
 between her father, | Lek'emaxōd (III 9) and her uncle Penqūlas

xamagemē g'igāma'yē Lek'emaxōdāsa Gwawaēnoxwē. Wä, âemsē 81
 Q!ūmx'ōdē lē'wē ābempē Wāwalaxelag'i'elakwē lē'wis ts!edāqē
 xūnōkwē Qwāx'ilałē, qaxs lē'maē k'lēs la hēlq!ōlem lēgades Dō-
 xülkwie'elakwē. Wä, âēmēsē wāxaxēs 'nē'mēmota 'wālasē, qa wā-
 gēs âem hal'älaxēs wāldemē. Wä, la'mē p!edzēlasō'sa 'nā'xwa 85
 Nāk!wax'da'xwa lāxēs sek'lāsgemak!ūts!ēna'yē lāxēs 'nāl'nēmē-
 mats!ēna'yē. Wä, laem p!edzēlasa 'nāl'nēmxs p!elxelasgem lāxa
 g'igāma'yē Q!ūmx'ōdē lāxēs 'nāl'nēmōk!wēna'yē begwānema, yīxs
 'nemāx'isaē lō' dēstōtsa 'nāl'nēmxxa p!elxelasgem lāqēxs q!wāsaē
 qaēs ōmpdē. Wä, g'il'mēsē gwāla p!edzēlāxs laē hēx'ida'em xwā- 90
 nāl'ida 'wīlēda sek!asgemak!ūsē 'nāl'nēmēmatsa Nāk!wax'da'xwē,
 qa's lā qadzēlax k'lēdēlas Lek'emaxōdāxs hāē g'ōkūlaxa Gwa-
 waēnoxwē āxās Hēgēmsē. Wä, g'il'mēsē lāg'aa lāx Hēgēmsaxs laē
 hēx'idaem qādzēl'ida, yīxs hē'maē ālēs k!ūdzexsalēla'ya Nāk!wax-
 da'xwē lāxēs yaē'yats!ēxa hāma'its!āqālā āl āwā xwāxwāk!ūna 95
 yaē'yats!ēs. Wä, g'il'mēsē gwāla qadzēlāxs g'āxaē Lek'emāxōdē
 lē'wis ts!ā'yē Penqūlasē 'wī'wax'sōlts!anālaxa q!lāq!ek'o moēma'lō-
 kwēs nēnexbalts!ānēsē'waxs g'āxaē q!wāg'aels lāx l!āsanā'yasēs
 g'ōkwē; wä, hē'misē k'lēdēlasē Ōmaēli'elakwē g'āx qāsemtsōsa ma-
 'lōkwē ts!ēdāq q!lāq!ek'ā. Wä, la lālexūlsē Ōmaēli'elakwaxēs ōmpē 800
 Lek'emaxōdē lē'wis q!ūlē'yē Penqūlasē. Wä, â'misla la āxse-

2 (III 10). They | told the six slaves to stand in a row, facing sea-ward; and | when they all had turned seaward, Penqūlas (III 10), the | younger brother of Lek'emaxōd (III 9), spoke, and asked
 5 Q!ūmx'ōd (IV 4) to || take care, "because our princess (mine and my brother's) | has a heavy weight. Now, come, son-in-law Q!ūmx'ōd (IV 4), to your wife!" | Thus he said, and stopped speaking. Then Q!ūmx'ōd (IV 4) arose | in his canoe. Penqūlas (III 10) had told him to stand up | and listen to his words. Then Penqūlas (III 10)
 10 asked Ōmaēli'lak^u (IV 7) || to go to her husband with the six slaves. | Immediately three slaves went, one after another. | Ōmaēli'lak^u (IV 7) followed close behind the three | slaves, and three other slaves followed Ōmaēli'lak^u (IV 7). | They went down the beach into
 15 the canoe of Q!ūmx'ōd (IV 4). || There they sat down, and Q!ūmx'ōd (IV 4) sat next | to his wife Ōmaēli'lak^u (IV 7). Then Penqūlas (III 10) spoke again, | and said, "These six slaves are the marriage mat of our princess, | that the princess of Q!ūmx'ōd (IV 4) may not sit on the floor of your | house, son-in-law, when she goes in. Now,
 20 this Dzōnoq!wa || house-dish, the wolf house-dish, the grizzly-bear house-dish, and the beaver | house-dish shall go. These are the house-dishes for Ōmaēli'lak^u's (IV 7) food, for all the tribes, | which are given by her father, Chief Lek'emaxōd (III 9); and | you shall have this name, son-in-law. Your name shall be Q!ōmoqâ (IV 4),


2 'wēda q!EL!âkwē q!āq!Ek'ō, qa denxūlsē L!āL!asgemāla. Wā, g'il-
 'mēsē 'nāxwa la L!āL!asgemālaxs laē yāq!Eg'a'lē Penqūlasē, yix
 ts!ā'yās Lek'emaxōdē. Wā, la'mē hāyāl!ōlax Q!ūmx'ōdē qa yā-
 5 L!āwēs, "qaxs gwagūntselilaqōs lāxg'a k'!ēdēlg'anu'x^u lōgūn 'nem-
 weyōtek'. Wā, gēlag'a, negūmp, Q!ūmx'ōdā lāxg'as genemg'ōs,"
 'nēk'exs laē q!wēl'ida. Wā, hēx'ida'mēsē Q!ūmx'ōdē lāx'ūl'exsa
 lāxēs yā'yats!ē. Wā, lā āxsō qa's lāx'wūxsalē yīs Penqūlasē,
 qa's hōlēl'ex wāldemas. Wā, la'mē āxk'!ālē Penqūlasax Ōmaēli-
 10 'lakwē, qa lālag'is lāxēs lā'wūnemē lē'wa q!EL!âkwē q!āq!Ek'â.
 Wā, hēx'ida'mēsē qās'idēda yūdukwē q!āq!Ek'owa denoxlaxs
 laē qās'ida. Wā, lā qās'idē Ōmaēli'lakwē nexwāxlaxa yūdukwē
 q!āq!Ek'owa. Wā, lā elxla'ya yūdukwē q!āq!Ek'ōx Ōmaēli'lakwaxs
 laē hōqūnts!ēsela, qa's lā hōx'wa!exs lāx yā'yats!ās Q!ūmx'ōdē,
 15 qa's klūs'ā!exsē lāq. Wā, g'il'mēsē la k!wāk!ūg'a!exsē Q!ūmx'ōdē
 lē'wis genemē Ōmaēli'lakwaxs laē ēdzaqwa yāq!Eg'a'lē Penqūlasē.
 Wā, lā 'nēk'a: "Yūem lē'waxsēsa k'!ēdēlaqenuxwa q!EL!âkwēx
 q!āq!Ek'â, ālōx wūltali!lōx k'!ēdēlaxsg'a Lek'emaxōdek' lāxēs
 g'ōkwaōs, negūmp, qaxō laēlō. Wā, la'mēsēk' lālg'a dzōnoq!wak'
 20 lōqūlila, lē'wa ālanemē lōqūlil lē'wa nānē lōqūlil, lē'wa ts!āwē
 lōqūlila. Hēem ha'maats!ēsō Ōmaēli'lakwē qag'a 'nāxwag'a lēlqwā-
 lala'ya lāxg'as g'igāmēk' ōmpēg'a Lek'emaxōdek'. Wā, hē'misa
 lēgemē qa's lēgemōs, negūmp, laems lēgadelts Q!ōmoqâ. Wā,

and | Qwāx'ilał (IV 3) shall be Ts!Endegemg'i'elak^u (IV 3), and also
 this || house of my chief, which has a name. Now you shall have 25
 the | house Wiwax^usem. The ends of the beams are wolves, | and
 the four posts are wolves, and | your dance shall be the great dance
 from above, son-in-law; and in the winter dance your name shall be
 G'ilgemalis (IV 4)." | Thus he said. "That is all, son-in-law.
 Now, come || warm yourself in the house of Lek'emaxōd (III 9), you 30
 and your crew, son-in-law!" | Thus he said. Then he stopped
 speaking. Immediately the Nāk!wax'da^x went ashore | out of
 their canoes; and when all were in the house, | Q!ūmx'ōd (IV 4) and
 his wife went ashore and went in. | Then Lek'emaxōd told Q!ūmx'ōd
 (IV 4) and his wife Ōmaēli'elak^u (IV 7) to sit down in the rear of the
 house. || Q!ūmx'ōd (IV 4) and his wife went | right on and sat 35
 down. The | six slaves were still sitting in the canoe of | Q!ūmx'ōd
 (IV 4), watching it. Now Lek'emaxōd (III 9) gave dried salmon to
 his son-in-law | and his crew, and as a second course he gave them
 cinquefoil-roots; || and after he had given them to eat, Lek'emaxōd 40
 (III 9) spoke, | and said, "Listen to me, chiefs of the Nāk!wax'da^x! |
 I shall ask you to stay here for four days at Hēgēms, | that I may get
 ready the cargo for Ōmaēli'elak^u (IV 7)." Thus he said, and stopped
 speaking. | The Nāk!wax'da^x agreed to what he said. || Then 45
 Lek'emaxōd (III 9) sent his hunters to go hunting | many seals.

la^mēsē lēgādLē Qwāx'ilālas Ts!Endegemg'i'elakwē. Wā, hē^misa
 g'ōkwē, yīxg'a lēgadek' g'ōx^usen g'igāmēk'. Wā, laems lāl g'ō- 25
 gwadełts'g'a Wiwax^usemk' g'ōkwa 'nāxwaemk' ālanemg'a ōbāg'asg'a
 k'ēk'ātēwēg'a lē^wwa mōts!aqē lēlāma 'nāxwaem ēalanema. Wā,
 laems 'wālas'axaax^uLōł, negūmp. Hē^mēts lēgēmlōsē G'ilgemalisē
 lāxa tslēts!eqa," 'nēk'ē. "Wā, yū^mmōq, negūmp. Wā, gēlag'a
 tēłts!a lāxg'a g'ōx^ug'as Lek'emaxōdē lē^wwōs k!wēmaqōs, negūmp," 30
 'nēk'ēxs laē q!wēl'ida. Wā, hēx'ida^mēsē 'nāxwa la hōx'wūltāwēda
 Nāk!wax'da^xwē laxēs yaē'yats!ē. Wā, g'il^mēsē 'wīlaēlēxs laē
 Q!ūmx'ōdē lē^wwē gēnemē hōx'wūltā laxēs yā'yats!ē, qa's lā hō-
 gwīla. Wā, la^mē 'nēk'ē Lek'emaxōdē, qa lās k!wāk!ūgoLēwalilē
 Q!ūmx'ōdē lē^wwis gēnemē Ōmaēli'elakwē. Wā, hēⁿākūla^mēsē 35
 Q!ūmx'ōdē lē^wwis gēnemē Ōmaēli'elakwē, qa's lā k!ūs'ālil lāq. Wā,
 laemlē k!ūdZEXsalalayēda q!EL!ōkwē q!āq!ek'ō lāx yā'yats!ās
 Q!ūmx'ōdē q!āq!alālaq. Wā, la^mē yīnēsē Lek'emaxōdāxēs negūmp
 lē^wwis k!wēmē yīsa xa^masē. Wā, lā hēlēg'intsā t!EX^ssōsē lāq.
 Wā, g'il^mēsē gwāla yīnēsasēwaxs laē yāq!eg'a^lē Lek'emaxōdē. 40
 Wā, lā 'nēk'a: "Wāentsōs hōlela g'āxen g'ig'igāmēs Nāk!wax'da^x.
 Hēden wāldemla qa's mōp!enxwa^ssēsēs 'nālaōs yō lōx Hēgēmsēx,
 qen xwānałelē qa memwālasōx Ōmaēli'elakwēx," 'nēk'ēxs laē q!wēl-
 'ida. Wā, ā^mēsē 'nāxwa ēx'ak'ēda Nāk!wax'da^xwax wāldemas.
 Wā, la^mē Lek'emaxōdē 'yālaqasa hānhān!ēnoxwē, qa lās mamē- 45

46 The hunters went out | in the evening in eight canoes. | They stayed
away for three days. Then they came back home. | They had one
50 hundred and ten seals in their || eight canoes. The hair of the seals
was already singed off, | and they were cut open. Then LĒK'EMAXŌD
(III 9) | gave them as a marriage gift to his son-in-law Q!ŪMX'ŌD
(IV 4), and also the feast name | MENLESID (IV 4). "That is all
now," said LĒK'EMAXŌD (III 9) | to Q!ŪMX'ŌD (IV 4). "Now, get
55 ready to go home, || son-in-law, with your wife." Thus said Chief
LĒK'EMAXŌD (III 9). | Then the NĀK!WAX'DA^x got ready in the |
evening; and in the morning, when day came, they loaded their |
canoes, and put aboard the four house-dishes and the hundred | and
60 ten seals; and the NĀK!WAX'DA^x went aboard || their canoes.
When they were all aboard, | Q!ŪMX'ŌD (IV 4) and his wife, ŌMAĒLI-
LAK^u (IV 7), and the six slaves walked down | the beach and went
aboard Q!ŪMX'ŌD's canoe; | and as soon as they had sat down, the
NĀK!WAX'DA^x started paddling. | In the evening they arrived at
65 their village. || There they unloaded the four house-dishes and the |
hundred and ten seals, and carried them into the house of Q!ŪMX'ŌD
(IV 4). | As soon as everything was out of the canoe, Q!ŪMX'ŌD
(IV 4) | called his numaym, the ^εwālas, into his house | to discuss

46 gwat!ax q!ēNEMA mēgwata. Wā, hēx'ida^εmēsē lāx'da^εxwēda hānhān-
L!ēnoxwaxa la dzāqwaxa ma!gūna!ts!aqas yaē^εyats!ā hānhānL!ē-
noxwē. Wā, yūdūx^up!ENXWA^{sē} ^εnālāsēxs g'āxaē nā^εnakwēda hān-
hānL!ēnoxwē ^εNEMX'sōgūg'iyōt!a yāNEMAS hāgā mēgwata lāxēs
50 ma!gūna!ts!aq!ēna^εyēs yaē^εyats!ē lāxēs g'wā!ēlaē ts!ENKWA mē-
gwatē. Wā, lāxaē g'wā!ēlaem yīmELKWA. Wā, la^εmē LĒK'EMAXŌDē
wāwa!qālas lāxēs NEGŪMPē Q!ŪMX'ŌDē. Wā, hē^εmisa men!EXLā-
yō lēgema, yīx MENLESIDAAS. "Wā, laem ^εwī!la laxēq," ^εnēk'ē LĒK'E-
maxōdāx Q!ŪMX'ŌDē. "Wāg'a xwāna!^εIDEX qa^εs lālag'aōs nā^εna-
55 kwa, NEGŪMP, LĒ^εwōs GENEMAQŌS;" ^εnēk'ēda g'īgāma^εyē LĒK'EMA-
xōDē. Wā, hēx'ida^εmēsē ^εnāxwa xwāna!^εIDēda NĀK!WAX'DA^εxwaxa
dzāqwa. Wā, g'il^εmēsē ^εnāx'IDXA g'aālāxs laē ^εnāxwa mōxsaxēs
yaē^εyats!ē. Wā, g'āx^εma MEWĒXLA lōēlqūlīla LĒ^εwa MEMX'sōgū-
g'iyuwē mēgwata. Wā, la^εmē ^εnāxwa hōx^εwa!EXSēda NĀK!WAX'-
60 da^εxwē lāxēs yaē^εyats!ē. Wā, g'il^εmēsē ^εwī!xsaxs g'āxaē Q!ŪM-
x'ōDē LĒ^εwis GENEMē Omaēli^εLAKWē LĒ^εwa q!EL!ōkwē q!lāq!EK'ō hō-
qūnts!ēsala qa^εs lāx'da^εxwē hōx^εwa!EXS lāx yā^εyats!ās Q!ŪMX'ŌDē.
Wā, g'il^εmēsē k!ūs^εālEXSEXs laē ^εNEMAX'ID sēx^εwidēda NĀK!WAX'-
da^εxwē. Wā, la^εmēsē dzāqwaxs laē lāg'aa lāxēs g'ōkūlasē. Wā,
65 hēx'ida^εmēsē mō!toyowēda MEWĒXLA lōēlqūlīla LĒ^εwa ^εNEMX'sō-
gūg'iyowē mēgwata, qa^εs lā MEWĒLELAYO lāx g'ōkwas Q!ŪMX'ŌDē.
Wā, g'il^εmēsē ^εwī!lōtā lāx yā^εyats!ās laē hēx'ida^εmē Q!ŪMX'ŌDē
Lē!lāxēs ^εNE^εmēmota ^εwalasē, qa g'āxēs ^εwī!laēLEla lāx g'ōkwas,

what they would do with the seals and when the feast was to be given. || When all were inside, Q!üm̃x'ōd (IV 4) spoke, and | said, 70 "O numaym 'wālas! I called you to think | about it, when I shall give a feast with these hair-seals." Thus he said to his | numaym 'wālas. After he had spoken, | one of the men of the numaym said, "Go on! || Just send them to get fire-wood to cook the seals, so that | 75 our tribe the Nāk!wax'da'x^u may eat." Then | four young men of the numaym 'wālas were sent out | to get much fire-wood. The four young men | launched the large canoe to get fire-wood, and || started. 80 They went to a place where there was much driftwood; and when they had gone, | Q!üm̃x'ōd (IV 4) asked the harpooneers of his numaym 'wālas | to cut up ten large seals, to take off the blubber, | and to cut the blubber off spirally, thus: | for he was going to give one of these strips to the chief  of each one of the four numayms; that is, of the || other numayms, not the 85 'wālas; and he had | ten seals cut into short strips, in this way:¹ | These were to be given to the people of low rank. They give the limbs | to the chiefs next to the head chiefs, for the | head chiefs receive the brisket of the seal. This is done in || lesser seal-feasts. That is not the custom in a 90 great | feast of more than a hundred seals, for generally a

qa's hāwalilagālē qaēda mēgwatē lāx k!wēlasdēmlasēs. Wā, 70 g'il'mēsē g'ax 'wī'laēlexs lae yāq!eg'a'lē Q!üm̃x'ōdē. Wā, lā 'nēk'a: "Hēden lē'lalelōl, 'nē'mēmōt 'wālas, qa's aaxsilaōsaxs nēnāqa'yāqōs lāxen k!wēlasdēmlasōxda mēgwatēx," 'nēk'ēxēs 'nē'mēmōta 'wālasē. Wā, g'il'mēsē q!wē'īdexs laē yāq!eg'a'lēda 'nēmōkwē lāx 'nē'mēmōtas. Wā, lā 'nēk'a: "Wēg'a, 75 āem 'yālaqa qa lās ānēqax leqwā, qa L!ōpēsa mēgwatēx qa ālā-sōx q!esens g'ōkūlōta Nāk!wax'da'xwēx," 'nēk'ē. Wā, hēx'ida'mēsē 'yālagēma mōkwē hā'yā'fa g'ayōl lāx 'nē'mēmōtasa 'wālasē, qa lās ānēqax q!ēnēma leqwa. Wā, hēx'ida'mēsa mōkwē hā'yā'fa wī'x^ustendxa 'wālasē xwāk!ūna, qa's ānēgats!ēx leqwā. Wā, la'mē 80 lēx'ēda, qa's lā lāxa q!ēq!ādāxa q!ēxalē. Wā, g'il'mēsē lēx'ēdexs laē Q!üm̃x'ōdē āxk!ālaxa ēselēwinowasēs 'nē'mēmōta 'wālasē; qa sesax^usendēsēxa neqasgemē āwā mēgwata qa sapōdēsēx xūse-na'yas, qa's t!ōtsē'stalēq, qa g'ilsg'ilt!ēsa xūse'lakwē, g'a g'wālēg'a (fig.) qaxs dōqūlilaxa g'ig'igāma'yasa mōsgemak!ūsē 'nāl'nē'mēmāmas 85 ōgū'la lāx 'nē'mēmōtas Q!üm̃x'ōdēxa 'wālasē. Wā, lāxaē neqas-gēma mēgwatē ām'āmāyastowē sakwa'yē g'a g'wālēg'a (fig.). Hēem la! k'alalxa begūlida'yē. Wā, lālē yāqūlē lāslalās lāxa mēmāk'ī-laxa xēxamagēma'yē g'ig'igāma'yā, yīxs k'aak'omalaēda xamagēma'yē g'ig'igāmēsa 'nāl'nē'mēmasaxa hāq!wayowasa mēgwatē lāxa 90 g'wasa'yē k!wēlatsa mēgwatē. Wā, lālē k!lēs hē g'wāla lāxa 'wālasē k!wēlatsa g'ix'sōgūg'iyowē mēgwata, yīxs q!ūnālāē senāla mē-

¹ That is, by long parallel cuts crossing at right angles.

93 whole | seal is given to the head chief of each numaym, for | they
only cut off the head; that is, when many seals are given at a feast. |
95 I just wanted to talk about this. || Now, the twenty seals that they
had cut up were being cooked, | and ninety seals were left raw. It
was almost evening when they | finished cutting up the twenty seals,
and in the evening also those | who had gone after fire-wood came
home. When they arrived on the beach, | the young men of the
900 numaym 'wālas went down || and carried up the fire-wood into the
house of | Q!ūmx'ōd (IV 4); and when the fire-wood was all inside,
they took baskets, | went down to the beach, and picked up stones,
and | they carried up the baskets with stones into the house of
Q!ūmx'ōd (IV 4). | When they thought they had enough, they made
5 a cross-pile of fire-wood in the || middle of the host's house; and when
it was high enough, | they piled stones on it, so that they were ready
when they wanted to put fire to it. | In the morning, when day came,
another man of the | numaym 'wālas took boxes and | placed them
10 between the door and the fire. || After doing so, he drew water and
poured it | into the boxes. When (the boxes) were half full, there
was enough water in them. | After this they took red-pine wood |
and made tongs, as many as there were | boxes. Then they asked

92 gwatē k'āx'idayāxa xamagemayē g'igāmēsa 'ne'mēma, yīxs lēx'a-
'maē lāwoyiwē xewēqwas lāqēxs q!ēnemaē k!wēladzemasa g'igā-
mayē mēgwata. Â'men 'nēx' qen g'wāgwēx'sex'idē lāq. Wā,
95 hēem l!ōpla ma'ltsemg'ustāwē mēgwat la sakwase'wa. Wā, lā
k'!lxlā nā'nemsōk!wa mēgwata. Wā, la'mēsē elāq dzāqwaxs laē
gwāla sakwāxa ma'ltsemg'ustāwē mēgwata. Wā, la'emxaāwisē
dzāqwaxs g'āxaē nā'nakwa ānēqāxa leqwa. Wā, g'il'em g'āx'alisa
ānēqāxa leqwāxs laē w'ilents!ēsēda hā'yāf'āsa 'ne'mēmotasa 'wālasē,
900 qa's lā wāwig'alaxa q!ēxalē leqwa, qa's lā haēlelas lāx g'ōkwas
Q!ūmx'ōdē. Wā, g'il'mēsē w'ilaelēda leqwāxs laē āx'ēdxa laelxa'yē,
qa's lā hōqūnts!ēs lāxa l!ema'isē, qa's lā xeqwaxa t!ēsemē, qa's
lāxat! k'!ōgwilelaxa t!ētse!āla laelxē lāx g'ōkwas Q!ūmx'ōdē. Wā,
g'il'mēsē k'ōtaq laem hēlalaxs laē hawanaqostālaxa leqwa lāx
5 āwāgawalīlasa k!wēladzats!ēlē g'ōkwa. Wā, g'il'mēsē hēlalaxs laē
xeqūyīndālasa t!ēsemē lāq, qa g'walilēs qo tsēnabotsōlex galēlas
'nāx'idlex gaālala. Wā, lāxaē ōgūlaem begwānem g'ayōl
lāxa 'ne'mēmotasa 'wālasa āx'ēdxa k'!ik'!īmyaxlā qā's g'āxē
mex'ālilālas lāx āwāgawayasa t!ex'ila lē'wa legwīlē. Wā,
10 g'il'mēsē gwālexs laē tsēx'itse'wēda 'wāpē, qa's lā gūxts!ālayo
lāxa k'!ik'!īmyaxlā. Wā, g'il'mēsē benk'!ōlts!exs laē hēla-
ts!ewēda 'wāpē. Wā, g'il'mēsē gwālexs laē āx'ētse'wēda wūnāgūlē,
qa's k'!īplālag'ilase'wē, yīxs hē'maē wāxa k'!īplālaē 'wāxasgema-
sasa k'!ik'!īmyaxlā. Wā, g'il'mēsē gwālexs laē hēlase'wēda nā-

the song-leaders || to sing the feasting-song, and | the numaym 15
 'wālas learned to sing the song that night. When | they all knew
 the feasting-song, they went out of | the host's house. In the morn-
 ing, when day came, they | lighted the fire in the middle of the house;
 and when it began to blaze up, they || cleared out the house. After 20
 they had done so, the stones were red-hot. | Then all the young men
 of the | numaym 'wālas were asked to help put red-hot | stones into
 the boxes to cook the seal. They came and took | each a pair of
 tongs, picked out the red-hot || stones, and placed them in the boxes 25
 for cooking the | seals; and when the water boiled, they put in the |
 butchered seal. When (the boxes) were nearly full, they stopped
 putting in more | butchered seal. They took the tongs and | put
 more stones on top of the || butchered seal. When the water was 30
 boiling, they | took mats and spread them over them; and when
 they were all | covered with mats, the young men | took their tongs
 and went to invite the four | numayms of the Nāk!wax'da^{xu} on
 behalf of Menlesid (IV 4), for || Q!ūmx'ōd (IV 4) was already using 35
 this name, as he was giving a feast. The young men went into | the
 houses and called every one by name, | standing inside of the door-
 way of the house of whomever they were inviting; and when | they

gādē, qa's denx'ēdēsa k!wēlayalayowē q!emdema. Wā, laem 15
 q!emdēlaxa la gānūlaxa 'ne'mēmōtasa 'wālasē. Wā, g'il'mēsē
 'nāxwa la q!ālaxa k!wēlayalayo q!emdemxs laē hōqūwels lāxa
 k!wēladzatslēlē g'ōkwa. Wā, g'il'mēsē 'nāx'idxa gaālāxs laē tsē-
 nabōtse'wa la gwalīla laqawalīlē. Wā, g'il'mēsē x'iqōstāxs laē ēx-
 'witse'wēda g'ōkwē. Wā, g'il'mēsē g'wālexs laē mēmēntsemx'ī- 20
 dēda t!ēsemē. Wā, hēx'ida'mēsē la āxsē'wēda 'nāxwa hā'yāl'asa
 'ne'mēmōtasa 'wālasē, qa g'āxēs g'iwāla k'lipstālasa x'ix'exsemāla
 t!ēsem lāxa k'lik'limyaxlā q!ōlats'lēlxa mēgwatē. Wā, g'āxda'xwē
 'wīla ā'misē 'nāl'nemx'idxa k'liplālaa qa's k'lip!ēdēxa x'ix'exse-
 māla t!ēsem, qa's lā k'lipstālas lāxa k'lik'limyaxlā q!ōlats'lēlxa 25
 mēgwatē. Wā, g'il'mēsē medelx'widēda 'wāpaxs laē āxstālayuwēda
 sāg'īkwē mēgwat lāq. Wā, g'il'mēsē elāq qōt!axs laē g'wāl āxstālasa
 sāg'īkwē mēgwat lāqēxs laē ēt!ēd āx'ēdxa k'liplālaa, qa's ēt!ēdē
 k'lip!ēd lāxa x'ix'exsemāla t!ēsema, qa's lāxat! ēt!ēd k'lipēyīndālas
 lāxa sāg'ekwē mēgwata. Wā, g'il'mēsē ālax'id maemdelqūlaxs laē 30
 āx'ēdxa lē'wa'yē qa's lepeyīndēs lāq. Wā, g'il'mēsē 'nāxwa la
 lepeyaax'sa lē'wa'yaxs laē hēx'idaem la 'wīlamālēda hā'yāl'a
 dālaxēs k'lik'ēplālaa. Wā, laem lāl lē'lālālxā mōsgemak!ūsē 'nāl-
 'ne'mēmōtasa Nāk!wax'da'xwē qa Menlesidaasē, qa's lē'māē yāwa-
 s'idē Q!ūmx'ōdē lēgadesēxs k!wēlasaē. Wā, la'mē lāl'lēsalaxa 35
 g'ōkūlaxa hā'yāl'a lēlēqelax lēlēgemasēs lē'lālase'wē lāxēs q!wa-
 stālatlāna'yē lāx t!ex'ilāsa g'ig'ōkwasēs lē'lālase'wē. Wā, g'il-

38 had called out the names of all those who lived in the one house, | one
 of the young men said, "On behalf of Menlesid (IV 4)." They ||
 40 continued saying this until they had gone into all the houses of the
 four | numayms. The guests did not come quickly, | because they
 were afraid of the many seals that were to be given in the feast, for |
 often those who are not accustomed to eat seal-blubber vomit. | It
 45 took the men a long time to call again and to get the || four numayms
 to go in. | First of all came the head numaym, the G'ëxsem. | They
 went in and sat down in the rear of the house; and when all were
 inside, | the second numaym, the Sisenl!ë, came in, and they sat
 down | at the right-hand side of the house; and after they were all
 50 in, the || Tsëtsemëleqāla came in and sat down | towards the rear,
 on the left-hand side of the house; and finally the | numaym Teml-
 temlëls came and sat down next to the | numaym Tsëtsemëleqāla.
 When the four | numayms of the Nāk!wax'da'x^u were inside, they
 55 were told to sing their feasting-songs. || Then the first to sing their
 song were the head | numaym G'ëxsem; and after they were through, |
 the numaym Sisenl!ë sang their song; and when they were through, |
 the numaym Tsëtsemëleqāla sang their song; and | when they had
 60 ended their song, || the numaym Temltemlëls sang their song; | and

38 'mēsē 'wīla lēleqelax lēlegemasa g'ōkūla lāxa 'nemsgemsē g'ōkwa
 laē 'nēk'ēda 'nemōkwē lāxa hā'yā'fa "qa Menlesidaasai'." Wā, hē-
 40 x'sā'mēsē gwēk'!āla 'wa'wīxtots!axa g'ig'ōkwasa mōsgemak!ūsē
 'nāl'ne'mēmāsa. Wā, lā k'lēs geyōl g'āx hōgwīlēda lē'lānemē
 qaxs ālaē lāk!ēna'ya q!ēnemē mēgwata, yīxs k!wēladzemaē, qaxs
 q!ūnālāē hōxsiwaya yāg'ilwatē lāx q!esāxa xūdzāsa mēgwatē. Wā,
 hēt!a la āla gēg'īlsēda hā'yā'fa ētsē'staxs g'āxaē lāl loxmalēda 'nāl-
 45 'ne'mēmāxs g'āxaē mōx'widasexs g'āxaē hōgwīlēda. Wā, laem
 g'ālaēlē 'mekūma'yas 'nāl'ne'mēmats!ēna'ya'sxa G'ëxsemē, qa's
 lā k!ūs'ālīl lāxa ōgwiwalīlasa g'ōkwē. Wā, g'il'mēsē 'wīlaēlēxs
 g'āxaē hōgwīlēda māk'īla 'ne'mēmotasa Sīsīn!a'yē, qa's lā k!ūs'ālīl
 lāxa hēlk!ōdenēgwiłasa g'ōkwē. Wā, g'il'mēsē 'wīlaēlēxs g'āxaas
 50 hōgwīlē 'ne'mēmotasa Tsëtsemëleqāla, qa's lā k!ūs'ālīl lāxa 'nel-
 k!ōdoyālīlasa gēmxanēgwiłasa g'ōkwē. Wā, g'āxē elx!a'ya 'ne-
 'mēmotasa Temltemlëlsē, qa's lā k!wābalītax k!ūdzelasasa 'ne'mē-
 motasa Tsëtsemëleqāla. Wā, g'il'mēsē 'wīlaēlēda mōsgemak!ūsē
 'nāl'ne'mēmatsa Nāk!wax'da'xwāxs laē wāxasō qa's k!wēlalē den-
 55 xēla. Wā, hēemxaāwis g'il k!wēlg'a'l denx'ēdēda 'mekuma'yē
 'ne'mēmotasa G'ëxsemē. Wā, g'il'mēsē q!ūlbē denxalayās laē
 k!wēlg'a'l denx'ēdēda 'ne'mēmotasa Sīsīn!a'yē. Wā, g'il'mēsē
 q!ūlbē denxalayās laē k!wēlg'a'l denx'ēdēda 'ne'mēmotasa Tsē-
 tsemëleqāla. Wā, g'il'mēsē q!ūlbē denxalayās laē k!wēlg'a'l den-
 60 x'ēdēda 'ne'mēmotasa Temltemlëlsē. Wā, g'il'mēsē q!ūlbē den-

when all had sung, they took the drum and put it down | next to the 62
 door. Then they took the | four house-dishes, the marriage gift given
 to the father (III 1) of Q!üm̃x'ōd (IV 4) by the chief | of the Kos-
 kimo (II 9)—the sea-otter house-dish, the sea-lion house-dish, the ||
 whale house-dish, and the sea-monster house-dish—and they put them 65
 down | at the left-hand side of the house. Then they took four
 other | house-dishes, the marriage gift to Q!üm̃x'ōd (IV 4), given by
 the chief of the | Gwawaēnox, Lek'emaxōd (III 9)—the Dzōnoq!wa
 house-dish, the wolf | house-dish, the beaver house-dish, and the
 grizzly-bear house-dish—and they || put them down at the right- 70
 hand side, inside the house. The | eight house-dishes had their
 heads towards the rear of the house; | and when they put them down,
 the speaker of Q!üm̃x'ōd (IV 4), | whose name was Haēmīd, told the
 chiefs of the | four numayms about the four house-dishes—the sea-
 otter, || sea-lion, whale and | sea-monster house-dishes—which were 75
 obtained as a marriage gift by the dead father (III 1) | of Q!üm̃x'ōp
 (IV 4) from Qwax'ila (II 9), the chief of the Koskimo. “And | these
 were obtained in marriage by my chief Q!üm̃x'ōd (IV 4) | —the
 Dzōnoq!wa, wolf, beaver, || and grizzly-bear house-dishes—from Chief 80
 Lek'emaxōd (III 9) | —Now take care, G'ēsxsēm, Sisenl!ē, and
 Tsētsemēleqāla — | and you, Temlteml̃els—and really eat, for you |
 see what you will have to eat; for these | dishes have been selected

xelayāsēxs laē āx'ētse'wēda menats!ē, qa's g'āxē hāng'alilem 61
 lāxa max'stālīasa t!ex'ila. Wä, hēx'ida'mēsē āx'ētse'wēda me-
 wēxla lōelqūlīlaxa geg'adānemas ōmpdās Q!üm̃x'ōdē lāx g'igāma-
 'yasa Gōsg'imoḡwä, q!āsa lōqūlīla, lē'wa l!ēxenē lōqūlīla, lē'wa
 gwe'yīmē lōqūlīla, lē'wa hānagāts!ä lōqūlīla, qa's lä mex'alē'lem 65
 lāxa gemxotstālīasa g'ōkwē. Wä, lä āx'ētse'wēda mewēxla lōel-
 qūlīla, yix geg'adānemas Q!üm̃x'ōdāxs hāē lāx g'igāma'yasa Gwa-
 waēnoxwē Lek'emaxōdēxa Dzōnoq!wa lōqūlīla, lē'wa ālanēmē
 lōqūlīla, lē'wa ts!āwē lōqūlīla, lē'wa nānē lōqūlīla, qa's lä
 mex'alē'lem lāx hēlk!ōtstālīas āwilelāsa g'ōkwē; 'nāḡwā'ma 70
 ma'igūnālexla lōelqūlīl ḡwēḡwēḡemāla lāxa ōḡwiwalīasa g'ōkwē.
 Wä, g'il'mēsē 'wilg'alilexs laē yāq!eg'a'fē elkwas Q!üm̃x'ōdēxa
 lēgadās Haēmīdē. Wä, laem nēlaxa g'ig'igāma'yasa mōsḡe-
 mak!ūsē 'nāl'ne'mēmasa, yisa mewēxla lōelqūlīlaxa q!āsa
 lōqūlīla, lē'wa l!ēxenē lōqūlīla, lē'wa gwe'yīmē lōqūlīla, lē'wa 75
 hānagāts!ä lōqūlīla, yixs hē'maē geg'adānems ōmp'wūlasa
 la Q!üm̃x'ōda lāx g'igāma'yasa Gōsg'imoḡwē Qwax'ila. “Wä,
 g'a'mēs geg'adānemsḡin g'igāmēḡēḡa Q!üm̃x'ōdek, yixḡada
 Dzōnoq!wak lōqūlīla, lōḡwada ālanēmḡ lōqūlīla, lōḡwada ts!āwēḡ
 lōqūlīla, lōḡwada nānēḡ lōqūlīla, lāxa g'igāma'yē Lek'emāxodē. 80
 Wä, la'mēsen hayāl!ōlaLōl G'ēxsēm, lōs Sisenl!ē, lōs Tsētsemēle-
 qāla; wä, sō'mēts Temlteml̃els, qa's ālax'idēLōs hām̃x'idēl, qaxs
 dōqūla'maaqōs lāxḡas hēmaats!ōḡōs, yixs ālōk senyaax'ḡa ḡwē-

85 from the animals of the woods, and also from the || chiefs of the animals of the ocean, so that you may eat from them. | Try to eat everything that is in your dishes." Thus said Ha^mīd. | Then they took the boiled seal and put them into the | eight house-dishes; and when everything was in, Q!ūmx'ōd (IV 4) | arose and gave the
 90 Dzōnoq!wa dish and the sea-monster dish || to the head numaym, the G'ēxsem. The | young men of the numaym ^εwālas took up the two house-dishes with | blubber and put them in front of the numaym G'ēxsem; | and after they had done so, Q!ūmx'ōd spoke again, and said, | "Sīsenl!ē^ε, the whale dish and the wolf dish are for you," and
 95 the || young men put the whale dish and the wolf dish | in front of the numaym Sīsenl!ē^ε. After this was done, | Q!ūmx'ōd (IV 4) spoke again, and said, "This sea-lion dish and grizzly-bear dish are for you, Tsētsemēleqāla;" | and the young men went and put the
 1000 two | house-dishes in front of the numaym Tsētsemēleqāla. || And after this had been done, Q!ūmx'ōd (IV 4) spoke again, and said, | "This beaver dish and sea-otter dish are for you, Temlteml^εels." Then | the young men went and put the two house-dishes in front of the | numaym Temlteml^εels. And when the eight | house-dishes with
 5 blubber had been put down, Q!ūmx'ōd (IV 4) sat down. || Then his speaker, Ha^mīd, arose, and spoke. He said, | "Now, go ahead, you

gūx^usdemg^as g'īg'īgāmēsa āl!ēx g'ilg'aōmasa. Wā, laxaak[·] āla
 85 g'īg'īgāmēsa aōwak[·]ēxg^as lēlōqūla^gōs, qā^s ālēlōs ha^māpl, qā^s ^εwā^εwilg'ilt^s!ēwēlō lāxg^as lēlōqūla^gōs," ^εnēk[·]ē Ha^mīdē. Wā, la^mē āx^εētse^εwa l!ōpē sākwēla^x mēgwata, qā^s lā āxts!ālayo lāxa ma^εlgūnā^εlexla lōelqūlīla. Wā, g'il^εmēsē ^εwilts!āxs laē Q!ūmx'ōdē lāx^εūlīla, qā^s k'āk[·]!ēg'alēsa Dzōnoq!wa lē^εwa hānagats!ē lōelqūlīl
 90 lāxa ^εmekūmālasē ^εne^εmēmotsa G'ēxsemē. Wā, lā hēx[·]ida^εmē hā^εyā^εāsa ^εne^εmēmotasa ^εwālasē āx^εālīlaxa ma^εlexla lōelqūlīl xwēxūts!āla, qā^s lā k'ax[·]dzamōlīlas lāxa ^εne^εmēmotasa G'ēxsemē. Wā, g'il^εmēsē gwā^εlexs laē ēdzaqwē Q!ūmx'ōdē ^εnēk[·]a: "Lōqūlas Sīsinl!a^εyē gwe^εyīm lē^εwa ālanemē lōqūlīla." Wā, hēx[·]idaemxaā-
 95 wisē hā^εyā^εā la k'ax[·]dzamōlīlasa gwe^εyīmē lē^εwa ālaneme lōqūlīl lāxa ^εne^εmēmotasa Sīsinl!a^εyē. Wā, g'il^εmēsē gwā^εlexs laē ēdzaqwē Q!ūmx'ōdē: ^εnēk[·]a: "Lōqūlas Tsētsemēleqāla l!ēxen lē^εwa nānē lōqūlīla." Wā, hēx[·]idaemxaāwisēda hā^εyā^εā la āx^εālīlaxa ma^εlexla lōelqūlīla, qā^s lā k'ax[·]dzamōlīlas lāxa ^εne^εmēmotasa Tsētsemēleqāla.
 1000 Wā, g'il^εemxaāwisē gwā^εlexs laē ēdzaqwē Q!ūmx'ōdē ^εnēk[·]a: "Lōqūlas Temlteml^εelsē ts!ā^εwē lē^εwa q!āsa lōqūlīla." Wā, hēx[·]ida^εmēsēda hā^εyā^εā la āx^εālīlaxa ma^εlexla lōelqūlīla, qā^s lā k'ax[·]dzamōlīlas lāxa ^εne^εmēmotasa Temlteml^εelsē. Wā, g'il^εmēsē ^εwilg'alīlēda ma^εlgūnā^εlexla xwēxūts!āla lōelqūlīla laasē k!wāg'alīlē Q!ūmx'ōdē. Wā, lā
 5 lāx^εūlīlē elkwāsē Ha^mīdē. Wā, lā yāq!ēg'a^εla. Wā, lā ^εnēk[·]a: "Wā,

four great numayms! Now it is well done. | Now eat as well as you 7
 can, and eat it all." Thus he said | and stopped speaking. Then
 Hēlāmas, the head chief of the | numaym G'ēxsem, arose and spoke.
 He said, "Don't || sit in this way, Chief Yāqok!wālag'īlis (he meant 10
 the chief of the | numaym Sīsenl!ē); and also Hāqela! (the head
 chief | of the Tsētsemēleqāla); | and you, Ts!Exēd (he meant the
 chief of the | numaym Temtemēls)! Stand up, and let us | show
 that we have sweet food to eat!" Thus he said; and when || he 15
 stopped speaking, the four chiefs arose. | They were naked, and they
 took hold of a | long strip of blubber and ate it. Then the men of
 low rank | also arose and took the blubber of the seal | and ate it.
 They all stood while they were eating it. They do not || eat the skin 20
 of the seal-blubber at a great | seal-feast. After they had eaten
 enough, | they sat down. Then the young men of the numaym |
 ēwālas took the house-dishes and carried them out of the house and |
 put them down outside. Afterwards they gave the || whole raw seals 25
 to the chiefs, and they cut in two pieces | the seals which they gave
 to the people of low rank. When they had | finished, the numaym
 ēwālas assembled in one place in the house, and they sang the new |
 feasting-songs of Q!ūmx'ōd (IV 4), and then | his sister, Qwāx'ila!

wāg'illa mōsgemak^u.ēwālas ēneēmēm. Laēmō aēk'aakwa, qa's wāg'i- 6
 lōs hamx'ēide!qō, aēk'!ales haēmapleqō, qa's ēwīlēlōsaq^u, "nēk'exs
 laē q!wē'ida. Wā, lā lāx'ūlilē Hēlāmasaxa xamagema'yē g'īgāmēsa
 ēneēmēmotasa G'ēxsemē, qa's yāq!eg'aēlē. Wā, lā nēk'a: "Gwāllas
 hē gwaēlē, g'īgāmē Yāqok!wālag'īlis," yīx g'īgāma'yasa ēneēmēmo- 10
 tasa Sīsīnl!a'yē gwe'yōs; hē'misē Hāqela!, yīx xamagema'yē g'īgā-
 mēsa Tsētsemēleqāla, "lōs g'īgāmē Ts!Exēd," yīx g'īgāma'yasa
 ēneēmēmotasa Temtemēlsē gwe'yōs; "qa's lāx'ūlilaōs ēwīla qens
 āwūlx'eyamēxg'ins ēx'p!asewēlek' lāxens haēmaēnēlēx," nēk'exs
 laē q!wē'ida. Wā, hēx'idaēmēsē ēnāxwa q!wāg'īlilēda mōkwē g'īg'i- 15
 gāma'ya lāxēs xāxenalaēna'yē. Wā, lā ēnāxwa dāx'ēdex ōba'yasa
 g'īlsg'ilt!a xūdzā, qa's q!esēdē. Wā, lā ēnāxwaēmēda bēbegūlida'yē
 ōgwaqa lāx'ūlilāla, qa's ōgwaqē la dōlts!āla lāxa xūdzāsa mēgwatē,
 qa's q!esēq lāxēs ēnāxwaēmaē lāx'lēwīlexs q!esaē. Wā, lā k'lēs
 ōqwaqaem q!esaxa k!ūdzēg'a'yasa xūdzāsa mēgwatē lāxa ēwālasē 20
 k!wē'latsa mēgwatē. Wā, g'īlēmēsē ēnāxwa hēl'ak'les laqēxs laē
 k!ūs'ālila. Wā, hēx'idaēmēsa g'āyolē lāxa hā'yāl'āsa ēneēmēmotasa
 ēwālasē la āx'ālilāxa lōelqūlilē, qa's lā lāwēlsas lāxa g'ōkwē, qa's lā
 mex'elsas lāx l!āsanā'yas. Wā, g'īlēmēsē gwālexs lae k'ax'idayo-
 wēda sēsenāla k'īlx' mēgwat lāxa g'īg'īgāma'yē. Wā, lā mēma'f- 25
 ts!aakwa mēgwatē k'ax'idayoxa bēbegūlida'yē. Wā, g'īlēmēsē gwā-
 lexs laē q!ap!ēg'īlilē ēneēmēmotasa ēwālasē, qa's denx'ēdēsa altsemē
 k!wē'laya'layo q!ēmdems Q!ūmx'ōdē. Wā, hē'mis la yīx'wīdaats

30 (IV 3), danced. When the song of the || numaym was at an end, Ha^εmīd said that Qwāx'ilał (IV 3) had changed her name, for now | her name was Ts!Endegemg'i^εlak^u (IV 3); and Q!ūmx'ōd (IV 4) | also had changed his name, and his name was now Menlesid (IV 4). Thus he said, and | he stopped speaking. Then all the guests went out.

Now | I shall talk about the sister of Q!ūmx'ōd (IV4), Ts!Ende-
 35 gemg'i^εlak^u (IV 3). || Now, the princes of the chiefs of the | various tribes wanted to marry her, for they had seen the eight house-
 dishes. | The chief of the numaym Q!ōmk'!ut!Es of the | Gwa^εsela,
 L!āsōtiwalis (III 11), asked her in marriage for his prince Sēsaxâlas
 40 (IV 8); | and the Gwa^εsela came to woo her at Baās, for || all the
 Nāk!wax'da^εx^u had gone there with their houses, and did not go
 back to Tēgūxstē. | It was evening when they arrived outside of
 Baās. | Then L!āsōtiwalis (III 11) spoke to his tribe, and said, |
 "Listen to me, tribes! I do not wish to | pay the marriage money in
 45 the evening. Let us sleep here, and go in the morning || to pay the
 marriage money, when the Nāk!wax'da^εx^u wake up!" | Thus he said.
 Immediately the speaker Pengwid arose, | and also spoke. He said,
 "What you say is good, | chief, for you are going to make really war
 against Ts!Endegemg'i^εlak^u (IV 3), the | princess of Q!ūmx'ōd

wūq!wāsē Qwāx'ilałē. Wā, g'il^εmēsē la q!ūlbē denxalayâsa ^εne^εmē-
 30 māxs laē nēlē Ha^εmidās Qwāx'ilałaxs le^εmaē L!āyoxlā yīxs le^εmaē
 lēgades Ts!Endegemg'i^εlakwē. Wā, hē^εmisē Q!ūmx'ōdāxs le^εmaē
 ōgwaqa L!ayoxlā, yīxs le^εmaē lēgades Menlesidaasē, ^εnēk'Exs laē
 q!wēl'ida. Wā, la^εme hōqūwelsēda k!wēlē lāxēq. Wā, la^εmēsen
 gwāgwēx'sEX'ideł lāx wūq!was Q!ūmx'ōdē lāx Ts!Endegemg'i^εla-
 35 kwē. Wā, la^εmē āwūlqap!Esōsa l!ōlaelgāma^εyas g'ig'igāma^εyasa
 ālogūxsemakwē lēlqwalala^εya, qaxs laē dōgūla ma^εlgūnaLEXla lōelqū-
 lila. Wā, hēt!a g'igāma^εyasa ^εne^εmēmotasa Q!ōmk'!ut!Esasa Gwa-
^εsela yīx L!āsōtiwalisē gāgak'!aq qaēs lāwūlgāma^εyē Sēsaxâlasē.
 Wā, g'āx^εmē gāgak'!asōsa Gwa^εsela lax Baāsē, qaxs g'āxaē māwa
 40 ^εnāxwēda Nāk!wax'da^εxwē lāq. K!ēs la aēdaaqa lāx Tēgūxsta^εyē.
 Wā, hē^εmaasēxs g'āxaē g'āx^εalela lāx āwīg'a^εyas Baāsaxa la dzā-
 qwa. Wā, lā yāq!eg'a^εlē L!āsōtiwalisaxēs g'ōkūlōtē. Lā ^εnēk'a:
 "Wāentsōs hōlēlax g'ōlg'ūkūlōt, qaxg'in k!ēsēk' ^εnēx' qens
 qādzēLēxwa dzāqwaX, qens yū^εmē mēx^εēdōx, qens lāLEnsax gaālala,
 45 qens hā qadzēldemlē qō lāl ^εnāxwax'st!aax^uLE ts!EX'īdla Nāk!wax'-
 da^εxwax," ^εnēk'ē. Wā, hēx'ida^εmēsē Lax^εūlilexsē elkwasē Pen-
 gwidē, qaēs ōgwaqē yāq!eg'a^εla. Wā, lā ^εnēk'a: "Ēx^εmis wāldemōs,
 g'igāmē, qaxs ālēlaqōs wīnał laxōx Ts!Endegemg'i^εlakwax k!ēdē-
 laq!Es Q!ūmx'ōdē. Wā, hē^εmis ēk'ēltsēs wāldemōs g'igāmē, qens

(IV 4¹), and therefore your word is good, chief. Let us || meet in the 50 daytime and talk with the Nāk!wax'da^εx^u about the marriage, for I | think there will be a sham-fight for the princess of Chief Q!ūmx'ōd (IV 4).'' | Thus he said and stopped speaking. His tribe agreed to | what he had said. |

Now they slept; and in the morning, when day came, || the 55 men of the Gwas^εela dressed themselves. When they had | finished, they started in four large canoes; | and when they arrived at the island in front of Baās, | the four canoes stopped. Then L!āsōtiwalis (III 11) arose and spoke. | He said, "Now, Chief Sēwid, you, chief of the || numaym G'ig'ilgām, now go and ask Chief | Q!ūmx'ōd 60 (IV 4) for his daughter in marriage;—and you, Chief Gwāyōlēlasemē^ε—you, chief of this numaym | Sīsēnl!ē^ε,—go and ask in marriage the daughter of Chief Q!ūmx'ōd (IV 4);— | and you, Pengwid, of my numaym Q!ōmk'!ut!ēs, | go and listen behind our chiefs.—Now, you, my || young men, paddle for these chiefs." Then he 65 stopped speaking; and they went | into one canoe, the fastest traveling canoe; and | the young men paddled very fast, and arrived at the beach of the | house of Q!ūmx'ōd (IV 4). Then the two chiefs, | Sēwid and Gwāyōlēlasemē^ε, and the speaker of Q!ūmx'ōd, || Pengwid, 70 went ashore, and went into the house of Chief Q!ūmx'ōd (IV 4). |





nengālil lāxens wāldemla lē^εwa Nāk!wax'da^εxwax, qaxg'in k'ōta- 50
^εmēg'ins amāqasōl qaōxda k'!ēdēlaq!ēsa g'igāma^εyaē Q!ūmx'ōdē,"
^εnēk'exs laē q!wēf'ida. Wā, ā^εmisē ^εnāxwa ēx^εak'ē g'ōkūlōtasēx
 wāldemas.

Wā, hē^εmisē la mēx'ēdē. Wā, g'il^εmēsē ^εnāx'ēidxa gaālāxs laē
^εnāxwa q!wālx'ēidēda bēbegwānemasa Gwasēla. Wā, g'il^εmēsē 55
 gwālēxs laē ^εnāxwa sep!ēdēda mōts!aqē āwā xwāxwāk!ūna yā^εyats!
 lēs. Wā, g'il^εmēsē lāg'aa lāx ^εmēkūma^εyas Baāsaxs laē mēxala^εyē-
 da mōts!aqē yā^εyats!ēs. Wā, lā lāx'ēūlēxsē L!āsōtiwalisē, qā^εs yāq!
 ēg'a^εlē. Wā, lā ^εnēk'a: "Wāg'il la g'igāmē Sēwidā, g'igāma^εyaqōs
^εnē^εmēm G'ig'ilgēm. Laems lāl wālaqag'ilēla^ε lāxa g'igāma^εyaē 60
 Q!ūmx'ōdā, sō^εmēts g'igāmē Gwāyōlēlasemē, g'igāma^εyaqōs ^εnē^εmēm
 Sīsēnl!ē^ε laems lāl wālaqag'ilēla^ε lāxa g'igāma^εyaē Q!ūmx'ōdā.
 Wā, sō^εmēts Pengwidā, g'āyolaēx lāxen ^εnē^εmēmota Q!ōmk'!ut!ēsē,
 laems lāl hōlēlēg'ilxens g'ig'igāma^εyēx. Wā, la^εmēts lālōl nōs
 ha^εyāl^εa sēxwālxwa g'ig'igāma^εyēx," ^εnēk'exs laē q!wēf'ida. Wā, lā 65
 hōgūxs lāxa ^εnēmts!aqē xwāk!ūnaxa yīnga^εyas yaē^εyats!ās, qā^εs
 sēx^εwidaēda ha^εyāl^εa yāyana. Wā, g'il^εmēsē lāg'aa lāx L!ēma^εisas
 g'ōkwās Q!ūmx'ōdāxs laē hōx^εwūltāwēda mā^εlōkwē g'igāma^εya, yīx
 Sēwidē lō^ε Gwāyōlēlasema^εyē, lē^εwa ēlkwas Q!ūmx'ōdē, yīx Pen-
 gwide, qā^εs lā hōgwiēla lāx g'ōkwasa g'igāma^εyē Q!ūmx'ōdē, qā^εs lā 70

¹ She is really his sister.

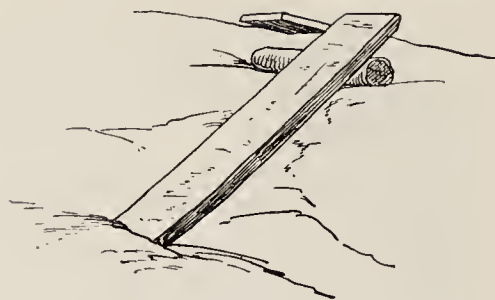
- 71 They went and sat down inside of the door of the house. Then | the chief of the numaym G'ig'ilgām, Sēwid, spoke, and said, | "Now turn your face this way, Chief Q!ūmx'ōd (IV 4), and | listen to what brought us here!" (That is the way they talk in great orations.) ||
- 75 "Now we have come to ask in marriage your | princess Ts!endegemg'i'lak^u (IV 3), Chief Q!ūmx'ōd (IV 4), for the prince of our chief | L!āsōtiwalis (III 11), Sēsaxâlas (IV 8)." Thus he said, and he stopped speaking. Then | Q!ūmx'ōd (IV 4) replied, and said, "Tell | Chief
- 80 L!āsōtiwalis (III 11) that I accept his prince || Sēsaxâlas (IV 8), because he is of the same rank as my princess." Thus he said, and he stopped speaking. | Then the chief Gwāyōl̄elasemē^e arose and | spoke. He said, "Indeed, I never fail to get | what I want and what I try to get. Thank you, Chief Q!ūmx'ōd (IV 4), | that you do not
- 85 refuse what we offered. Now || I shall turn back and take your good word, great chief, | to my chief L!āsōtiwalis (III 11). Now, come, Chief Sēwid,—and | you, Pengwid,—and let us go now!" Thus he said. When they had | stopped speaking, Chief Q!ūmx'ōd (IV 4)
- 90 spoke again, and | said, "Please wait a while, chiefs, and || carry along my princess Ts!endegemg'i'lak^u (IV 3)!" Thus he said, and took | three pairs of blankets, and he gave each | of them one pair.

- 71 k!ūs'ālil lāx āwīl̄elās t!ex'ilāsa g'ōkwē. Wā, hē^emis yāq!eg'a^{l̄}ē g'igāma^eyasa ^ene^emēmotasa G'ig'ilgāmē, yix Sēwidē. Wā, lā ^enēk'a: "Wāg'il la hēlgemlil̄le gwāsgemlil̄ōl g'igāmē Q!ūmx'ōd, qa^es hōl̄elā-ōsaxg'anu^ex^u g'āxēnēk." Lāxōx gwēgwasaxsa ^ewā^ewalatsilax wāldē-
- 75 ma. "Wā, g'āx^emenu^ex^u wālaqag'il̄il̄ela lāl, g'igāmē Q!ūmx'ōd, qaōs k'ledēlax laxōx Ts!endegemg'i'lakwax, qa lāwūlgāma^eyasa g'igāma^eyē L!āsōtiwalisē, yix Sēsaxâlasē," ^enēk'exs laē q!wē^{l̄}ida. Wā, lā Q!ūmx'ōdē nā^enaxmēq. Wā, la ^enēk'a: "Wāga, âem āxa g'igāma^eyaē L!āsōtiwalisaxg'in daēla^emēg'ax lāwūlgāma^eyasē, lāx Sē-
- 80 saxâlasa, yixs ^enamālasō^emaa lōgūn k'ledēlek," ^enēk'exs laē q!wē^{l̄}ida. Wā, hē^emis la lāx'ūl̄il̄atsa g'igāma^eyē Gwāyōl̄elasema^eyē, qa^es yāq!eg'a^{l̄}ē. Wā, lā ^enēk'a: "Qen wālē, qaxg'in k'lesēk' wiyōl̄l̄ē-nox^uxen gwe^eyā qen lalōl̄ase^ewa. Wā, gēlak'as^ela, g'igāmē Q!ūmx'ōd, qaxs k'lesāēx âem lālagwālag'in wāldemk. Wā, la-
- 85 ^emēsēn lāl qwēsge^emal̄alsg'as ēxg'ōs wāldemag'ōs ^ewālas g'igāmē lāxen nōsa g'igāma^eyē L!āsōtiwalisa. Wā, gēlag'a g'igāmē Sēwid lō^es Pengwid qens lālag'ī," ^enēk'exs laē q!wāg'il̄ila. Wā, g'il̄mēsē q!wē^{l̄}idēxs laē ēdzaqwa yāq!eg'a^{l̄}ē g'igāma^eyē Q!ūmx'ōdē. Wā, lā ^enēk'a: "Wēg'aemsl̄ ēselax, g'ig'igāmē, qa^es lē^emaōs q!l̄el̄l̄qē-
- 90 laxg'in k'ledēlek, lāxg'a Ts!endegemg'i'lakūk," ^enēk'exs laē āx'ēd-xa yūdux̄xsa p!el̄xelasgema, qa^es lā ts!ewanaqelasa ^enāl̄^enemxsa laqēxs yūdukwaē. Wā, g'il̄mēsē gwālexs laē hōqūwelsēda yūdu-

After this the three | chiefs went out, singing their sacred songs as 93
 they went along. They went aboard | the traveling-canoe. The
 young men were sitting in the canoe, || waiting for them. Then they 95
 paddled back to where the other | canoes were left. The three chiefs
 were still standing, | carrying in their arms the blankets, and singing
 their sacred songs. When | they arrived, the speaker of Q!üm̃x'öd,
 Pengwid, spoke and | said, "O Chief L!āsōtīwalis (III 11)! || you will 100
 now see these chiefs coming, carrying in their arms the wife of
 Sēsaxâlas (IV 8). | They are so great, that they obtain what they
 want, on account of their greatness. | Now, get ready, and let us pay
 the marriage-money!" Thus he said, and | he stopped speaking.
 Then L!āsōtīwalis (III 11) thanked him for what he had said, and |
 all the strong young men were put into two canoes || to be ready for a 5
 sham-fight. After this had been done, | the bows of the canoes were
 put in line, and they started. Now on each side of the | canoes (2 and
 3) with the young men, were the canoes used by the
 weaker men and by the | chiefs (1 and 4). '  When they
 had nearly arrived at the beach of the house 2  of | Q!üm̃x'öd
 (IV 4), they did not see a single man || walk- ing about, for 10
 they had all gone into the house of their chief | 3  Q!üm̃x'öd (IV
 4), and they saw a long roof-board stand- ing on end |
 at the bank in front of Baās, in front of 4  the house of

kwē g'ig'igāma^εya yiyālagūtāwēsēs yiyāla^uLENē, qa^εs lä hēxsela 93
 lāxēs yā^εyats!ä xwāk!ūna, qaxs k!ūdzexsalax'sa^εmaēda ha^εyā!a
 ēselaq. Wä, lä sēx^εwida, qa^εs lä aēdaaqa lāx mēxâlasasēs waōx^u- 95
 ts!aqela xwāxwāk!ūna lāx lāx!exūxsalax'sā^εmaēda yūdukwē
 gēgenālalexsa ^εnāl^εnem^εxa p!elxelasgema yiyālaqūla. Wä, g'il-
^εmēsē lāg'aaxs laē yāq!eg'a^εlē elkwās Q!üm̃x'ōdē, yix Pengwidē.
 Wä, lä ^εnēk'a: "Wēg'a dōqwalax g'igāmē L!āsōtīwalis g'ā-
 xemg'a g'ig'igāmēk' genālalexsg'as genemlg'as Sēsaxâlas. Hēlo- 100
 laxaēg'a wiyōl laxg'ins g'ig'egāmēk' qaōs āwāwaasēx. Wä,
 wēg'il la xwāna!ēdex, qens lālag'i qādzi!ēda," ^εnēk'exs laē
 q!wē!ēda. Wä, la^εmē mō^εlē L!āsōtīwalisas wāldemas. Wä, la^εmē
 q!ap!ēg'aalēxdzema lēlākwē ha^εyā!a lāxa ma^ε!ts!aqē xwāxwāk!ūna,
 qa^εs g'wāhālē qō amaqasolaxō. Wä, g'il^εmēsē g'wālexs laē ^εnemāg'iwa- 5
 lēs xwāxwāk!unāxs laē sep!ēda. Wä, laem ^εwāx'sagawa^εyē xwāxwāk-
 k!ūnāsa hā^εyā!a lāx yā^εyats!ä waōyats!āla bēbegwānema lē^εwis
 g'ig'igāma^εyē (*fig.*). Wä, g'il^εmēsē elāq lāg'aa lāx L!ema^εisas g'ōkwās
 Q!üm̃x'ōdāxs laē dōx^εwalelaqēxs k!ēāsaē ^εnemōk^u begwānem
 g'ig'ilsele, qaxs lē^εmaaxōL ^εwi!aēlele lāx g'ōkwasēs g'igāma^εyē 10
 Q!üm̃x'ōdē. Wä, laxaē dōx^εwalelaxa ēk!ēbalisē g'ilt!a wadzō saōkwa
 lāx ōsgemdza^εyas Baāsē lax neqemāhisas g'ōkwas Q!üm̃x'ōdē, g'a g'wā-

12 Q!üm-x'öd (IV 4), in this manner: |
 Its name is Climbing-Board.
 Not all the Gwa'sela knew | what
 it meant, why the roof-board was
 15 put up. Only one among the || old
 men knew what it meant, and then
 all the Gwa'sela were forbidden |
 by that one old man to paddle.



As soon as | they all stopped paddling, the old man, whose |
 name was Hayalk'in, spoke, and said, "Now, take care, | young
 men, of the roof-board that I see standing on end! It is
 20 called || Climbing-Board, for it means a mountain as it is stand-
 ing on the beach. | Ts!endegemg'i'elak^u (IV 3) will come and sit
 on top of what represents a mountain, and you, | young men, will
 be called upon to go up towards her whom we want to get in
 marriage; | and if one of you young men succeed in going up to
 the seat of | Ts!endegemg'i'elak^u (IV 3), you must stand by her
 25 side || and just stand still, and let our chief speak, for | then we shall
 claim Ts!endegemg'i'elak^u (IV 3). If you | do not reach the seat of
 the princess (IV 3) of Chief Q!üm-x'öd (IV 4), | then we can not get
 her whom we came to get in marriage. I mean that | all of you
 men must take care." Thus he said, and he stopped speaking.
 30 Immediately || they all paddled, and came to the beach in front of the
 house of | Q!üm-x'öd (IV 4). Now, the bows of the four canoes |

13 lēg'a (*fig.*). Hēem lēgades Naxedzowē. Wä, la^{mē} k'!ēs 'nāxwa q!āLE-
 lēda Gwa'selāx hēg'ilas gwaēsa saōkwē. Wä, hēt!a q!ālanokwēda
 15 q!ūlsq!ūlyakwaq. Wä, lä belase^{wē}da 'nāxwa Gwa'sela, qa's gwał
 māwislē sēxwa, yīsa 'nemōkwē q!ūlyak^u begwānema. Wä, g'il-
 'mēsē gwał 'nāxwa sēxwaxs laē yāq!ēg'a'lēda q!ūlyakwē begwāne-
 ma lēgades Hayalk'inē. Wä, lä 'nēk'a: "Wēg'a yāl!āLEX hā-
 'yāl' qaen dōgūla lāēsēx g'ildedzō saōkwa. Yūem lēgades Na-
 20 xedzowōx, yīxs nek'ī'elakwaēx lāxōs gwaēdzasēx. Wä, g'āxlē Ts!en-
 degemg'i'elakwa k!waxtewīxwa nek'ī'elakwēx. Wä, la^{mē}ts lē'lā-
 lasōlōl 'nāxwa hā'yāl'a, qa's laōs nāxa lalōl!ālxens qādzēlasōlax.
 Wä, hēmaasēxs lāg'ustāwēlē 'nemōx^ula lāl hā'yāl'a lax k!wālaasas
 Ts!endegemg'i'elakwē, qa's laōs lāx^{wā}lēla lāx āpsālēlās. Wä,
 25 ā^{mē}ts selt!āLEla qa g'āsg'ins g'īgāgmēk' yaēq!ent!āla, qaxg'ins la-
 'mēk' lāLEX Ts!endegemg'i'elakwē lāxēq. Wä, hēmaaqasō wig'u-
 stālaxō lāx k!wālaasas k'lēdēlasa g'īgāma'yē Q!üm-x'ōdē: wä, la-
 'mēsēns wiyōllaxxens gāgak!ase^{wē}xen nēnakilē, qa's ā^{mā}ōs 'nā-
 xwa yāl!āx'da'xwa yūL hā'yāl'a," 'nēk'exs laē q!wēl'ida. Wä, hēx'i-
 30 da^{mēsē} 'nāxwa sēx^{wē}ida, qa's lä lāg'alīs lāx L!ema'isas g'ōkwas
 Q!üm-x'ōdē. Wä, la^{mē} 'nemāg'iwalaxa mōts!aqē xwāxwāk!ūna

were in line on the beach; and first Chief Sēwid spoke, | ana told the 32
 Nāk!wax'da^εx^u to go and get in marriage the princess of | Q!ūmx'ōd
 (IV 4), Ts!ēndegemg'i^εlak^u (IV 3). As soon as he stopped speak-
 ing, || the other chief, Gwāyō^εlasemē^ε, | spoke also, and said the 35
 same as the other one had said to the | Nāk!wax'da^εx^u about their
 coming to get in marriage the princess of Q!ūmx'ōd (IV 4), | Ts!ēndegemg'i^εlak^u (IV 3). Thus he said, and took up a blanket. Then
 he called | one of his young men to go and stand by his side in the
 canoe. Then he || counted five pairs of blankets, which he put on 40
 his shoulders; and after | he had put on the five pairs of blankets, he
 said, "Now I shall marry you with these five pairs of blankets." |
 The young man went up the beach and carried them | into the house
 of Q!ūmx'ōd (IV 4), and put them down in the rear of the house of |
 Q!ūmx'ōd (IV 4). | The Nāk!wax'da^εx^u remained in the houses, and
 not || one of them showed himself outside. Then he counted five 45
 more pairs of | blankets on the shoulders of another young man, and
 Gwāyō^εlasemē^ε | said, "Carry these five blankets." They con-
 tinued doing this, and did not stop until | two hundred and twenty
 blankets had been given out of the canoe. | After this had been done,
 he said, "That is all." Then he turned || towards the Gwa^εsela, 50
 spoke, and said, "Now, Gwa^εsela, | we have finished. Now let us
 see what is coming, how they will turn | my word into war." Thus

k'egēsxa L!ema^εisē. Wä, hē^εmis g'il yāq!eg'a^εlē g'igāma^εyē Sēwidē. 32
 Wä, laem nē^εtaxa Nāk!wax'da^εxwasēs gāgak!aēna^εyax k'!ēdēlas
 Q!ūmx'ōdē lāx Ts!ēndegemg'i^εlakwē. Wä, g'il^εmēsē q!wē^εidexs laē
 lāx^εwū^εlaxsēda ^εnemōkwē g'igāma^εyē Gwāyō^εlasema^εyē. Wä, la^εmē 35
 yāq!eg'a^εl ōgwaqa. Hēemxat! āem wāldemsēs nē^εlēna^εyaxaaxa
 Nāk!wax'da^εxwasēs gāgak!aēna^εyax k'!ēdēlas Q!ūmx'ōdē lāx Ts!ēn-
 degemg'i^εlakwē, ^εnēk'ēxs laē dāx^εidxa p!ēlxelasgemē qa^εs lē^εlalēxa
 g'ayō^εlē lāxa hā^εyā^εla qa lās lāxwaxdzēxa xwāk!ūna. Wä, lā hō-
 ts!eyap!ēndālasa sek!lāxsa p!ēlxelasgem lāq. Wä, g'il^εmēsē sek!lāx- 40
 saxs laē ^εnēk'a: "La^εmen qādzēlasēq sek!laxsa p!ēlxelasge-
 mai'." Wä, hēx^εida^εmēsēda hē^εla lā lās^εdēsas qa^εs lā gemxēlas
 lāx g'ōkwās Q!ūmx'ōdē, qa^εs lā gemxalīlas lāx ōgwiwalīlas g'ōkwās
 Q!ūmx'ōdē, yīxs hēx^εsā^εmaē ^εwī^εlaēlēlēda Nāk!wax'da^εxwē; k'leās
^εnemōx^u nē^εtemalag'īlsa. Wä, lā ēt!lēd hōts!eyap!ēntsa sek!laxsa 45
 p!ēlxelasgem lāxa ōgū^εla^εmaxat! hē^εla. Wä, ^εnēk'ē Gwāyō^εlasema^εyē
 dā^εlaxēq sek!lāxsa. Wä, hēx^εsā^εmēs la g'wēk!ālē. Wä, ā^εl-
^εmēsē g'wā^εlaxs laē ^εwī^εlōltāwēda hāma^εltsok'āla p!ēlxelasgema. Wä,
 g'il^εmēsē g'wā^εla laē ^εnēk'a: "Wä, laem ^εwī^εla." Lā g'wēgemx^εid
 lāxa Gwa^εsela, qa^εs yāq!eg'a^εlēq. Wä, lā ^εnēk'a: "Wa, Gwa^εsel, 50
 la^εmens g'wā^εla. La^εmēsens ōlastogwaalēxsl, qa g'wēbax^εidaaslas
 wāldēmlasen wī^εnēdē," ^εnēk'ēxs laē k!wāg'aalēxsa. Wä, g'il^εmēsē

53 he said, and sat down; and when | he sat down in the canoe, the
uncle of Ts!Endegemg'islak^u (IV 3), | Qāsnomalas (III 14), came out
55 and stood in front of the house of Q!ūmx'ōd (IV 4). || He spoke, and
said, "Is that you, Gwa^sela? | Have you come to get in marriage the
princess of my chief | Q!ūmx'ōd (IV 4)? Now, take care, Gwa^sela!"
Thus he said, and | turned towards the door of the house of Q!ūmx'ōd
(IV 4), and said, | "Sham-fight!" As soon as he had said "Sham-
60 fight!" the || chiefs of the Nāk!wax'da^x^u came out, bent forward and
carrying short | poles representing spears, and went against the
Gwa^sela, who were still sitting in their | marriage canoes; and when
the chiefs had come out | of the house, then the young men came.
They did not carry anything. | They went right down to the beach;
65 and when they had gone down, || the chief of the Gwa^sela, L!āsōtī-
walis (III 11), arose, and spoke | to his tribe. He said, "Don't sit in
this way, Gwa^sela! | Go and meet the great tribe!" and he said, |
"Wayâ'!" and when he said "Wayâ'!", all the young men | stood
70 up in their canoes, || jumped into the water, and went to meet
the young men of the Nāk!wax'da^x^u. Then | they took hold of
one another; and while they were fighting, | Ts!Endegemg'islak^u
(IV 3) went up to the top of the climbing-board, and | sat down on a
platform at the top of the board. They | had not seen when she

53 k!wāg'aalEXSEXs g'āxaas g'āxewelsē q!ūlēyas Ts!Endegemg'islakwē
yix Qāsnomalasē, qa^s lāx^swelsē lāx L!āsanā^sya^s g'ōkwās Q!ūm-
55 x'ōdē. Wā, lā yāq!eg'a^sla. Wā, lā 'nēk'a: "Sō^smaa Gwa^sel-
lasa gagak'laswa lāxg'a k!ēdēlg'asg'in g'igāmēk' lāxg'a k!ēdēlg'as
Q!ūmx'ōdēwa? Wā, wēg'illax'ōs yāl!āLEX, Gwa^sEL," ā^smē 'nēkEXs
laē gwēgemx'īd lāx t!ēx'ilās g'ōkwās Q!ūmx'ōdāxs laē 'nēk'a:
"Amaqayē'." Wā, g'ilēmēsē q!ūlbē amāqaxaēna^syasēxs g'āxaē
60 sēsaxēsālē g'ig'igāma^sya^s Nāk!wax'da^xwē dēdālaxa ts!ēts!ox^sstowē
dzōmeg'ala sēsāyak'lālas lāxa Gwa^sELāxs k!ūdzEXsālāē lāxēs gāga-
k'laats!ē xwāxwāk!ūna. Wā, g'ilēmēsē 'wī^slewelsēda g'ig'igāma^syē
lāxa g'ōkwāxs g'āxaē g'āxāwelsēda 'nāxwa hā'yā^sla k!eāslā^sda-
ax^s, qa^s lā hāyints!ēsela lāxa L!ema^sisē. Wā, g'ilēmēsē 'wī^slents!ē-
65 SEXs laē lāx^swū^sEXsē g'igāma^sya^s Gwa^sELē L!āsōtīwalisē, qa^s yāq!E-
g'a^slēxēs g'ōkūlōtē. Wā, lā 'nēk'a: "Gwāllas hē gwālē, Gwa^sEL,
wēg'adzā tāta^swālxwa 'wālasēx lēlqwālala^syē," 'nēk'EXs laē 'nē-
k'a: "Wayâ!" Wā, g'ilēmēsē wayāxaxs laē 'nemāg'ifEXsēda hā-
'yā^sla q!wāg'ifEXs lāxēs yaēyatslē xwāxwāk!ūnāxs laē 'nāxwaEM
70 dEXūmsta, qa^s tāta^swālēx hā'yā^sāsa Nāk!wax'da^xwē. Wā, la^smē
dādegōx^swīda. Wā, hē^smis ālēs yāla dādegālas laē Ts!Endegemg'i-
lakwē ēk'!ēsta lāx ēk'!Eba^sya^s lāēsē naxēdzō saōkwa, qa^s lā
k!wadzōdxa lalāLEla lāx ālōtba^sya^sxa g'a gwālēg'a.¹ Wā, la^smē
hēwāxa g'āyanōlē lāx'demas lāg'ostā lāq, qaxs lē^smaē ālax^sīd la

¹ See figure on p. 1054.

went up there, for the || Gwa^sela and the Nāk!wax'da^sx^u were really 75
fighting. When she | was seated, Qāsnomalas (III 14) stopped his
tribe the Nāk!wax'da^sx^u, | saying that there had been enough sham-
fighting. Immediately he was | obeyed by his tribe the Nāk!wax'-
da^sx^u, who went back | to the top of the bank of the village Baās, and
they all stood behind || the top of the climbing-board. The Gwa^sela, 80
on their part, | went into their canoes. Then Qāsnomalas (III 14)
spoke | and said, "O Gwa^sela! we have finished the sham-fight, for
we have made a name | for the future child of Ts!Endegemg'i^slak^u (IV
3), and our chief | Sēsaxâlās (IV 8). His name shall be el^sElkülās and
Xōma^selas, || if by good luck they obtain a child. Now, take care, 85
Gwa^sela, | on account of Ts!Endegemg'i^slak^u (IV 3)! She is sitting
now on top of a mountain. |—Now you, young men, try to get her!
Go ashore from | your canoes, and try one at a time to run up | to the
seat of this princess of Chief Q!ūmx'ōd (IV 4)!" || Thus he said, and 90
stopped speaking. Then Chief Q!ūmx'ōd (IV 4) | put down forty
blankets on one side of the climbing-board, | and Chief Sēwid of the
Gwa^sela stood up and spoke. | He said, "Don't stay in this way,
young men of the Gwa^sela! Try to | get the wife for our chief
Sēsaxâlās (IV 8)!" || Thus he said, and he stopped speaking. Imme- 95
diately the young men of the Gwa^sela | went ashore out of their

xōma^si^sdēda Gwa^sela lē^swa Nāk!wax'da^sxwē. Wä, g'il^smēsē gwā- 75
l^salelaxs laē Qāsnomalasē belk'lig'a^slxēs g'ōkūlotaxa Nāk!wax'da-
^sxwē, qa hēlâx'idēs lāxa amaqāēna^syē. Wä, hēx'ida^smēsē nānagē-
g'ēsōsēs g'ōkūlōta Nāk!wax'da^sxwē. Wä, la^smē k'lek'â, qa^s lā 'wī^sla q!wāg'aels lāx
ālōtbā^syasa naxedzowē saōkwa. Wä, g'il^smēsē 'nāxwa lāxat!hōx^swa- 80
l^sexsēda Gwa^sela lāxēs xwāxwāk'lūnāxs laē yāq!eg'a^slē Qāsnomalasē.
Wä, lā 'nēk'a: "Wä, Gwa^sel, la^smens gwālālāxa amāqa, qaxg'ins lēqē-
lēk' qa lēgēms xūnōx'widelaxas Ts!Endegemg'i^slakwē lē^swa g'igāma-
^syōx Sēsaxâlasax. Wä, la^smē lēgadelaxs el^sElkülase lō^s Xōma^selasē,
qaxō wāwālk'inala lāx xūngwadex'īdō. Wä, wēg'illa yal!lēx, Gwa- 85
^sel, qag'a Ts!Endegemg'i^slakwak' g'āxemk' k!waxte^swēxgada nē-
g'āk'. La^smēsō g'āxlōs hā'yāl'āq!ōs lalōl!alqek'. Wä, gēlag'a hōx^s-
wūltā laxōs yaē'yats!lāqōs, qa^s gūnx'īdaōs 'nāl'nemōk!umk'a nāxa
lalōl!axg'a k!waxte^swēsōgwasg'a k'ēdēlg'asen g'igāma^syē Q!ūmx'-
ōdē," 'nēk'exs laē q!wēl'ida. Wä, g'āxēda g'igāma^syē Q!ūmx'ōdē gē- 90
xelselaxa mōx^ssōkwē plēlxelasgēmē lāx āpsenxa^syasa naxedzowē.
Wä, lā lāx^swūl^sexsē g'igāma^syasa Gwa^sselē Sēwidē, qa^s yāq!eg'a^slē.
Wä, lā 'nēk'a: "Gwāllas hē gwēx'sē hā'yāl'as Gwa^sel, qa^s lālag'aōs
wāweldzewa lalōl!ax gēnēmlasens g'igāma^syōx Sēsaxâlasēx," 'nē-
k'exs laē qwēl'ida. Wä, hēx'ida^smēsēda hā'yāl'āsa Gwa^sela la hōx- 95
^swūltā lāxēs yaē'yatslē, qa^s lā q!wāg'alīs lāx ōx^sīdzalisasa naxe-

- 97 traveling-canoes, and stood at the lower end of the | climbing-board;
and the chiefs of the Gwa^sela stood | seaward from the young men.
Then one young man tried to run up, | but he did not reach the top.
- 200 Then they gave him one pair of blankets. || They continued doing
this. Now, there was one really skillful | young man, who was told
by the chiefs to go last, when all the others had given it up. | He was
the only one left to run. Then Chief | L^lasōtiwalis (III 11) spoke to
him, and said, "Now go, child! You are the one who has | never
given up. Now go and get the name for obtaining the princess of
5 Chief || Q^lūmx'ōd (IV 4)!" Thus he said, and stopped speaking.
Immediately | the young man went. He stepped into the water to
wet his feet, and then he | came back and ran up the climbing-board;
and there he stood by the | side of Ts^lendegemg'i^lak^u (IV 3); and
while he was standing there, | the chiefs of the Gwa^sela sang their
10 sacred songs. || Now Chief Q^lūmx'ōd (IV 4) gave five pairs of blan-
kets | to the young man. The name of this young man was Gwāyōs-
dēdzas. | Gwāyōsdēdzas did not stand there long when he came down
with Ts^lendegemg'i^lak^u (IV 3), | and they went into the house of
Q^lūmx'ōd (IV 4). Now Qāsnomalas (III 14) told the | Gwa^sela to
15 go back into their traveling-canoes for a little while, "for || you have
obtained the princess Ts^lendegemg'i^lak^u (IV 3) of my chief. |
Now listen to what I shall say to you, Chief Sēsaxālas (IV 8), to
your | prince, Chief L^lasōtiwalis (III 11)! Now you will receive the
-
- 97 dzowē saōkwa. Wā, la^mēsa gⁱgāma^yasa Gwa^sela q^lwaēs lāx
L^lāsālisasa hā^yā^la. Wā, lā wāx' dzēlx'ustāwēda ^enemōkwe hē^la.
Wā la^mēsē wīg'ustāxs laē ts^lāsōsa ^enemxsa p^lēlxelasgema. Wā,
200 lā hēx'sā^mēsē gwēg'ila. Wā, la ^enemōkwa ālak'lala ēx'sdek'īn
hē^la ^enēx'sōsēs gⁱg'igāma^yē, qa ā^lmēLES lāl, qō lāl ^ewī^lal^l yāx'ēdlēs
hā^yā^la. Wā, gⁱl^mēsē ^enemōx'ūm lāxs laē yāq^lēg'a^llēda gⁱgāma^yē
L^lāsōtiwalisē. Wā, lā ^enēk'a: "Wēg'īl la xūnōk^u, sō^emaas k^lēās wīyō-
lānema. Hā^gal la, qa^s lēgadaōsasō lāLES lax k^lēdēlasa gⁱgā-
5 ma^yāē Q^lūmx'ōda," ^enēk'exs laē q^lwē^lida. Wā, hēx'ēda^mēsa
hē^la la taxt^la lax demsx'ē ^ewāpa, qa^s k^lūnk'lūnxsēsēlēxs g^āxāē
aēdaaqa. Wā, lā dzēlx'ōstā lāxa naxēdzowē, qa^s lā lāx^lwāLEla lāx
āpsāLElās Ts^lendegemg'i^lakwē. Wā, gⁱl^mēsē la lāxwāla laqēxs
lāasē ^enāxwa yālaqwē gⁱg'igāma^yasa Gwa^selāsēs yēyāla^uLENē. Wā,
10 la^mēda gⁱgāma^yē Q^lūmx'ōdē yāx'witsa sek'laxsē p^lēlxelasgem
lāxa hē^la. Hēem lēgemsa hē^lē Gwāyōsdēdzasē. Wā, k^llēst^la gāla
lāxwālē Gwāyōsdēdzasaxs g^āxāē lāxa lō^l Ts^lendegemg'i^lakwē, qa^s
lē laēL lāx gōkwas Q^lūmx'ōdē. Wā, la^mē Qāsnomalasē āxk^lālaxa
Gwa^sela, qa lās hōx^lwāLEXs lāxēs yaē^yats^lē yāwas^lida, "qaxs le-
15 ^emaaxlāqōs lāLEX k^lēdēlasg'īn gⁱgāmēk^l lāx Ts^lendegemg'i^lakwē,
qa^s hōLēlaōsaxg'īn wāldemLEk^l, lōL gⁱgāmē, Sēsaxālas, laxōs lā-
wūlgāma^yaqōs gⁱgāmē L^lāsōtiwalis. Wā, laem lāla mewēxla

four | house-dishes—the sea-otter house-dish, the sea-lion house 18
dish, the whale | house-dish, and the sea-monster house-dish. These
were given in marriage to the || dead father (III 1) of my chief here 20
Q!üm̄x'ōd (IV 4), by Chief Qwax'ila (II 9) of the | Koskimo. Now,
Chief Sēsaxâlas's (IV 8) name will be | Kwax'ilanōkūmē^ε (IV 8),
and the marriage mat of Ts!endegemg'i'elak^u (IV 3) | will be a hun-
dred and twenty blankets,—else your wife, | Chief Sēsaxâlas (IV 8),
would sit down on the bare floor of your house,—and also these ten ||
boxes of crabapples and five boxes of | oil to be poured on the 25
crabapples, and also the house | which I obtained in marriage,
Aurora-Face, from Chief | Qwax'ila (II 9) of the Koskimo, and the
name for your dancer when you | give a feast. His name shall be
Melnēd. That is all || now. Now, come, Gwa^εsela, and warm your- 30
selves in the house of | Q!üm̄x'ōd (IV 4)! The fire is burning.”
Thus he said, and he stopped speaking. | Immediately the Gwa^εsela
went ashore out of their canoes and | went into the house of Q!üm̄x'ōd
(IV 4). When they had all gone in, | they were given dried salmon
to eat; and after eating, || Q!üm̄x'ōd (IV 4) told his brother-in-law 35
Sēsaxâlas (IV 8) to stop over night at Baās, so that | Ts!endegemg'i'elak^u (IV 3) might get ready what she was going to take along.
Then | Sēsaxâlas (IV 8) obeyed what his brother-in-law Q!üm̄x'ōd
(IV 4) had said. | In the morning, when day came, the Gwa^εsela

lōelqūlitaxa q!āsa lōqūlila lē^εwa l!ēxenē lōqūlila lē^εwa gwe^εyimē 18
lōqūlila lē^εwa hānagats!ē lōqūlila. Wā, hēem geg'ādanems omp-
^εwūlasg'in g'igāmēk', yixg'a Q!üm̄x'ōdek' laxa g'igāma^εyē Qwax'ilās 20
Gōsg'imoxwē. Wā, la^εmēsa g'igāmayōx Sēsaxâlasēx lēgadelts
Kwax'ilanōkūma^εyē. Wā, lāk' lē^εwaxselag'a Ts!endegemg'i'ela-
kwaxa ma^εtsōgūg'iyowē p!elxelasgema ālak' wūtalileg'a genem-
g'os, g'igāmē Sēsaxâlas laxēs g'ōkwaōs; g'a^εmēsēg'a neqasgemk'
lenxstaats!ē k'lik'limyaxla. Wā, hē^εmisa sek'lasgemē dēdengwa- 25
ts!ē l!ē^εna, qa k'lūngemaxsēsa lenxē. Wā, hē^εmisa g'ōkwē.
Hēemxaen geg'adānema l!ēxl!exâgemē g'ōk^u lāx g'igāma^εyasa
Gōsg'imoxwē Qwax'ila. Wā, hē^εmisa lēgemē qaēs sēnatlaōs qasō
k!wē^εlas^εidlō. Wā, la^εmē lēgadelts Melnēdē. Wā, laem ^εwī^εla
lāxēq. Wā, gēlag'a Gwa^εsel, qa^εs g'āxaōs tehts!a lāxg'a g'ōk^ugwas 30
Q!üm̄x'ōdē. Laemk' leqwēlakwa," ^εnēk'exs laē q!wē^εida. Wā,
hēx^εida^εmēsēda Gwa^εsela ^εnāxwa hōlwūltā lāxēs yaē^εyats!ē qa^εs lā
hōgwēl lax g'ōkwas Q!üm̄x'ōdē. Wā, g'il^εmēsē ^εwī^εlaēlexs laē
hāmgi^εlasōsa ts!enkwē xamasa. Wā, g'il^εmēsē gwāl ha^εmāpexs laē
āxk'!ālē Q!üm̄x'ōdāxēs q!ūlēsē Sēsaxâlasē qa xa^εmāsē lāx Baāsē, qa 35
k!eswūlēs Ts!endegemg'i'elakwaxēs memwālālē. Wā, la^εmē nāna-
geg'a^εyē Sēsaxâlasax wāldemasēs q!ūlēsē Q!üm̄x'ōdē. Wā, g'il^εmēsē
^εnāx'idxa gaālāxs laē mōxsēlaxēs yaē^εyats!ēxa Gwa^εselāsa lēlenxsta-

loaded their canoes with the crabapple-boxes | and the boxes of oil
 40 and the four house-dishes; || and when all were aboard, Ts!Ende-
 gemg'i'elak^u (IV 3) came out | of the house of her brother Q!üm^x·öd
 (IV 4) with her husband Sēsaxâlas (IV 8), and | she went aboard the
 canoe of her husband Sēsaxâlas (IV 8). When | they were seated,
 the Gwa'sela paddled away, | going home to their village Ġwēk'ilis.
 45 As soon as they arrived || there, the father of Sēsaxâlas (IV 8),
 L!āsōtiwalis (III 11), told the | young men of his numaym to clear
 out the house, because he wished | a feast to be given at once by his
 prince Sēsaxâlas (IV 8), for he was proud of | the four house-dishes
 which he had obtained in marriage. When the young men had |
 50 cleared out the house, they went to invite the numaym || G'ig'ilgām
 and the SisenL!ē and the young men of the | numaym Q!ōmk' lut!ēs.
 When they were all inside, they took ashore the | ten boxes of crab-
 apples and the five boxes | with oil, and also the four house-dishes.
 They | put them down inside the door of the house; and after they
 55 had || been put down, Chief L!āsōtiwalis (III 11) arose and | spoke.
 He said, "Now, look at these, you two | numayms, G'ig'ilgām and
 SisenL!ē! I went to marry Ts!Endegemg'i'elak^u (IV 3), | the princess
 of Chief Q!üm^x·öd (IV 4); and | by good luck I obtained these ten
 60 boxes of crabapples || and these five boxes of oil to be poured | over

ats!ē Lē^{wa} dēdengwats!ē L!ē^{na}. Wā, hē^{misēda} mewēxla lōelqū-
 40 lila. Wā, g'il^{mēsē} 'wīlxsexs g'āxāē Ts!Endegemg'i'elakwē hōqūwels
 lāx g'ōkwāsēs wūq!wē Q!üm^x·ōdē Lē^{wis} lā^{wūnemē} Sēsaxâlasē, qā^s
 lā hōx^{wałexs} lax xwāk!ūnāsēs lā^{wūnemē} Sēsaxâlasē. Wā, g'il-
 'mēsē klūs^{āłexsexs} laē 'nemāg'ilē sēx^{widēda} Gwa'sela. Wā,
 la^{mē} lāl nā^{na}x^u L lāxēs g'ōkūlasē Ġwēk'ilisē. Wā, g'il^{mēsē} lāg^{aa}
 45 lāqēxs laē hēx^{ida}mēsē ōmpas Sēsaxâlasē, yīx L!āsōtiwalisē hēlaxa
 hā^{yāl}asēs 'ne^{mēmotē}, qā ēx^{widēsēx} g'ōkwās, qaxs 'nēk^{aa}, qā
 hālilālēs k!wē^{lasēs} lāwūlgāma^{yē} Sēsaxâlasē, qaxs yālaqalaasēs
 geg^{adānema} mewēxla lōelqūlila. Wā, g'il^{mēsē} gwālēda hā^{yāl}a
 ēkwaxa g'ōkwaxs laē hēx^{ida}em la Lē^{lālasēwēda} 'ne^{mēmotasa}
 50 G'ig'ilgāmē Lē^{wa} 'ne^{mēmotasa} SisenL!a^{yē}, yīsa hā^{yāl}āsa 'ne^{mē}-
 motasa Q!ōmk' lut!ēsē. Wā, g'il^{mēsē} g'āx 'wī^{laēlexs} laē mōltoyo-
 wēda neqāsgemē lēlenxstaats!ē k'lik'!īmyaxla Lē^{wa} sek^{lāsgemē}
 dēdengwats!ē L!ē^{na}. Wā, hē^{misēda} mewēxla lōelqūlila, qā^s
 g'āxē mex^{alilēlas} lāx āwīlēlāsa t!ex^{ilāsa} g'ōkwē. Wā, g'il^{mēsē}
 55 g'āx 'wī^{la} mex^{alilēxs} laē lāx^{ūlilēda} g'igāma^{yē} L!āsōtiwalisē, qā^s
 yāq!eg^alē. Wā, la 'nēk^a: "Wēg'a dōqwałax ma^{ltsema}x^u 'ne-
 'mēm, yūL G'ig'ilgām Lōs SisenL!ē. Lāx^{den} gāgak^{lax} Ts!Endegem-
 g'i'elakūk^{lāxg'a} k'lēdēlg^{asa} g'igāma^{yaē} Q!üm^x·ōdē. Wā, g'a^{mē}-
 sen wāwałk^{inēg}as lag^{ōs} dōgūłaxg^{ada} neqāsgemk^{lēlenxstaats!ē}
 60 k'lik'!īmyaxla lōgwa sek^{lāsgemk} dēdengwats!ē L!ē^{na} k!ūngema-

the crabapples. Now sing your feasting-songs, G'ig'ilgām, and you, 61
 SĪSEN!lē!" | Thus he said, and stopped speaking; and immediately
 the G'ig'ilgām sang their feasting-songs. | They sang two feasting-
 songs, and two | feasting-songs were also sung by the SĪSEN!lē.
 After they had sung their || feasting-songs, they poured the crab- 65
 apples into the four house-dishes; | and when they had poured one
 box into each one | of the house-dishes, they took one box of oil and |
 poured it into the four house-dishes. Then they | took many small
 dishes and put crabapples into them; || and when the crabapples had 70
 been put in, they poured oil over them. | Then all were wet with oil.
 Then L!āsōtīwalis (III 11) stood up | and spoke. He said, "Now I
 will distribute the dishes, | my numaym Q!ōmk' lut!es." He said,
 "This | sea-otter dish and sea-monster dish are for you, G'ig'ilgām."
 Immediately the young men || put the sea-otter dish in front of 75
 the chief of the | G'ig'ilgām, Sēwid; and they put the sea-monster
 house-dish | in front of the prince of Sēwid, K'imgēd. After | this
 had been done, L!āsōtīwalis (III 11) spoke again, and said, "This |
 whale dish and sea-lion dish are for you, SĪSEN!lē!" and immedi-
 ately || the young men took up the whale house-dish and put it in 80
 front of | the chief of the numaym SĪSEN!lē, Gwāyō!elasēmē; and |
 they took the sea-lion dish and put it in front of his prince | X'ilx'ēd.

xsa'ya. Wä, la'mēts wēg'il k!wē'lalalōl G'ig'ilgām lōs SĪSEN!lē," 61
 'nēk'exs laē q!wē'ida. Wä, hēx'ida'mēsē k!wēlg'a'lēda G'ig'ilgāmē.
 Wä, ma'ltsemē k!wē'lalayās q!emq!emdema. Wä, lāxaē ma'ltsemē
 k!wē'lalayās q!emq!emdemas SĪSEN!a'yē. Wä, g'il'mēsē gwāla k!wē-
 'lālāxs laē gūxts!ālayōwēda lēnxsta lāxa mewēxla lōelqūlīla. Wä, 65
 g'il'mēsē gūxts!ōyowēda 'nāl'nemsgēmē k'lik'!imyaxla lāxa 'nāl'ne-
 mēxla lōelqūlīla, laē āx'ētse'wēda 'nemsgēmē dengwats!ē L!ē'na,
 qa's k!ūnq!eqēs lāxa mewēxla lōelqūlīla. Wä, g'il'mēsē gwālexs
 laē āx'ētse'wēda q!lēnemē lōelq!wa, qa's āxts!ālayāēda lēnxsta lāq.
 Wä, g'il'mēsē 'wī!ts!āwēda lēnxsta lāqēxs laē k!ūnq!eqasōsa L!ē'na. 70
 Wä, g'il'mēsē 'wī!la k!ūnq!egēkūxs laē lāx'ūlīlēda g'igāma'yē L!āsō-
 tīwalisē. Wä, lā yāq!eg'a'la. Wä, lā 'nēk'a: "La'men k'āx'ide
 nōs 'ne'mēmōt Q!ōmk' lut!es," 'nēk'exs laē 'nēk'a: "Lōqūlas, G'ig'il-
 gām q!āsa lē'wa hānagāts!ē." Wä, hēx'ida'mēsa hā'yāl'a la
 k'ax'dzamōlīlasa q!asa lōqūlīl lāxa g'igāma'yasa 'ne'mēmōtasa 75
 G'ig'ilgāmē Sēwidē. Wä, lā k'ax'dzamōlī'lema hānagāts!ē lōqūlīl
 lāx nexdzamōlīlas lāwūlgāma'yas Sēwidē K'imgēdē. Wä, g'il'mēsē
 gwālexs laē ēdzaqwa 'nēk'ē L!āsōtīwalisē: "Lōqūlas, SĪSEN!a'yē
 gwe'yīm lē'wa L!ēxenē lōqūlīla." Wä, hēx'ida'emxaāwisēda
 hā'yāl'a āx'alīlaxa gwe'yīmē lōqūlīla, qa's lā k'ax'dzamōlīla lāx 80
 g'igāma'yasa 'ne'mēmōtasa SĪSEN!a'yē Gwāyō!elasema'yē. Wä, lā
 āx'ētse'wēda L!ēxenē lōqūlīla, qa's lā k'ax'dzamōlī'lem lāx lāwūlgā-

After this had been done, they put | small dishes, one in front of each
 85 four men (they call it || "lāstaaku" when there is one dish for every |
 man, and one dish for every chief and for | every prince). When
 they all had been put down, | Lāsōtiwalis (III 11) told them to go
 ahead and eat, and they all | began to eat; and after they were
 90 through, || Lāsōtiwalis (III 11) told them that now he had changed
 the name of his prince Sēsaxâlas (IV 8), and that | his name would
 be Kwax'ılanōkumē (IV 8), and that the name of his dancer would
 be | Melnēd. Thus he said, and turned to his numaym the |
 Q!ōmk' lut!ēs, and said, "Don't sit in this way, numaym Q!ōmk' lu-
 t!ēs, | but go and get the marriage mat of Ts!endegemg'i!ak"
 95 (IV 3), the || hundred and twenty blankets, so that we may wipe off
 the mouths of our chiefs; | otherwise their mouths will be oily."
 Thus he said, and stopped speaking. | Immediately the young men
 went and took the blankets ashore out of | the canoe. They brought
 them in, and put them down inside of the door of the house. | Then
 300 Lāsōtiwalis (III 11) spoke again, and said to his || numaym Q!ōmk' lu-
 t!ēs, "Now let us wipe off the mouths of our chiefs | with these
 hundred and twenty blankets, the marriage mat of the princess of |
 Q!ūmx'ōd (IV 4)." Thus he said, and turned his face to the guests,
 and | said, holding one pair of blankets, "Now I will wipe off your
 mouth, | Chief Sēwid." Then a young man belonging to the ||

83 ma'yasē X'ilx'ēdē. Wä, g'il'mēsē gwālexs laē k'ax'dzamōlī'lema
 lōelq!wa lāxa 'nāl'nemōkwē bēbegwānema. Hēem lēgades
 85 lā'staakwē, yixs 'nāl'nexūlase'waēda lōelq!wāsa 'nāl'nemōkwē
 bēbegwānema, lē'wa g'ig'igāma'yaxs 'nāl'nexūlaaxa lōelqūlīē
 lē'wis lōlāelgāma'yē. Wä, g'il'mēsē 'wilg'alītaxs laē wāxasōs
 Lāsōtiwalisē, qa hām'x'idēs. Wä, hēx'ida'mēsē 'nāxwa hām-
 x'ida. Wä, g'il'mēsē gwālexs laē nēlē Lāsōtiwalisaxs
 90 le'maē Lāyōxlēs lāwūlgāma'yē Sēsaxâlasē, qaxs le'maē lēga-
 des Kwax'ılanōkūma'yē. Wa, hē'mis lēgēmas sēnatasē, yix Melnē-
 dē, 'nēk'exs laē gwēgemx'id lāxēs 'nē'mēmota Q!ōmk' lut!ēsē.
 Wä, lā 'nēk'a: "Gwāllas hē gwaēlē, 'nē'mēmota, Q!ōmk' lut!ēs,
 qa's laōs āx'ēdex lē'waxsa'yas Ts!endegemg'i!akük'xa ma'itsogū-
 95 g'iyowa p!elxelasgema, qens dāyaxstendayoxens g'ig'igāma'yē,
 āla xēnlēlax q!ēq!eldzēxstalalax," 'nēk'exs laē q!wēl'ida. Wä,
 hēx'ida'mēsēda hā'yā'fa la āx'wūttōdxa p!elxelasgemē lāxa
 xwāk'lūna, qa's g'āxē āx'ālīlas lāx āwīlēlāsa t!ex'ilāsa g'ōkwē.
 Wä, lā Lāsōtiwalisē ēdzaqwa yāq!eg'a'la. Wä, lā 'nēk'a lāxēs
 300 nē'mēmota Q!ōmk' lut!ēsē: "La'mens dāyaxstendēlxens g'ig'egā-
 ma'yē yisg'a ma'itsogūg'iyok' p!elxelasgem lē'waxsēsa k'lēdēlaxs
 Q!ūmx'ōdā," 'nēk'exs laē gwēgemx'id lāxa k!wēlē. Wä, lā 'nē-
 k'a: "Laem dālaxa 'nemxsa p!elxelasgema. La'men dāyaxstend-
 lōl g'igāmayai Sēwidē." Wä, lā lāx'ūlīlēda hē'fa g'ayōl lāx 'nē-

numaym of Kwax'ılanōkūmē^e (IV 8) took the one pair of blankets | 5
and gave it to Chief Sēwid; and | L!āsōtiwalis (III 11) took up
another pair of blankets, and said, | "Now I will wipe off your
mouth, Chief K'imgēd" (he meant the prince of | Sēwid); and this
also was given by a young man to K'imgēd; || and L!āsōtiwalis (III 10
11) continued doing this with the blankets; | and when all had been
given out to the numaym G'ig'īgām, then he also | wiped off the oil
from the mouth of the SisenLlē^e; and after this had been done, | the
guests went out. Ts!Endegemg'i'lak^u (IV 3) did not have a child |
by her husband Kwax'sēstāla (IV 8), for she did not stay long ||
with her husband. Then they parted. Ts!Endegemg'i'lak^u (IV 3) 15
went home | to Baās. For two winters | Ts!Endegemg'i'lak^u (IV 3)
had no husband. Then she was asked in marriage by 'māxūlag'īlis
(IV 9) | of the numaym SēnL!em of the Kwāg'uł; but her | name
was no longer Ts!Endegemg'i'lak^u (IV 3), because her uncle ||
Qāsnomalas (III 14) made her dance, and her name was Lāl!ēlē- 20
wēdzemga (IV 3), and | I shall call her so after this. When her
brother Q!ūmx'ōd (IV 4 | (but now the name of Q!ūmx'ōd (IV 4) was
no longer Q!ūmx'ōd (IV 4), for his name was | K'!ādalag'īlis (IV 4),
the name of his dead uncle K'!ādalag'īlis¹ (III 12), and | I shall now
name him thus, by this his new name) . . . || When 'māxūlag'īlis 25
(IV 9) finished speaking with K'!ādalag'īlis (IV 4), then 'māxūlag'ī-
lis | called the Kwāg'uł tribes into the house of his son | 'nemōgwis.

'mēmotas Kwax'ılanōkūma'yē, qa's dāx'idēxa 'nemxsa p!ēlxelasgē- 5
ma qa's lā ts!ās lāxa g'igāma'yē Sēwidē. Wā, lāxaē ētlēdē L!ā-
sōtiwalisē dāx'idēxa 'nemxsa p!ēlxelasgēma. Wā, lāxaē 'nēk'a:
"La'men dāyaxstendLōl g'igāmayai' K'imgēdē," lāx lāwūlgāma'yas
Sēwidē gwe'yōs. Wā, lāxaē ts!ewēsa hē'ā lāx K'imgēdē. Wā, lā
hēx'sā gwēk'lālaxs yāqwaē L!āsōtiwalisasa p!ēlxelasgēmē. Wā, 10
g'il'mēsē 'wilxtowē 'nē'mēmotasa G'ig'īgāmaxs laē ōgwaqa dā-
yaxstendxa 'nē'mēmotasa SisenL!a'yē. Wā, g'il'mēsē gwālēxs laē
'wī'la hōqūwelsēda k!wēldē. Wā, k'lēst!a xūngwadex'idē Ts!Ende-
gemg'i'lakwē lāxēs lā'wunēmē Kwax'sēstāla, qa's k'lēsaē ālaem gāla
lā'wadēsēxs laē k'lasā. Wā, g'āx'em nā'nakwē Ts!Endegemg'i'la- 15
kwē lāx Baāsē. Wā, hēt!a la ma'ēnxē ts!āwūnxas k'leās la lā-
'wūnēmē Ts!Endegemg'i'lakwaxs laē g'ayo'witsōs 'māxūlag'īlisē
g'ayolē lāxa 'nē'mēmotas SēnL!emasa Kwāg'ułē, yīxs lē'maē gwāł
lēgades Ts!Endegemg'i'lakwē, qaxs lax'dē sēnatsēs q!ūlē'yē Qāsnomalasē.
Wā, laem lēx'ēdes L!āl!ēlēwēdzemga lāq. Hē'mē- 20
sen lāl lēqēlayōlēq. Wā, g'il'mēsē wūq!wāsē Q!ūmx'ōdē, yīxs
lē'maaxat! gwāł lēgadē Q!ūmx'ōdās Q!ūmx'ōdē; yīxs laē lēgades
K'!ādalag'īlisē lēgēmasēs q!ūlēyōlāē K'!ādalag'īlis'wūla. Wā, hēem-
xaāwisēn lāl lēqēlōyōlqēs ālē lēgēma. Wā, g'il'mēsē gwālē wāł-
dēmas 'māxūlag'īlisē lō' K'!ādalag'īlisaxs laē lē'lalē 'māxūlag'ī- 25
lisaxa 'nāxwa Kwākūg'uła, qa lās 'wī'laēlēla lāx g'ōkwasēs xūnō-

¹ See p. 1079.

- 27 (V 1), and then 'māxūlag'īlis (IV 9) told the chiefs that he had |
asked in marriage L!āl!ēwēdzemga (IV 3), the princess of K'!āda-
lag'īlis (IV 4), the chief | of the numaym 'wālas, and also that
30 K'!ādalag'īlis (IV 4) had || told him to marry his sister quickly.
Thus said 'māxūlag'īlis (IV 9). | After he had told this to his chiefs,
the Kwāg'ul agreed, | and told him to marry quickly. Immediately
'māxūlag'īlis (IV 9) counted | twelve hundred blankets with the
youngmen of his numaym, | the SēnL!em; and when they had all been
35 put down, the || chiefs told them to start, if the next day should be
fine. After | they had finished talking, they went out and got
ready. At | daylight in the morning he put the twelve hundred
blankets | into four large canoes; and when they were all aboard, |
40 they started. At noon they arrived on the island in front of || Baās;
and when the four canoes came together, | the chief of the numaym
SēnL!em, | Hāmiselal, arose and spoke. He said to the chiefs of
the | Kwāg'ul, "Now, let us follow the words of our past old men | in
regard to what we have to say when we go paddling to get a wife —
45 Now, || Chief P!aselal, — and you, Chief Nōlis, — and you, Chie
Kwax'sē'stāladzē, | — go and speak about the marriage to Chief
K'!ādalag'īlis (IV 4). Now | let the young men take you there, for
you always succeed in what you want, | chiefs." Then he stopped
-
- 27 kwē 'nemōgwisē. Wā, la 'māxūlag'īlisē nēlaxa g'ig'egāma'yaxs g'a-
yālaax L!āl!ēwēdzemga lax k'!ēdēlas K'!ādalag'īlisē lāx g'ig'ama-
'yasa 'ne'mēmōtasa 'wālasē. Wā, hē'misē K'!ādalag'īlisaxs lē'maē
30 āem hanak'ūla, qa's lā qādzēlase'wēs wūq!wa, 'nēk'ē 'māxūlag'īlisaxs
laē ētālxēs g'ig'egāma'yē. Wā, lā 'nāxwaem ēx'ak'ēda Kwākū-
g'ulax hali'lāla gāgak'!a. Wā, hēx'ida'mēsē 'māxūlag'īlisē hōs'wūl-
t!alilaxa ma'itsōgūnwāla p!elxelasgema lō' hā'yāl'āsēs 'ne'mēmōta
SēnL!emē. Wā, g'ilmēsē 'wilgalilēxs laasē 'nāxwa 'nēk'ēda g'ig'e-
35 gāma'yē, qa's ālēx'wida'mēl qō ēx'la 'nālāx lēns!a. Wā, g'ilmēsē
gwālē wāldemasēxs laē hoqūwēsa, qa's xwāna'fidē. Wā, g'il-
'mēsē 'nāx'idxa gāālāxs laē mōxsasa ma'itsogūnwāla p!elxelasgem
lāxa mōts!aqē āwā xwāxwāk!ūna. Wā, g'ilmēsē 'wilxsexs laē
sep!ēda. Wā, k'!ēs'mēsē neqālaxs laē lāg'aa lāx 'mekūma'yas
40 Baāsē. Wā, g'ilmēsē 'wī'la la q!ap!ēwālēda mōts!aqē xwāxwāk-
k!ūnāxs laē lāx'wūlēxsē g'igāma'yasa 'ne'mēmōtasa SēnL!emē
Hāmiselalē. Wā, la yāq!eg'a'la. Wā, lā 'nēk'alāxa g'ig'egāma'yasa
Kwākūg'ulē: "La'men dāx'idlex wāldemasens q!ūlsq!ūlyax'dā
lāxwa g'āxaqens sē'wēna'ya gāgak'!ax wāldema, g'ig'egāmē. Laems
45 lālōl, g'igāmē, P!aselal lōs g'igāmē Nōlis lōs g'igāmē Kwax'sē-
'stāladzē wālaqag'ililēlaxa g'igēma'yaē K'!ādalag'īlisa. Wā,
la'mēts lāl sēxwasōltsa hā'yāl'ax, qaxs sō'maē k'!ēās wīyōlanems
g'ig'egāmē," 'nēk'exs laē q!wē'ida. Wā, lā lāsē g'igāma'yasa

speaking. And the chief of the | numaym Laälax's'endayo, P!aselal, and the chief of the || numaym Kükwāk!üm of the Q!ömoyâ'yē, 50 Nōlis; and the chief of the | numaym Dzēndzenx'q!ayo, Kwax'sē'stāladzē, went in one | canoe; and the young men paddled, going to the beach in front of | the house of K'!ādalag'īlis (IV 4). As soon as they arrived, the | three chiefs went ashore and into the house of || K'!ādalag'īlis (IV 4). There they sat down next to the 55 door; and | first Chief P!aselal arose and spoke, | and said, "Now sit up, Chief K'!ādalag'īlis (IV 4), and | listen to what I have to say. I come, sent by my chief | 'māxūlag'īlis (IV 9), to speak about the marriage, for I want to pay the marriage money for || your princess 60 L!āl!ē!ēwēdzemga (IV 3)." Thus he said, and stopped speaking. | Then he sat down again; and Chief Nōlis arose, and he also | spoke, and said, "Now you have heard it, Chief | K'!ādalag'īlis (IV 4). I come to speak about the marriage, sent by my chief | 'māxūlag'īlis (IV 9), who wants to marry your princess, Chief K'!ādalag'īlis (IV 4), || L!āl!ē!ēwēdzemga (IV 3)." Thus he said, and stopped speaking. | 65 Then he sat down, and | Kwax'sē'stāladzē arose and spoke. He said, | "Indeed, it is necessary to speak in this way when we try to get the princess of a chief. | Listen to me, child, K'!ādalag'īlis (IV 4), for I | came here on account of a great thing. It is really from you that I try to get in marriage your princess, Chief || K'!ādalag'īlis 70 (IV 4). I come, sent by my friend 'māxūlag'īlis (IV 9), | to talk

ne'mēmōtasa Laälax's'endayowē P!aselalē, lō' g'igāma'yasa ne'mēmōtasa Kükwāk!ūmasa Q!ömoyâ'yē Nōlisē, lō' g'igāma'yasa 50 ne'mēmōtasa Dzēndzenx'q!ayowē Kwax'sē'stāladzē lāxa nēmōts!aqē xwāk!ūna lē'wa hā'yā'fa. Lā sēx'wida, qa's lā lax L!ēma'isas g'ōkwas K'!ādalag'īlisē. Wā, g'il'mēsē lāg'aaxs laē hēx'idaem hōx'wūltāwēda yūdukwē g'ig'egāma'ya, qa's lā hōgwīl lāx g'ōkwas K'!ādalag'īlisē, qa's k'lūs'alīlē lax āwīlēlāsa t!ēx'ila. Wā, hē'mis 55 g'il lax'ūlīlēda g'igāma'yē P!aselalē, qa's yāq!ēg'a'fē. Wā, lā 'nēk'a: "Wēg'a, k!wāgemg'alīlēx g'igāmē K'!ādalag'īlis, qa's hōlēlaōsaxg'īn wāldemlek. G'āx'men 'yālagemsen g'igāma'yaē 'māxūlag'īlisa, qen g'āxē wālaqag'īlīlēla. G'āx'men qādzēlaxs k!lēdēlaqlōs lāxōx L!āl!ē!ēwēdzemgāx," nēk'exs laē q!wē'ida. Wā, 60 la k!wāg'alīlāxs laē lax'ūlīlēda g'igāma'yē Nōlisē. Wā, lāxaē yāq!ēg'a'fa. Wā, lā 'nēk'a: "Laems hōlēla g'igāmē, yōl K'!ādalag'īlis. G'āx'men wālaqag'īlīlēla 'yālagemsen g'igāma'yaē 'māxūlag'īlisa laxōs k!lēdēlaqlōs, g'igāmē K'!ādalag'īlis, laxōx L!āl!ē!ēwēdzemgāx," nēk'exs laē q!wē'ida. Wā, lāxaē k!wāg'alīlāxs laē 65 lax'ūlīlē Kwax'sē'stāladzē, qa's yāq!ēg'a'fē. Wā, lā 'nēk'a: "Qālaxs hēq!amaaxs g'wēk'!ālag'īlēxwa lalōl!āx k!lēdēlāsa g'igāma'yē. Wēg'a, hōlēla g'āxen, xūnōk K'!ādalag'īlis, yīxs 'wālasēg'īn sēwēnēk. Ālax'iden gāgak'!a laxs k!lēdēlaqlōs, g'igāmē K'!ādalag'īlis. G'āx'men 'yālagemsen nēmōkwaē 'māxūlag'īlisa, qen 70

- 71 about the marriage. I come to pay the marriage-money for your princess, | Chief K'îlâdalag'îlis (IV 4), for L!âl!elwêdzemga (IV 3)."
 After he had said so, he stopped | and sat down. At once Qâsnom-
 alas (III 14), the | uncle of K'îlâdalag'îlis (IV 4), arose. He took one
 75 pair of blankets, || spoke, and said, "Now you have her, chief. | Now
 your wife will go with you, chiefs. Now come and pay the marriage-
 money, | chiefs. Now your wife will go with you; namely, what I
 carry here." | Thus he said, and gave two pairs of blankets to each
 of the | three chiefs. Then Qâsnomalas (III 14) gave two pairs of ||
 80 blankets to the chiefs, and said, "This is your wife, | these blankets."
 Thus he said, and went out. Then | the three chiefs went out,
 aboard their | canoe, and they paddled back. When they ap-
 proached | the place where they had left the three canoes, they stood
 85 up, || holding the blankets in their arms and singing their sacred songs.
 When | they arrived, P!aselat spoke. He said, "Now look at me,
 Chief | 'mâxûlag'îlis (IV 9)! Now we come, carrying on our arms
 your wife, | L!âl!elwêdzemga (IV 3). Now we have her, Kwâg'uł.
 We were told to go ahead and pay the marriage money | by Chief
 K'îlâdalag'îlis (IV 4)." Thus he said, and stopped speaking. ||
 90 Immediately strong young men went aboard one of the canoes, |
 for it was known that the Nâk!wax'da'xw always had a sham-fight

- 71 g'âxê wâlaqâg'îlîla. G'âx'men qâdzêla lāxōs k'îlêdêlaq!ōs, g'îg'ā-
 mē K'îlâdalag'îlis laxōx L!âl!elwêdzemgāx," 'nēk'exs laē q!wêł-
 'ida, qa's k!wâg'alîlê. Wā, hēx'ida'mēsē Qâsnomalasē, yîx q!ū-
 lē'yas K'îlâdalag'îlisē lāx'ûlîla, dālaxa 'nemxsa p!elxelasgema.
 75 Wā, lā yāq!eg'a'la. Wā, lā 'nēk'a: "Laems lāla, g'îg'egāmē.
 La'mēsek' lālg'as genemg'ōs lāxs lōl, g'îg'egāmē. Gēlag'a qâdzêł-
 dex, g'îg'egāmē. Wā, la'mōsek' lālg'as genemg'ōs yîxg'în daā-
 kūk," 'nēk'exs laē yāx'witsa maēmālexs p!elxelasgem lāxa yūdu-
 kwē g'îg'egāma'ya. Hē'misē Qâsnomalasē la ts!āsa maēmālexsa
 80 p!elxelasgem lāxa g'îg'egāma'yē. Wā, lā 'nēk'a: "Yūems gene-
 mōxxwa p!elxelasgemēx," 'nēk'exs laē aēdaaqa. Wā, hēx'ida-
 'mēsē la hōqūwelsēda yūdukwē g'îg'egāma'ya, qa's lā hōx'wālexs
 lāxa xwāk!ūna. Wā, g'âx'mē sēx'wida. Wā, g'îl'mēsē elāq lāg'aa
 lāx mexâlasasa yūdux'uts!aqē xwāxwāk!ūnaxs laē lāxūmg'aalēxsa
 85 gēgenātaxa p!elxelasgemē yiyālaqūlasēs yiyālax'LENē. Wā, g'îl-
 'mēsē lāg'aaxs laē yaq!eg'a'fē P!aselatē: "Wēg'a dōqwalax g'îgāmē
 'māxûlag'îlisē. G'âx'menu'x' genālag'as genemg'ōs lāxg'a L!âl!e-
 lēwêdzemgak. La'mens lāleq, Kwākūg'uł. Wāg'ilaens âem qâdzêł-
 'ida," 'nēk'ēda g'îgāma'yē K'îlâdalag'îlisē, 'nēk'exs laē q!wêł'ida. Wā,
 90 hēx'ida'mēsē la hōgūxsēda lēlāk'wē hā'yāf'a lāxa 'nemts!aqē xwāk!ū-
 na, qaxs q!alā'maēda Nâk!wax'da'xwaxs hēmenāf'a maē amāqaxs laē

when | any one of another tribe married their princess. After this 92
 had been done, | they put the bows of the marriage canoes in line |
 and paddled. When they came to the point of the || island in front 95
 of Baās, they saw the climbing-board standing up | in front of the
 house of K·lâdalag·îlis (IV 4), and there was nobody | walking about
 outside of the houses. Then the | four canoes arrived in front of the
 house of K·lâdalag·îlis (IV 4). | Then P!asela! arose, and spoke to
 the Kwâg·u! || He said, "Now I will speak, Chief Nôlis, and Kwax·- 400
 sêstâla, | the way our ancestors used to speak when they went
 wooing." | Thus he said, and turned his face towards the village of the
 Nāk!wax·da'x"; | and he spoke aloud, and said, "I come, great tribe, |
 Nāk!wax·da'x", I come to woo L!âl!E!ewēdzemga (IV 3), your ||
 princess, Chief K·lâdalag·îlis (IV 4)." Thus he spoke, and took a 5
 blanket, | and he said, "I get married with this one pair, two pairs,
 three pairs, | four pairs, ten blankets." Thus he said when there
 were five pairs of blankets. | And now the son of 'māxūlag·îlis (IV 9),
 'nemōgwis (V 1), carried the | blankets up the beach and put them
 into the house of K·lâdalag·îlis (IV 4); || and then P!asela! counted 10
 another five pairs of blankets and | put them on the shoulder of
 'nemōgwis, and he carried them into the house of | K·lâdalag·îlis
 (IV 4); and when there were five hundred blankets, | he spoke again
 while he was carrying the blankets. "Now I | carry these." Thus

gāgak·!ase'wēs k·lêdē!asa ōgūxsemakwē lēlqwālala'ya. Wā, g·îl'mēsē 92
 gwā!exs laē 'nemāg·iwa!ē āg·iwa'yas qādzē!ats!ās xwāxwāk!ūna.
 Wā, lā sēx'wida. Wā, g·îl'mēsē tēx'wid lāx āwī!ba'yasa 'mekūma-
 'yas Baāsaxs laē dōx'wa!elaxa naxedzowaxs lē'maē ēk!ēbalis lax 95
 L!āsanā'yas g·ōkwas K·lâdalag·îlisē. Wā, lā k·lêās 'nemōk"
 begwānem g·ig·îlsela lāx L!āsanā'yasa g·ōkūla. Wā, lā lāg·alisēda
 mōts!aqē xwāxwāk!ūna lāx neqents!ēsas g·ōkwas K·lâdalag·îlisē.
 Wā, lā lāx'ū!exsē P!asela!ē, qa's yāq!eg·a'!ē lāxa Kwākūg·u!ē. Wā,
 lā 'nēk'a: "La'men yāq!ent!āla! g·igāmē Nôlis, Kwax·sēstāladzē 400
 lāx gwēk·!ālasasens q!ūlsq!ūlyax"dā lāxwa gāgak·!ax wāldema,"
 'nēk'exs laē gwēgemx'id lāx g·ōx'demsasa Nāk!wax·da'xwē. Wā,
 lā yāq!eg·a'!a hasela. Wā, lā 'nēk'a: "G·āx'men 'wālas lēlqwālalē,
 Nāk!wax·da'x", g·āx'men gāgak·!axōx L!âl!E!ewēdzemgāx lāxōs
 k·lêdē!aq!ōs, g·igāmē K·lâdalag·îlis," 'nēk'exs laē dāx'idxa p!elxe- 5
 lasgemē. Wā, lā 'nēk'a: "Qādzē!asēq nemxsa, mā!exs, yūduxūxs,
 mōxsa lastāai'," 'nēk'exs laē sek!axsēda p!elxelasgemē. La'mē-
 sē xūnōkwas 'māxūlag·îlisē, yīx 'nemōgwisē, gemxūsdēsaxa p!el-
 xelasgemē, qa's lā gemxēlax lāx g·ōkwas K·lâdalag·îlisē. Wā,
 lāxaē ēt!ēdē P!asela!ē hōs'idxa sek!axsa p!elxelasgema, qa's gem- 10
 xseyap!endēs lāx 'nemōgwisē. Wā, lāxaē gemxēlas lāx g·ōkwas
 K·lâdalag·îlisē. Wā, g·îl'mēsē sek!āp!enyag'exa p!elxelasgemaxs
 laē ēdzaqwa 'nēk'a, laemxaa dālaxa p!elxelasgemē: "La'men

15 he said while he was counting another five pairs of blankets; || and when there were another five hundred blankets, then he said, "There | are one thousand blankets!" and he said again, | "Now I carry these blankets. I call her with these blankets." Then he counted | one hundred blankets and put them on the shoulders of ten | young men; 20 and when they went up the beach, P!aselat said, || "Now there are eleven hundred blankets." When the | young men came back, P!aselat said again, holding up a blanket, | "Now with these hundred blankets I lift your | princess, Chief K'!âdalag'îlis (IV 4). I wish that | your princess come now into my canoe." Thus he said, || 25 and put five pairs of blankets on the shoulders of each of the ten | young men. They took them into the house of K'!âdalag'îlis (IV 4); | and when the young men came back, they went aboard their canoes. | Then Qâsnomalas (III 14), the uncle of K'!âdalag'îlis (IV 4), came and stood | in front of the house. He turned towards the door of the 30 house of || K'!âdalag'îlis (IV 4), and called out aloud, and said, "Come, now, Chief | K'!âdalag'îlis (IV 4), come out with your tribe and | take your princess to her husband, | 'māxūlag'îlis (IV 9)!" Thus he said, and stopped speaking. Then the | Nāk!wax'da^{ex} went 35 out of the house of K'!âdalag'îlis (IV 4) and stood in a row || in front of the house. Then K'!âdalag'îlis (IV 4) followed them with his

dālaxeq," 'nēk'exs laē hōs'idxa sek'!axsa p!elxelasgemē. Wä, 15 g'îl'mēsē sek'!ap!enyag'exa p!elxelasgemaxs laē 'nēk'a: "Laem lōxsemx'ida hēyag'owa p!elxelasgemē." Wä, lä ēdzaqwa; lä 'nēk'a dālaxa p!elxelasgemē: "La^{em}en lē'lālasēq," lāxāē hōs'idxa lāk'!endē p!elxelasgema, qa's k'!exseyap!endālēs lāxa neqākwē hā'yā^{la}a. Wä, g'îl'mēsē la hōx'wūsdēsēda hā'yā^{la}axs laē 'nēk'ē 20 P!aselatē: "La 'nemx'sōgūnwalai'." Wä, g'îl'mēsē g'āxēda hā'yā^{la}a aēdaaqaxs laē ēdzaqwē P!aselatē dālaxa p!elxelasgemē. Wä, lä 'nēk'a: "La^{em}en lāg'îlīlāsa lāk'!endē p!elxelasgemē lāxs k'!edē-laq!ōs, g'igāmē K'!âdalag'îlis, qaxg'in 'nēk'ek', qa g'āx^{mes}ō g'ax^aelx^sōs k'!edēlaq!ōs, g'igāmē, lāxg'in yā'yats!ēk'," 'nēk'exs 25 laē gemxseyap!endālāsa sēsek'!axsa p!elxelasgem lāxa neqākwē hā'yā^{la}a. Wä, lāxāē gemxēlas lāx g'ōkwās K'!âdalag'îlisē. Wä, g'îl'mēsē g'āx aēdaaqēda hā'yā^{la}axs laē hōx'wa^lexs lāxa xwāk!ūna. Wä, g'āxē Qâsnomalasē, yīx q!ūlēyas K'!âdalag'îlisē lāx^wels lāx L!āsanā^yasa g'ōkwē. Wä, lä g'wēgemala lāx t!ex'īlās g'ōkwās 30 K'!âdalag'îlisē, qa's lelōxsā hāselā. Wä, 'nēk'a: "Gēla, g'igāmē K'!âdalag'îlisai'. Gēla hōqūwels lē^was g'ōkūlōtaq!osai', qa's lālōs taōdaxsasōs k'!edēlaq!ōs lāxg'a lā^wūnemg^asōx lāxg'a 'māxūlag'îlisa," 'nēk'exs laē q!wē^lida. Wä, g'āxē 'wī^la hōqūwelsēda Nāk!wax'da^{ex}wē lāxa g'ōkwās K'!âdalag'îlisē, qa's yīpemg^aelsē 35 lāx L!āsanā^yasa g'ōkwē. Wä, g'āxē K'!âdalag'îlisē elxlālaxēs k'!ē-

princess | L!āl!ē!ēwēdzemga (IV 3). L!āl!ē!ēwēdzemga (IV 3) 36
wore on her head a | hat covered with abalone shells, and she wore a
blue blanket covered with abalone shell, | and she carried a copper
named Looking-Sideways. They stood | in the middle of the line
of their tribe. Then Qāsnomalas spoke, || and said, "Look at this, 40
chiefs of the Kwāg'uł, at this | wife of 'māxūlag'īlis (IV 9)! This is
the dress of my grandfather, | the way L!āl!ē!ēwēdzemga (IV 3) is
dressed. Now come, chiefs, to this | wife of your chief, and let her go
with her marriage mat, | the copper Looking-Sideways, which is
worth fourteen hundred blankets; || and her dress has sixty | abalone 45
shells, and your name will be Q!ēxētaso (IV 9), | son-in-law, and the
name of your dancer will be | Hēmāsk'as'ō Q!ōmogwa and Hēlē'stēs
and P!esp!edzēdzemga and | Ēx'ts!emalalīi'lak^u and Hāmāsi'lak^u;"
for the chief had many children, and || therefore he received many 50
names as a marriage gift. "Now come, and take | your wife,
chiefs!" Thus he said, and he stopped speaking. Immediately |
the three chiefs — P!aselal and Nōlis and Kwax'sē'stāladzē — | went
ashore. They went to the place where L!āl!ē!ēwēdzemga (IV 3) was
standing; and when | they reached there, K!ādalag'īlis (IV 4) gave
two pairs of blankets to || each of the three chiefs, and L!āl!ē!ēwē- 55
dzemga (IV 3) | walked back with them. Then she sat down by the

dēlē L!āl!ē!ēwēdzemga. Laem letemālē L!āl!ē!ēwēdzemgāxa ēx'- 36
ts!emsgemāla letemla. Wā, lāxaē 'nēx'ūnālaxa ēx'tsemala qō-
tsema. Wā, lā dālaxa L!āqwa lēgades L!esaxelayuwē. Wā, lā
q!wāg'aels lāx neq!egēlasasēs g'ōkūlōtē. Wā, lā yāq!eg'a'lē Qāсно-
malasē. Wā, lā 'nēk'a: "Wēg'a dōqwalax g'īg'egāmēs Kwāg'uł lāxg'a 40
genemg'asōx 'māxūlag'īlisēx. Hēm gwālaats!en gagempē laxg'a
lāx' gwālaatsg'a L!āl!ē!ēwēdzemgak'. Wā, gēlag'a g'īg'egāmē lāxg'a
genemg'asa g'īgāma'yēx, qa lālag'isek' 'nemāxsela lōgwas lē'waxsēk'
lāxg'a L!esaxelayōk^u, yīxs mōp!enyag'anālxwēk' yīsa p!elxe-
lasgemē, lōgwas q!wāq!ūlax'lenk', yīxg'a q!el!esgemg'ustāk!wē- 45
mak' ēx'ts!ema. Wā, hē'misa lēgemē laems lēgadełts Q!ēxētase'wē,
nēgūmp. Wā, hē'misa lēgemlasēs sēnatlaōs, la'mē lēgadełts Hē-
mask'as'ō Q!ōmogwa lō' Hēlē'stēs lō' P!esp!edzēdzemga lō' Ēx'ts!e-
malalīi'lak^u lō' Hāmāsi'lakwē," qaxs q!ēnemaē sāsemasa g'īgāma-
yēx, lāg'īlas q!ēnema lēgemg'elxla'yē. "Wā, gēlag'a dāxsaxg'as 50
genemg'ōs g'īg'egāmē," 'nēk'exs laē q!wēl'ida. Wā, lā hēx'ida'mē-
da yūdukwē g'īg'egama'yē P!aselalē, lō' Nōlisē, lō' Kwax'sē'stāladzē
la hōx'wūltā, qa's lā lāx lādzasas l!al!ē!ēwēdzemga. Wā, g'īl'mēsē
lāg'aaxs laē K!ādalag'īlisē ts!ewanaqasa maēmałexsa p!elxelasgem
lāxa yūdukwē g'īg'egāma'ya. Wā, g'āxē qāqelax L!āl!ē!ēwēdzemgāxs 55
g'āxaē aēdaaqa, qa's g'āxē k!wāk!ūgogwaałexsas lē'wis lā'wūnemē

57 side of her husband | *‘māxūlag’ilis*. They did not run up the climb-
ing-board, which was | just standing there. When *L!āl!ē!ēwēdzemga*
(IV 3) was seated, | *Qāsnomalas* spoke, and said, “Now wait a
60 while, || *Kwāg’u!*, for the privilege-box of your wife, | *‘māxūlag’i-*
lis (IV 9)!” Thus he said, and ran into the house of *K!ādalag’ilis*
(IV 4). | And when he went in, the cannibal whistle and the |
q!āmināgās whistle sounded, and the frog whistle of the frog war-
dancer and the whistle of the | fire-dancer, and it was not long before
65 they stopped sounding. || Then *Qāsnomalas* came out of the house,
swinging the | rattle of the assistant of the cannibal; and he told his
tribe | the *Nāk!wax’da^x* to beat time fast; and when they were
beating time, he caught in his hand the | supernatural power of the
winter dance and threw it upon the *Kwāg’u!*. | Immediately *L!āl!ē!*
70 *wēdzemga* (IV 3) told her husband’s son, || *Yāgwis* (V 1), to get
excited, and then *Yāgwis* (V 1) uttered the cannibal cry. | He was
excited, went ashore, and ran into the house. | Then *Qāsnomalas*
(III 14) spoke, and said, “Now I | invite you in, friends, on behalf of
my son-in-law *‘māxūlag’ilis* (IV 9), that we | may pacify *Yāgwis*
75 (V 1).” Then he stopped speaking, and the || *Kwāg’u!* went ashore
and went into the house of *K!ādalag’ilis* (IV 4). | When they were all
in the house, *‘māxūlag’ilis* (IV 9) and his wife | *L!āl!ē!ēwēdzemga*
(IV 3) went in and sat down in the rear of the house; | and when
they were seated, *Qāsnomalas* (III 14) spoke, and said, | “Now,

57 *‘māxūlag’ilisē*. *Wā, la^{mē} hēwāxa la nāx^{ida}asa naxedzowē*. *Wū!*
‘em la laēsa. *Wā, g’il^{mēsē} k!wāg’aa!ēxsē L!āl!ē!ēwēdzemgāxs*
laē Qāsnomalasē yāq!ēg’a!ā. *Wā, lā ‘nēk’a*: “*Wēg’aemasL ēselax*,
60 *Kwākūg’u!*, *qa lāsgr’a k!ēs^{EWats}!ēk’ g’ildatsōs gēnemaqōs*, *‘māxū-*
lag’ilis,” *‘nēk’ēxs laē dzēlwīla lāx g’ōkwas K!ādalag’ilisē*. *Wā,*
g’il^{mēsē} laē!ēxs laasē hēk!ēg’a!ē medzēsasa hāmats!a lē^{wa}
q!āmināgāsē, lē^{wa} xwāk!walāsa tōx^{widē} wūq!ēsa, lē^{wa} nōn!tsē-
‘stala!ē medzēsas hēk!āla. *Wā, k!ēst!a gāla hēk!ālaxs laē q!wē!*
65 *ida*. *Wā, g’āxē Qāsnomalasē g’āxāwēls lāxa g’ōkwē yatelaxa*
yadenasōx hēlik’āsa hāmats!a. *Wā, lā wāxaxēs g’ōkūlota Nā-*
k!wax’da^{xwē} qa t!ēmsa!ēs. *Wā, g’il^{mēsē} t!ēms^{idēxs} laē dāsgēmd-*
xa ‘nawālakwasa ts!ēts!ēqa, qa^s meqents!ēsēs lāxa Kwāg’u!. *Wā,*
hēx^{ida}‘mēsē L!āl!ē!ēwēdzemga āxk!ālax xūnōkwāsēs lā^{wūnemē}
70 *Yāgwisē, qa xwasēs*. *Wā, hēx^{ida}‘mēsē Yāgwisē hamadzelaqwa*.
Wā, la^{mē} xwāsa, qa^s lō!tāwē, qa^s lā lāl!ēsēla lāxa g’ōkūla. *Wā,*
hēx^{ida}‘mēsē Qāsnomalasē yāq!ēg’a!ā. *Wā, lā ‘nēk’a*: “*La^{mēn}*
Lē!alolai’ ‘nē^{nēmokwai}’ qaen negūmpōx ‘māxūlag’ilisēx, qens
yālēx Yāgwisē,” *‘nēk’ēxs laē q!wē!ida*. *Wā, lā hēx^{ida}‘ma Kwā-*
75 *kūg’u!ē hōx^{wūltā}, qa^s lā hōgwīl lāx g’ōkwas K!ādalag’ilisē*. *Wā,*
g’il^{mēsē} ‘wīlaē!ēxs laē hōgwīlē ‘māxūlag’ilisē lē^{wis} gēnemē L!āl-
L!ē!ēwēdzemga, qa^s lā k!ūs^{ālil} lāxa ōgwiwalī!asa g’ōkwē. *Wā,*
g’il^{mēsē} k!ūs^{ālilēxs} laē yāq!ēg’a!ē Qāsnomalasē. *Wā, lā ‘nēk’a*

friends, Nāk!wax'da^xu, be ready to pacify || our great friend Yāḡwis 80 (V 1)." When he stopped speaking, | Yāḡwis (V 1) uttered the cannibal cry at the door, and then | the Nāk!wax'da^xu sang four songs; and when they had pacified | Yāḡwis (V 1), Qāsnomalas (III 14) let him sit down at the seat of | 'māxūlag'īlis (IV 9). When he was seated, Qāsnomalas (III 14) brought the || carved privilege- 85 box. On top of the box was a neck-ring | of red cedar-bark. Then he turned to his | tribe the Nāk!wax'da^xu. He did not speak loud, | and said, "What shall we say against this, what I carry here, my tribe | Nāk!wax'da^xu? for this is what the late 'māxwā (II 1) obtained in marriage || from the Āwik'!ēnox^u. Now, this shall go to 90 my son-in-law | 'māxūlag'īlis (IV 9), and also the name for this cannibal. His | name shall be Hāmtsē'stāselag'īlis; and after a while I shall give | names to the other three dancers when I pay the marriage debt." Thus he said while he was putting | down in front of Yāḡwis (V 1) the box containing the carved privileges. After || this 95 they gave food to the Kwāḡ'u!; and as soon as the | Kwāḡ'u! had eaten, they went out, and Yāḡwis (V 1) | carried the carved box. Then he went out of the house and | went aboard the canoe of his father 'māxūlag'īlis (IV 9). Now | L!āl!ē!ewēdzemḡa (IV 3), and

"Wēḡ'il la 'nē'nēmōk^u, Nāk!wax'da^xu, q!āḡemḡalīLEX, qens yā'i-
dēxens 'nēmōx^udzēk'asē lāx Yāḡwisē." Wā, ḡ'il'mēsē q!wē'idexs 80
ḡ'āxaē hāmts!eg'a!lē Yāḡwisē lāxa t!EX'ila. Wā, la'mē denx'idēda
Nāk!wax'da^xwasā mōsḡemē q!EMq!Emdema. Wā, ḡ'il'mēsē yā'idē
Yāḡwisaxs laē k!wāḡ'alī!EMs Qāsnomalasē lax k!waēlasas 'māxūlag'ī-
lisē. Wā, ḡ'il'mēsē k!wāḡ'alī!EXs ḡ'āxaasē Qāsnomalasē dālaxa
k!lāwatslē k!lēḡemala ḡ'ildasa. Wā, lā wūlk'eyalēda Lēkwē k!lā- 85
wats!ēk!līnāla qenxawē L!āḡekwa. Wā, lā ḡwēḡemḡalī lāxēs
ḡ'ōkūlōtaxa Nāk!wax'da^xwē. Wā, lā k!lē hāselaxs laē yāq!E-
ḡ'a!a. Wā, lā 'nēk'a: "Qa 'masēhtsēs wāldemlaōs, ḡ'ōkūlōt,
Nāk!wax'da^xu; qag'in daākūk' yīxs ḡ'a'maē ḡeg'adānems 'maḡwōla
lāxa Āwik'!ēnoxwē. Wā, la'mēsīk' lāl lāxen nēḡūmpēx lāxōx 90
'māxūlag'īlisēx. Wā, hē'misa lēḡemē qaēda hāmats!a. Laems
lēḡadehts Hāmtsē'stāselag'īlisē. Wā, ā!EMlwisēn lēx'ēdLEX lēlēḡe-
masa yūduḡwīdala lēlēd, qenlō qōtex'alō," 'nēk'EXs laē hāḡemlī-
lasa k!lāwatslē k!lēḡemala ḡ'ildas lāx Yāḡwisē. Wā, ḡ'il'mēsē
ḡwālEXs laē hāḡḡilase'wēda Kwākūḡ'u!ē. Wā, ḡ'il'mēsē ḡwālēda 95
Kwākūḡ'u!ē ha'māpEXs laē hōqūwelsa. Wā, la hē'misē Yāḡwisē dā-
laxa k!lāwatslē k!lēḡemāla ḡ'ildasaxs laē lāwels lāxa ḡ'ōkwē, qas
lā lāxs lāx xwāk!ūnāsēs ōmpē 'māxūlag'īlisē. Wā, lā elx!a'yē
L!āl!ē!ewēdzemḡa Lēwis lā'wūnemē 'māxūlag'īlisaxs laē hōqūwels

500 her husband 'māxūlag'īlis (IV 9), went last || out of the house, and went aboard the canoe in which Yāḡwis (V 1) was seated. When | all the Kwāḡ'ul had gone aboard, they started, and went home to Fort Rupert. | Late at night they arrived at Fort Rupert, and | immediately all the Kwāḡ'ul went ashore into their | houses. When
 5 daylight came, in the morning, 'māxūlag'īlis (IV 9) invited || the Kwāḡ'ul to a feast in the house of his son 'nemōḡwis (V 1), | for now his name was no longer Yāḡwis (V 1), because it was no real | winter dance. When all the Gwētela, Q!ōmoyâ'yē, | 'wālas Kwāḡ'ul, and Q!ōmk'!ut!es had come in, they were given breakfast; | and after
 10 breakfast 'nemōḡwis (V 1) took the copper || Looking-Sideways and told the four Kwāḡ'ul tribes that he was going to sell it. | At once the chief of the numaym | G'ig'ilḡām of the Q!ōmoyâ'yē, whose name was 'wālas, arose, and asked 'nemōḡwis (V 1) for the copper. | Immediately 'nemōḡwis (V 1) gave the copper | to the chief 'wālas.
 15 He took it, and said that he || would buy it for fourteen hundred blankets. | When he stopped speaking, 'nemōḡwis (V 1) thanked him for what he had said; | and after they had finished talking, the Kwāḡ'ul tribes went out | before noon. Then Chief 'wālas called to-
 20 gether the | four Kwāḡ'ul tribes, to sit in the summer seat outside || of his house; and when all the Kwāḡ'ul had assembled, | 'wālas asked all the men to pay their blanket debts, and | immediately they paid him.

500 lāxa g'ōkwē qa's lā hōx'wālexs lax lā k!waxdzats Yāḡwisē. Wā, g'il-
 'mēsē 'wīlxsēda Kwākūḡ'ulaxs laē sep!ēda, qa's lā nā'nak^u lāx Tsāxisē.
 Wā, la'mēsē ḡāla ḡanolexs laē lāḡ'aa lāx Tsāxisē. Wā, â'misē
 hēx'idaem 'nāxwa la hōx'wūltāwēda Kwākūḡ'ulē, qa's lā lāxēs
 g'ig'ōkwē. Wā, g'il'mēsē 'nāx'idxa ḡaālāxs laē lē'lalē 'māxūlag'ī-
 5 lisaxa Kwākūḡ'ulē, qa, lās k!wēla lāx g'ōkwasēs xūnōkwē 'nemō-
 ḡwisē, qaxs lē'maē ḡwāl lēḡades Yāḡwisē, qaxs k'!ēsaē ālaem
 ts!ēts!eqa. Wā, g'il'mēsē ḡ'āx 'wīlaēlēda Gwētela lē'wa Q!ōmoyâ'yē
 lē'wa 'wālasē Kwāḡ'ula lē'wa Q!ōmk'!ut!esē, laē ḡaaxstāla. Wā,
 g'il'mēsē ḡwāl ḡaaxstālaxs laē āx'ēdē 'nemōḡwisaxa l!āqwa, lāx l!ē-
 10 saxelayowē, qa's nēlēxa mōsḡemakwē Kwākūḡ'ulēxs lē'maē lāxōdleq.
 Wā, hēx'ida'mēsē lāx'ūlilē g'ig'āma'yasa 'nē'mēmotasa G'ig'ilḡā-
 masa Q!ōmoyâ'yēxa lēḡades 'wālasē. Wā, lā dāk'lālaxa l!āqwa
 lāx 'nemōḡwisē. Wā, hēx'ida'mēsē 'nemōḡwisē la ts!āsa l!āqwa
 lāxa g'ig'āma'yē 'wālas. Wā, la'mē dāx'ideq. Wā, laem 'nēk'ēxs
 15 lē'maē k'ilxwas mōp!enyag'anāla p!elxelasḡem lāxa l!āqwa, 'nē-
 k'ēxs laē q!wē'ida. Wā, hē'misē 'nemōḡwisē mō'las wāldemas.
 Wā, g'il'mēsē ḡwālē wāldemasēxs laē hōqūwelsēda Kwākūḡ'ulaxa
 k'!ēs'em neqāla. Wā, hēx'ida'mēsa g'ig'āma'yē 'wālasē lēx'lēlsaxa
 mōsḡemakwē Kwākūḡ'ula qa lās k!ūts!es lāxa āwāḡwasē lāx l!āsanā-
 20 'yas g'ōkwas. Wā, g'il'mēsē 'wīlḡ'aelēda Kwākūḡ'ulaxs laē ḡūḡūnē
 'wālasaxēs g'ig'ālaxa 'nāxwa bēbēḡwānemaxa p!elxelasḡemē. Wā, lā

The Kwāg'uł did not stay there a long time. | They paid enough for 23
the price of the copper. Then | they bought it for fourteen hundred
blankets; and || after they had bought it, Yāgwis (V 1) became excited 25
again, and in the evening | he was pacified. Then he danced, wearing
around his neck the thick | cedar-bark ring which carried the winter
dance, and a thick head-ring of red cedar-bark, and he also | wore the
bear-skin blanket while he was dancing. After | they had sung four
songs for him, he was pacified. || Now he had the name given him in 30
marriage by K'!ādalag'ilis (IV 4). Now his name was | Hāmtsē-
stāselag'ilis (V 1); and after this he was no longer called Yāgwis
(V 1); | and when he went into the sacred room, they gave away | the
fourteen hundred blankets to the four Kwāg'uł tribes; | and after the
blankets had been given away, the Kwāg'uł went out. || This was the 35
marriage mat given by L!āl!ēlewēdzemga (IV 3) to her husband, |
fourteen hundred blankets. Now | K'!ādalag'ilis (IV 4) is going to
pay the marriage debt to his brother-in-law ēmāxūlag'ilis (IV 9) the
coming winter. | That is all about this. |

Now I shall answer what I have been asked by you about the late 1
chief | ēmāxūyalidzē when he married Q!ēx'sēselas (III 7), the princess of
Q!ūmx'ōd (II 8). | Q!ūmx'ōd gave in marriage his name Q!ūmx'ōd | to

hēx'idaem gūnasewa. Wā, k'!ēst!a gēx'g'asa Kwākūg'ułaxs lāe hē- 22
!alēda gūna'yē p!ēlxelasgem lāx laōxwasa L!āqwa. Wā, hēx'ida-
ēmesē k'īlxwasa mōp!enyag'anāla p!ēlxelasgem lāxa L!āqwa. Wā, g'īl-
ēmesē gwāla k'īlxwaxs laē xwāsa ēt!ēdē Yāgwisē. Wā, lā gānu'īdexs 25
laē yālasēwē Yāgwisē. Wā, g'īl'ēmesē yīx'wīdexs laē qenxālaxa lēkwē
k'!ōsenxawē L!āgekwa lēwa lēkwē qex'īmē L!āgekwa. Wā, lāxaē
ēnex'ūnālaxa L!ents!ēmē ēnex'ūnā'yaxs laē yīxwa. Wā, g'īl'ēmesē
gwāl q!ēmtasōsa mōsgēmē q!ēmq!ēmdemxs laē yāfida. Wā, la-
ēmē lēgadesa lēgemg'elxlā'yas K'!ādalag'ilisē. Wā, laem lēgades 30
Hāmtsēstāselag'ilisē. Wā, laem gwāl lēgades Yāgwisē lāxēq.
Wā, g'īl'ēmesē lats!ālī lāxa lēmē!ats!āxs laē yāx'wīdayowēda p!ēlxē-
lasgemē mōp!enyag'anāla lāxa mōsgēmāk!ūsē Kwākūg'uł. Wā,
g'īl'ēmesē gwāla yāqwāsa p!ēlxelasgemaxs laē ēwīla hōqūwelsēda
Kwākūg'ułē. Wā, hēem lēwaxsēs L!āl!ēlewēdzemga lāxēs lā'wū- 35
nema mōp!enyag'anāla p!ēlxelasgema. Wā, la'ēmesē qōtēx'alē
K'!ādalag'ilisaxēs q!ūlēsē ēmāxūlag'ilisaxwa ts!āwūnxlēx. Wā,
laem lāla lāxēq.

Wā, la'ēmēsen nā'ēnaxmēlxēs wūlase'wōs g'axen lāxa g'īgāma'yōlaē 1
ēmāxūyalidzē yīxs laē gegrades Q!ēx'sēselas lāx k'!ēdēlas Q!ūm-
x'ōdē. Wā, lā'ēlaē Q!ūmx'ōdē lēgemg'elxlālaxēs lēgemē Q!ūmx'ōdē

¹ This is the marriage of ēmāxūlag'ilis, the narrator, to his second wife.

his son-in-law, *ᵐāxūyalidzē* (III 1). Then the name of *ᵐāxūyalidzē* ||
 5 was *Q!ūmx'ōd* after that. Then the father-in-law (II 8) of the one who
 had now the name *Q!ūmx'ōd* | gave property to his tribe, and then
 he had the name *Q!ūmx'elag'īlis* (II 8). | Now one of the family names
 of the chief *Q!ūmx'ōd* (II 8) had been given away in marriage, | for he
 gave him a name in marriage; for *Q!ūmx'ōd* had many family names |
 before he had given the name *Q!ūmx'ōd* to his son-in-law *ᵐā-*
 10 *xūyalidzē*. || His family names were *NEG'ä* and *NEG'ädzē*, and |
NEG'äēsīlak^u, and *NEG'äg'īlak^u*, and the other kind of mountain
 names | were *Q!ūmx'ōd*, and *Q!ūmx'elag'īlis*, and *Q!ūmx'āxelag'īlis*;
 and | as soon as he had given away in marriage one of his family
 names, he took | another one of his family names. When he gave
 15 away in marriage the name || *Q!ūmx'ōd*, he gave a potlatch to his
 tribe, and took the other | name *Q!ūmx'elag'īlis*; and his numaym
 had no word against it, | because they were his own family names. |
 And when the princess of *Q!ūmx'elag'īlis* married again, he | could
 20 give away in marriage the name *Q!ūmx'elag'īlis*. || He gave a pot-
 latch to his tribe, and took his other family name *Q!ūmx'āxelag'īlis*; |
 and when he had given these three family names in marriage | —
Q!ūmx'ōd, *Q!ūmx'elag'īlis*, and *Q!ūmx'āxelag'īlis*—then | he had
 the name *NEG'ä* and the other family names derived from mountain. |
 Therefore you know that I did not make a mistake when (I said that)
 25 he who had the name || *Q!ūmx'ōd* and gave the name *Q!ūmx'ōd*

lāxēs negūmpē ᵐāxūyalidzē. Wä, laem lēgadē *ᵐāxūyalidzäs*
 5 *Q!ūmx'ōdē lāxēq*. Wä, lā^ēlaē negūmpasa la lēgades *Q!ūmx'ōdē*
p!ēs'idxēs g'ōkūlōtē. Wä, laem lēgades *Q!ūmx'elag'īlisē*. Wä,
 laem *ᵐemsgemg'elxlālē lēxlēgemēlasa g'īgāma yīx Q!ūmx'ōdē*,
yīxs laē lēgemg'elxlālax, *yīxs q!ēnemaē lēxlēgemēlasa Q!ūmx'ōdē*,
yīxs k!ēs'maē lēgemg'elxlālax Q!ūmx'ōdē lāxēs negūmpē ᵐāxū-
 10 *yalidzē*. Wä, g'a^ēmēs *lēxlēgemēltsēg'a NEG'ä*, *lō^ē NEG'ädzē*,
NEG'äēsīlak^u, *NEG'äg'īlak^u*. Wä, g'a^ēmēs *ᵐemx'sa neg'ä lēlē-*
gemē Q!ūmx'ōdē lō^ē Q!ūmx'elag'īlis lō Q!ūmx'āxelag'īlis. Wä,
 g'il^ēmēsē *lēgemg'elxlālaxa ᵐemsgemē lāxēs lēxlēgemīlē laē*
lēx'ētsa ᵐemsgemē lāxēs lēxlēgemīlē. Wä, hē^ēmaēxs laē *lēgem-*
 15 *g'elxlālax Q!ūmx'ōdē*. Wä, lā *p!ēs'idxēs g'ōkūlōtē*. Wä, lā
āx'ēdxēs ᵐemsgemē lēgemē Q!ūmx'elag'īlis. Wä, la *k!eās wā-*
dems ᵐeᵐēmōtasēq qaxs hās'maaq lēxlēgemīla.

Wä, g'il^ēmēsē *ēt!ēd lā^ēwadē k!ēdēlas Q!ūmx'elag'īlisē*, wä, lā
gwēx'idaasno^xᵐem la lēgemg'elxlālax Q!ūmx'elag'īlisē. Wä, la
 20 *p!ēs'idxēs g'ōkūlōtē qa^{ēs} āxēdēxs ᵐemē lēxlēgemīlē Q!ūmx'ela-*
g'īlis. Wä, g'il^ēmēsē *ᵐwīla la lēgemg'elxlālaxa yūdux^usemē lēxlē-*
gemīltsē Q!ūmx'ōdē lō^ē Q!ūmx'elag'īlisē lō^ē Q!ūmx'āxelag'īlisē, laē
lēx'ēdes NEG'ä lē^ēwēs waōkwē nānax'bala lēxlēgemīla. Wä,
hē^ēmits lāg'ilaōs q!ālelaxg'īn k!ēsēk' lēxlēqūlīg'īn lēk' nēx'qēxs

away in marriage, had the name | Q!üm̃x'elag'ilis. That is all 26
about this. |

Now¹ I shall talk about the children of Q!üm̃x'öd (III 1), K'ēsoyak'elis, | and Hāmdzid, and the two nephews of Q!üm̃x'öd; | for Âgwila (III 12) was the younger brother of Q!üm̃x'öd. The name of the elder one || of the children of Âgwila was Häqelāx (IV 10), and the name of the 30
younger one was | Q!ēx'Lāla (IV 11); and the marriage of Âgwila and his wife was a disgrace, | for Âgwila never performed the marriage ceremony with his wife Ālāk'ilayugwa (III 13). | Some men say that Ālāk'ilayugwa was an Āwīk'!ēnox^u woman, | and others say that she was a Gwa^sela woman, and they are ashamed || to talk about them. 35
This is what the Indians call an irregularly married woman, | when she just takes her husband without being formally married. | It is like the female dog and the male dog sticking together. | These children of the chief are not counted, because | their parents acted this way; and the numaym of Âgwila was the || numaym of his elder brother Q!üm̃x'öd. 40
Âgwila was never treated well | by his people, because he had for his wife Ālāk'ilayugwa, and | they were not formally married; therefore his children were not well treated, for | they were a disgrace to his elder brother Q!üm̃x'öd. Then Q!üm̃x'öd pitied his | two nephews; therefore he took them as his dancers. That || is all 45
about this. |

lēgemg'elxlalāē Q!üm̃x'ōdaxēs lēgemē Q!üm̃x'ōde. Wä, la lēgades 25
Q!üm̃x'elag'ilise. Wä, laem gwāla lāxēq.

Wä, la^mēsēn gwāgwēx's'āla lāx sāsēmas Q!üm̃x'ōdē lāx K'ēsoya-
k'elisē lō^s Hāmdzide lē^swa ma^slōkwē lōlālēs Q!üm̃x'ōde, yix
Âgwila yixs ts^slā^syaas Q!üm̃x'ōde. Wä, lä lēgadē 'nōlast!ēge-
ma^syas sāsēmas Âgwila yis Häqelāl. Wä, lä lēgadē ts^slā^syās 30
Q!ēx'Lāla, yixs q!ēma^syaē ha^syasek'ālaēna^syas Âgwila lē^swis ge-
nemē qaxs hēwāxaē Âgwila qādzēlaxēs genemē Ālāk'ilayugwa, yixs
'nēk'āēda waōkwē begwānemqēxs Āwīk'!axsemaē Ālāk'ilayugwa.
Wä, lä 'nēk'ēda waōkwaqēxs Gwa^selaxsemaē. Laem māx'ts!a
gwāgwēx's'āla lāq. Wä, hēem gwe^syāsa bāk!umē k!ūtēxs dāxa ts!ē- 35
dāqē yixs wū^smaē lā^swadēx'itsēs lā^swūnemē k!ēs qādzēlase^swa.
(Hē gwēx'sa^s wāts!āxs k!ūtēxs dāēda ts!ēdāqē 'wats!ē lē^swa begwā-
nemē 'wat!sä.) Wä, hēem k!ēs gelōkwē sāsēmasa g'īgāma^syaxs hāē
gwēx'idēs g'īg'aōlnokwē. Wä, hēem 'ne^smēmōts Âgwila yix 'ne-
'mēmōtasēs 'nōlē Q!üm̃x'ōdē. Wä, hēem hēwāxaem aēk'ilasō^ssēs 40
g'ōkūlotē Âgwila qaxs laē gegratsēs genemē Ālāk'ilayugwa yixs
k!ēsaē qādzēlaq. Wä, lāxaē k!ēs aēk'ilase^swē sēsēmas qaxs
lē^smaē q!ēmēsēs 'nōlē Q!üm̃x'ōdē. Wä, lā^slāē Q!üm̃x'ōdē wātsēs
ma^slōkwē lōlālēya, lāg'ilas āx'ēdeq qa lās lāx sēnatas. Wä, laem
gwāla lāxēq.

¹ See p. 1034, line 89.

- 46 Now I shall talk about my wife's uncle, Qāsnomālas (III 14);¹ | for that is his shaman's name, for it is said that | Qāsnomālas was the name among people of olden times for a great shaman; and when he had a
50 son, | or even a daughter, the child was at once || washed in water to be purified, for they wished that when he grew up | he should be a shaman, for they wished the child to have the name Qāsnomālas. | Qāsnomālas the shaman never had a child, | and the name of Qāsnomālas is past, because he just died this summer | while he was fishing at Rivers Inlet. ||
- 55 Now I shall talk about his name as chief of the | numaym Temlteml̥els of the Nāk!wax'da^x on his father's side | which was Yāqōlas (III 14), for Yāqōlas (I 5) was the father of P!āselal̥. | Lālep!alas was an only child |, — that is the mother of P!āselal̥ —, and her father was | Lelāk'enx'īd, head chief of the numaym 'wālas. Then
60 Lālep!alas made a potlatch || for her son P!āselal̥. Then she gave him the name | G'ēxsēstalisema'yē. Now he was the head chief of the numaym 'wālas. | Now he obtained the name G'ēxsēstalisema'yē from his mother's side; | for some chiefs of the tribes and their wives do that way. The chief and his | wife both gave a pot-
65 latch, and their son had || one name from the father's side and one name | from the mother's side. This is done by couples who do not

- 46 Wä, la^mēsen gwāgwēx's'āla^l lāx q!l̥lē'yasen genemē Qasnomalas, yixs l̥ēgadaas lāxēs pāxālaēne'yē qaxs l̥ēgadaa^llaēs g'ilgalisasa l̥ēgemōx Qasnomalasēxa 'wālasē pāxāla. Wä, g'il^mēsē xūngwaddex'itsa bābagumē l̥ēwa wāx'em ts!āts!adāgema laē hēx'idaem
50 g'ig'iltāla lāxa 'wāpē qa's q!l̥qelēxs laē hēlak'!ōx'wida qaxs 'nēk'aē qa's pāxālax'īdē qaxs 'nēk'aē qa's lāLēxa l̥ēgemē lāx Qasnomalasē. Wä, lā^llaē hēwāxa wiyōlēda sāsem'nākūlāsa Qasnomalasaxa pāxāla. Wä, g'āxōx l̥ēgēms Qasnomalasdē qaxs ā^lmaa wik'!ex'īdxwa hēenxēx lāxēs k'ēlāsa Āwik'!ēnoxwē.
- 55 Wä, la^mēsen gwāgwēx's'āla^l lāx l̥ēgēmas lāxēs g'igāma'yāasa 'ne^mmēmotasa Temlteml̥elsasa Nāk!wax'da^xwē lāxēs āsk'!ōtē Yāqōlasē qaxs hē^mmaē ōmps P!āselalē Yāqōlasē. Wä, lā^llaē 'nemōx'ūm xūnōkwē Lālep!alasē, yix ābempas P!āselalasēs ōmpē Lelāk'enx'īdē, yixs l̥āxuma'yāasa 'ne^mmēmotasa 'wālasē. Wä, lā p!e-
60 s'īdē Lālep!alasē qaēs xūnōkwē P!āselalē. Wä, laem^llaē l̥ēx'ēdes G'ēxsēstalisema'yē lāq. Wä, laem l̥āxumēsa 'ne^mmēmotasa 'wālasē. Wa, laem g'āyānēmaxa l̥ēgemē G'ēxsēstalisema'yē lāxēs ābāsk'!ōtē qaxs hē^mmaē gwēg'ilatsa waōkwē g'ig'egāmēsa l̥ēlqwāla^layē l̥ēwis genemē; ā^mmaē 'nemāx'īd p!esēda g'igāma'yē l̥ēwis genemē qa
65 'nemsgēmēs l̥ēgēmasēs xūnōkwē lāxēs āsk'!ōtē. Wä, lāxāē l̥ēgad lāxēs ābāsk'!ōtē. Wä, hēem hē gwēg'ila ha'yasek'āla^x yāx'stōsaq

¹ See p. 1063, line 20.

want | their names to go out of their family to their relatives 67
together with the seats and | the privileges. |

Now¹ I shall talk about Sēsaxâlas (IV 8), whose father's name had
been || Sēsaxâlas (III 15). And Sēsaxâlas had a younger brother L!āsō- 70
tīwalis (III 11); | and Sēsaxâlas (III 15) had for his wife L!āl!Eqwasila
(III 16), the princess of | Q!ēq!EX!Lāladzē (II 12), chief of the numaym
of the G'īg'īlgām of the Gwa^sELA; | and Q!ēq!EX!Lāladzē had for his
wife Ēk!lālilī^llak^u (II 13), and Ēk!lālilī^llak^u was the princess of |
Yāqōlas (I 5), head chief of the numaym Q!ōmk!ut!ES. || And Sēsa- 75
xâlas (III 15) had a son | with his wife L!āl!Eqwasila (III 16), and
before the boy was two | years old his father Sēsaxâlas died. | Then
the ancestors of the Gwa^sELA wished that L!āsōtīwalis (III 11) should
marry² | L!āl!Eqwasila, the widow of his elder brother Sēsaxâlas
(III 15). And when || he married L!āl!Eqwasila (III 16), he gave the 80
marriage presents to her son; and | then the son of L!āl!Eqwasila
gave a potlatch with the marriage gifts paid for his mother. |
Then his name was Sēsaxâlas (IV 8), the name of his dead father,
and | he gave an oil feast. Now his name was also Kwax'sēstāla
(IV 8), the | name of his uncle L!āsōtīwalis (III 11); for his feast
name was || Kwāx'sēstāla. Now the name Kwāx'sēstāla was 85
given in marriage by | Q!ēq!EX!Lāladzē (II 12) to his son-in-
law L!āsōtīwalis. Then | L!āsōtīwalis (III 11) treated his nephew
Sēsaxâlas (IV 8) like his own son, and he gave him the feast

lāts!āwēs lēlēgēme laxēs lēlēlāla lē^swis lēlaxwa^{yē} lēwēs k!ē- 67
k!ES^ō.

Wā, la^mēsēn gwāgwēx'sāla^l lax Sēsaxâlas, yīx's āyadaasa lēgadō-
las Sēsaxâlasē. Wā, lā ts!ā^yanōkwē Sēsaxâlaswūlas L!āsōtīwalisē. 70
Wā, lā geg'adē Sēsaxâlaswūlas L!āl!Eqwasila k!lēdēlas Q!ēq!EX!Lā-
ladzē, yīxs g'īgāma^yaasa ^{ne}mēmōtasa G'īg'īlgāmasa Gwa^sELA.
Wā, lā geg'adē Q!ēq!EX!Lāladzās Ēk!lālilī^llak^u, yīxs k!lēdēlaē
Ēk!lālilī^llakwas Yāqōlas laxuma^yasa ^{ne}mēmōtasa Q!ōmk!ut-
t!ESē. Wā, laem^lāwise xūngwadē Sēsaxâlaswūlasa bābagumē 75
lē^swis genēmē L!āl!Eqwasila. Wā, k!ēs^{em}lāwisē ma^lenxē ts!ā-
wūnxasa bābagumaxs laē wik!EX^{id}ēs ōmpdē Sēsaxâlasē. Wā,
hēx^{ida}em^lāwisa gālāsa Gwa^sELA ^{ne}x^{qa} kwalōsēs L!āsōtīwalisax
L!āl!Eqwasila lāx genēmasēs ^{no}lax^{dē} Sēsaxâlasdē. Wā, g'īl^mēsē
qādzēlax L!āl!Eqwasila, yīxs hē^{ma}ē ts!EWēdē xūnōkwās. Wā, 80
hēx^{ida}em^mēsē xūnōkwās L!āl!Eqwasila p!ES^{itsa} qādzēlEmax ābem-
pas. Wā, la^mē lēgades Sēsaxâlas yīx lēgēmasēs ōmpdē. Wā, lā
k!wē^{las}itsa L!ē^{na}. Wā, laemxaē lēgades Kwax'sēstāla, yīx
lēgēmasēs q!ūlē^{yē} L!āsōtīwalisē qaxs hē^{ma}ē k!wēladzEXlāyōsē
Kwax'sēstāla. Wā, laem lēgemg'EXlā^{yē} Kwax'sēstāla, yīs 85
Q!ēq!EX!Lāladzē lāxēs negūmpē L!āsōtīwalisē. Wā, lā xwayen^xsilā
L!āsōtīwalisaxēs lōlē^{yē} Sēsaxâlas qa lās k!wēladzEXlālax

¹ See p. 1057, line 94.

² According to the levirate custom.

88 name | Kwax'sē'stāla. Then he was the head chief of the numaym
 SīsenL!ē | in the seat of L!āsōtīwalis (III 11), for L!āsōtīwalis treated
 90 Sēsaxâlas like his own son; || for L!āsōtīwalis (III 11) had no child of
 his own. | L!āl!Eqwasila had only one child. | Now Sēsaxâlas was the
 prince of L!āsōtīwalis. Then Sēsaxâlas married my (present) wife, |
 and he was given in marriage the name | Kwax'īlanōkum. Then my
 95 wife, this || L!āleyig'īlis (IV 3), gave much oil to her husband | Sēsaxâ-
 las as a marriage present, and at the same time the feast name Kwa-
 x'īlanōkum. | Then Sēsaxâlas gave a feast with the oil to his tribe,
 the | Gwa'sela, to the two numayms, G'īg'īlgām and the | Q!ōmk'!u-
 100 t!ēs; for the numaym of Sēsaxâlas (IV 8) were the SīsenL!ē, || and
 Sēsaxâlas was the head chief of the numaym | SīsenL!ē. Next to
 his seat was the seat of L!āsōtīwalis (III 11), | next to the seat of his
 elder brother Sēsaxâlas (III 15). Then Sēsaxâlas had also a seat | in
 the numaym SīsenL!ē. Then Sēsaxâlas had two | feast names in his
 5 numaym || SīsenL!ē. He had the name Kwax'sē'stāla, when he was
 made to give a feast | by his uncle L!āsōtīwalis (III 11); and by his
 wife when his wife gave him | oil at the time of their marriage, he was
 given the feast name Kwax'īlanōkum. Next L!āsōtīwalis (III 11)
 died, | and immediately Sēsaxâlas gave a potlatch. Then | Sēsaxâlas
 10 had also the name L!āsōtīwalis. Now Sēsaxâlas had two seats, || his
 own and that of L!āsōtīwalis. I think that is all about this. |

88 Kwax'sē'stāla. Wä, laem^{laē} lāxumēsa ^{ne}mēmōtasa SīsenL!ē
 lāx lāxwa^{yas} L!āsōtīwalisē, qaxs lē^{maē} L!āsōtīwalisē xwā-
 90 yenx^{silax} Sēsaxâlasē qaxs k'!ēāsaē t!anawaēs xūnōx^{us} L!ā-
 sōtīwalisē. Wä, lāxaē ^{na}wabewē xūnōx^{us} L!āl!Eqwasila. Wä,
 laem lāwēlgāma^{yē} Sēsaxâlasas L!āsōtīwalisē. Wä, lā geg'adex^{idē}
 Sēsaxâlasasg'īn genemk'. Wä, lāk lēgemg'elxlāx Kwax'ī-
 lanōkum lāx Sēsaxâlasē. Wä, laem lag'īn genemk' yīxg'a
 95 L!āleyig'īlis wāwadzesa q!ēneme L!ē^{na} lāxēs lā^{wūnemē}
 Sēsaxâlas qa ^{ne}mā^{nakūlōtsa} k!wē^{ladzEXLāyō} lēgemē Kwax'īlanō-
 kumē. Wä, laem^{laē} Sēsaxâlasē k!wē^{las'itsa} L!ē^{na} lāxēs g'ōkūlota
 Gwa'sela lāxa ma^{ltsemak!ūsē} ^{na}l^{ne}mēmasaxa G'īg'īlgāmē lē^{wa}
 Q!ōmk'!ut!ēsē qaxs hāē ^{ne}mēmōts Sēsaxâlaswūla SīsenL!a^{yē}.
 100 Wä, hē^{mēs} lāx^{ste}wēsōs Sēsaxâlasa lāxuma^{yē} lāxēs ^{ne}mēmōta
 SīsenL!a^{yē}. Wä, lā māg'ap!a^{yē} lāxwa^{yas} L!āsōtīwalisē lāx
 lāxwa^{yasēs} ^{nōlōlē} Sēsaxâlaswūlē. Wä, hē^{mis} la lāxwēs Sēsaxâ-
 lasē lāxaaxēs ^{ne}mēmōta SīsenL!a^{yē}. Wä, laem ma^{ltsemē} lēge-
 mas Sēsaxâlasē lāxa k!wē^{ladzEXLāyō} lēgem lāxēs ^{ne}mēmōta
 5 SīsenL!a^{yē}. Wä, laem lēgades Kwax'sē'stāla, yīxs laē k!wēlasa-
 matsōsēs q!ūlēyē L!āsōtīwalisē. Wä, la wāwadzeso^{sēs} genemasa
 L!ē^{na}. Wä, lā k!wē^{ladzEXLāx} Kwax'īlanōkumē. Wä, lā wīk'!e-
 x'idē L!āsōtīwalisdē. Wä, hēx^{ida}mēsē p!ēs'idē Sēsaxâlasē. Wä,
 laemxaē lēgadē Sēsaxâlasas L!āsōtīwalisē. Wä, laem ma^{lo}x^{sālē}
 10 Sēsaxâlasē lō^ē L!āsōtīwalisē. Wä, laxstlaax^{uē}em ^{wī}la lāxēq.

Now¹ I shall talk about Q!üm-x'öd (IV 4) and why he had the name | 11
 K!âdalag'ilis (IV 4); for Q!üm-x'öd married the niece of the chief | of the
 numaym G'ëxsem of the Nāk!wax'da^x, whose name was Wāyats!ō-
 li^lak^u (IV 12), | the daughter of L!āqwag'ilayugwqa (III 17) the sister
 of Sēwid (III 18), || head chief of the numaym G'ëxsem; but the father 15
 of Wāyats!ōli^lak^u was a Gwa^sela | whose name was K!waēlask'in
 (III 19), head chief of the | numaym Q!ōmk'!ut!es of the Gwa^sela.
 Therefore | Sēwid had Wāyats!ōli^lak^u for his princess, because |
 K!waēlask'in died early, when Wāyats!ōli^lak^u (IV 12) was a young
 child. || Sēwid took her for his princess, because he had no daughter. | 20
 When Wāyats!ōli^lak^u was grown up, Q!üm-x'öd | asked her in mar-
 riage from her uncle Sēwid. Then Q!üm-x'öd was accepted. | Then
 Q!üm-x'öd married Wāyats!ōli^lak^u | from her uncle Sēwid. And Sēwid
 gave a copper as a marriage present to || Q!üm-x'öd, and Sēwid gave him 25
 in marriage the name K!âdalag'ilis. | Q!üm-x'öd at once sold the cop-
 per. And when | the copper, whose name was Ängwāla, was sold, three |
 thousand blankets were the price of the copper. It was bought by
 Lēlak'inx'ēid, | chief of the numaym Ts!ēts!emēleqela. Then
 Q!üm-x'öd || gave a potlatch with the blankets to the five numayms 30
 of | the Nāk!wax'da^x; that is, besides to the Eagles, to the numayms
 G'ësxsem, | Sisenl!ē, Temltemlēs, and Kwāküg'ul. The | num-

Wä, la^smēsen g'wāgwēx's'āla^l lāx Q!üm-x'ödē, yix lāg'ilas lēgades 11
 K!âdalag'ilis, yixs laē g'eg'adex'ēidē Q!üm-x'ödā lōlēgasas g'igāma-
 'yasa 'ne^smēmota G'ëxsemasa Nāk!wax'da^xxa lēgadās Wāyats!ōli-
 'lak^u, yix ts!ēdāqē xūnōx^s L!āqwag'ilayugwa, yix weq!wās Sēwidē,
 yix lāxuma'yasa 'ne^smēmōtasa G'ëxsem. Wä, lāla Gwa^selē ompas 15
 Wāyats!ōli^lak^uxa lēgadās K!waēlask'in, yix lāxuma'yasa 'ne^smē-
 motasa Q!ōmk'!ut!esasa Gwa^sela. Wä, g'a^smēs lāg'ilasa g'igā-
 ma'yē Sēwidē g'āx k'!ēdades Wāyats!ōli^lak^u, yixs geyōlaē wīk'!ex^s-
 ēdē K!waēlask'in'ōlaxs hē'maē ālēs g'inānemē Wāyats!ōli^lakwē.
 Wä, laem āx'ēdē Sēwidā qa^s k'!ēdēla qaxs k'!eāsaē ts!ēdāq xūnō- 20
 kwa. Wä, g'il^smēsē ēxent!ēdē Wāyats!ōli^lakwaxs laē Q!üm-x'ödē
 g'ayāla lāx q!lūlēyasē Sēwidē. Wä, hēx'ida^smēsē Q!üm-x'ödē daēlē-
 ma. Wä, hēx'ida^smēsē Q!üm-x'ödē qādzēlax Wāyats!ōli^lakwē
 lāxēs q!lūlēyē Sēwidē. Wä, la Sēwidē sāyabalasa L!āqwa lāx Q!üm-
 x'ödē. Wä, lā lēgemg'elxlāla Sēwidāx K!âdalag'ilis lāx Q!üm- 25
 x'ödē. Wä, hēx'ida^smēsē Q!üm-x'ödē lāxōdxa L!āqwa. Wä, g'il^smēsē
 k'ilxwase^swēda L!āqwaxa lēgadās Ängwāla, yixs yūdux^up!enaē lōx-
 semx'ēid p!elxelasgemē k'ilwa'yāxa L!āqwa, yis Lēlak'inx'ēidē, yix
 g'igāma'yasa 'ne^smēmotasa Ts!ēts!emēleqela. Wä, la^smē Q!üm-x'öd
 p!es'ētsa p!elxelasgemē lāxa sek'lāsgemak!ūsē 'nāl^s'ne^smēmasasa 30
 Nāk!wax'da^xwēxa ōgū^lla lāxa kwēkwēkwēxa 'ne^smēmotasa G'ëxsem
 lē^swa Sisenl!ē lē^swa Temltemlēsē lē^swa Kwāküg'ulē, yixs 'ne^smē-

¹ See p. 1063, line 23.

33 aym of Q!üm̄x'ōd was ʼwālas. Then Q!üm̄x'ōd took at the potlatch
the name K!ādalag'īlis. | And these were the family names of
35 Sēwid: || K!ādōqā, K!ādē, and K!ādē'stāla, and also the name
given in marriage to | Q!üm̄x'ōd, K!ādalag'īlis. Now Sēwid had
given one | of his family names to the husband of his niece Wāyats!ō-
h'lak^u. | I think that is all about this. |

(Eagle and head chief are those who eat the long cinquefoil roots. ||
40 Common people, low people, and speakers are those who | eat short
cinquefoil roots.)

HISTORY OF THE DZENDZENX'Q!AYO

1 Now, I will talk about the chief of the numaym Dzendzenx'-
q!ayo, | who was called ʼmax'mewisagemē (II 1), when he went
to marry | Lēyālag'īlayugwa (II 2), the princess of Q!aēd (I 1),
head chief | of the Āwīl!ēdex, the head tribe of the Bellabella. ||
5 The ancestors of the numaym Dzendzenx'q!ayo went to get her in
marriage; | and after they got her in marriage by (paying) fifty
dressed elk-skins — | for they were married at once when they
arrived at the beach of the house of the | one whose daughter he was
to marry — when the elk-skins had been put ashore out of the |

33 madadaē Q!üm̄x'ōdāsa ʼwālasē. Wā, laem lēgades K!ādalag'īlis
yīx Q!üm̄x'ōdē lāxēs p!esaē. Wā, g'a'mēs lēxlēgemēlts Sēwidēg'a
35 K!ādōqā lō' K!ādē lō' K!ādē'stāla; wā, hē'misē la lēgemg'elxlēs,
yīx K!ādalag'īlis lāx Q!üm̄x'ōdē. Wā, la'mē ʼnemsg'emg'elxlālē
lēxlēgemēlas Sēwidē lāx la'wūnemasēs lōlēgasē Wāyats!ōh'lakwē.
Wā, lāx'st!aax'ūm ʼwī'la lāxēq.

(Kwēk^u, ōgumē, xāmagēmē, lāxumē, g'igāmē g'āstaem ha'māpxa
40 lāxabālisē. Begwānemq!āla, begūl'īdē, begwabā'yē, a'yīlk^u, g'āstaem
ha'māpxa t!ex^usōs.)

HISTORY OF THE DZENDZENX'Q!AYO

1 Wā, la'mēsen g'wāgwēx's'ālāl lāx g'igāma'yas ʼne'mēmāsa Dzen-
dzenx'q!ayowēxa lēgadā ʼmax'mewisagemā'yē yīxs laē gāgak'!ax'ī-
dex lēyālag'īlayugwa lāx k!lēdēlas Q!aēd, yīxs xamagemā'yāē
g'igāmēsa Āwīl!ēdexwē, yīsa xamagemā'yasa Hēldza'qwē. Wā,
5 la'mē ʼwīl'wīlg'īlē lā qādzēlēda g'ālāsa ʼne'mēmāsa Dzendzenx'q!a-
yowē. Wā, g'īl'mēsē gwāla qādzēlēsa ālāg'īmaxs sek'!ax'sokwaē yīxs
hēx'īda'māē qādzīlēdexs g'ālaē lāg'alīs lāx l!ema'isas g'ōkwasēs
qādzēlēdē. Wā, g'īl'mēsē ʼwīl'ōltāwēda ālāg'īmē qādzēlēlēm lāxa
qādzēlats!ē xwāxwāk!ūnaxs laē q!wāg'aelsēda mōkwē lāx āyīl-

marriage canoe, four of the speakers || of Q!aēd (I 1) arose and 10 invited the chief and his crew to come | and eat in his house; and he also called his | tribe to come and eat with his son-in-law. When they were all in, | the people who came to get the chief's daughter in marriage began to eat. After they had eaten, | the four speakers of Chief Q!aēd (I 1) arose and told || the tribe that Q!aēd (I 1) was 15 going to give the box with his privileges to his | son-in-law, namely, the cannibal dance, the tamer of the cannibal-dancer, the rattle, and the | rich-woman, and also the fire dance, all of which were in the box of privileges; | for, indeed, they kept in the privilege-box the | neck-rings of red cedar-bark, the head-rings of red cedar-bark, the leg-rings, || and the wrist-rings of red cedar-bark, and also the rattle of 20 the cannibal-tamer. | Then they took the privilege-box out of the bedroom. It was brought out | by the cannibal-dancer of Q!aēd (I 1). He carried it, for it was given in marriage | to 'max'mewisagemē (II 1), and the names of the four | privileges were also given. The name of the cannibal-dancer was Q!ādanats!ē, || and the name of the rich- 25 woman dancer was Q!āmināwagās, and the name | of the cannibal-tamer was Ts!äqāxelas, and the name of the fire-dancer was | Xwadzēs; and then the privileges-box was given to | 'max'mewisagemē (II 1) by his father-in-law (I 1), and also the secular names | Q!wēltaak^u and Dōqūläsela. That is the number of names || given to 30

kwas Q!aēd qa's Lē'wūltōdēxa g'īgāma'yē Lē'wis lēlōtē qa lās 10 'wī'lōsdēsa qa's lä L!EXwa lāx g'ōkwās. Wä, laemxaāwisē äxk' lälaxēs g'ōkūlōtē qa lās k!wamēla lāxēs negūmpē. Wä, g'il'mēsē la 'wī-laELEXS laē L!EXwīlag'ila qadzeLELEla. Wä, g'il'mēsē g'wālalēhEXs laē lax'ūlilē mōkwē ayilx^usa g'īgāma'yē Q!aēd. Wä, la'mē nēla-xēs g'ōkūlōtaxs lē'maē lālē Q!aēdāsēs k'!ēs'owats!ē g'ildas lāxēs 15 negūmpēxa hāmats!a Lē'wa hēlik'ilaLEla Lē'wis yadenē Lē'wa q!āmināwagās. Wä, hē'misLēda nonltsē'stalalē g'its!āxa k'!ēs'owats!ē g'ildasa, yīxs lēx'a'mē āla g'iyīmts!āxa k'!ēs'owats!ē g'ildasa L!ē-L!agēk'lūxawa'yē Lē'wa L!ēL!agēkūma'yē Lē'wa L!āl!egEX^usīdza'yē Lē'wa L!āl!egEX^uts!ana'yē. Wä, hē'misa yadenasa hēlek'ilaLEla. Wä, 20 la'mē ax'ētse'wēda k'!ēs'owats!ē g'ildas lāxa ōts!ālilē qa's g'āxē daax^us hāmats!āsa g'īgāma'yē Q!aēdē. Wä, lä dālax'sāemqēxs laē lāk'li-g'alem lāx 'max'mewisagemā'yē Lē'wa LēLEgemasa mōx'widala k'!ēk'!ēs'owa. Wä, hē'mis Lēgemsa hāmats!ē Q!ādanats!ē. Wä, hē'mis Lēgemsa q!āmināwagās Q!āmināwagās. Wä, hē'mis Lēgem- 25 sa hēlik'ilaLElē Ts!äqāxelasē. Wä, hē'mis Lēgemsa nōnltsē'stalalē Xwadzēs. Wä, la'mē lāyowēda k'!ēs'owats!ē g'ildas lax 'max'-mewisagemā'yasēs negūmpē. Wä, hē'misa baxūsē Lēgema, yīx Q!wēltaak^u Lō^ē Dōqūläsela. Wä, hēm 'wāxaatsa LēLEgemē g'āxyō lāx 'max'mewisagemā'yē yīsēs negūmpē Q!aēdē. Wä, 30

- 31 ^εmax'mewisagemē^ε (II 1) by his father-in-law, Q!aēd (I 1). | Now
^εmax'mewisagemē^ε (II 1) had the privilege-box, and the | names for
the winter dance, and the secular names; and when | the speakers
stopped speaking, ^εmax'mewisagemē^ε (II 1) expressed his thanks |
35 for the privilege-box and the secular names; || and when he stopped
speaking, the carved posts of the house were given to him | by his
father-in-law, Q!aēd (I 1). Now the house was given by Q!aēd (I 1)
to | ^εmax'mewisagemē^ε (II 1); and when the speaker stopped
speaking, the | Bellabella went out. |
- 40 Now, ^εmax'mewisagemē^ε (II 1) lived with his Bellabella || wife.
^εmax'mewisagemē^ε (II 1) was left by his | numaym the Dzendzenx'-
q!ayo when they went home, and | ^εmax'mewisagemē^ε (II 1) just
continued to visit his people with his | Bellabella wife at Ts!āde, for
that is where the Dzendzenx'q!ayo lived. | Now ^εmax'mewisagemē^ε
45 (II 1) staid for a long time with the Bellabella. || He had two sons and
two | daughters. The name of the eldest son was | Lālēlil!a (III 1);
and the next one was a girl, who was named | K'anēlk'as (III 2);
and the third one was a girl, whose name was | L!āqwaēl (III 3);
and the youngest one was a boy, whose name was Gwēnō (III 4). ||
- 50 And when Lālēlil!a (III 1) and K'anēlk'as (III 2) were grown up, |
^εmax'mewisagemē^ε (II 1) and his two children, | Lālēlil!a (III 1) and
K'anēlk'as (III 2) went home; and he left behind his wife and | his

31 la^εmē lālē ^εmax'mewisagemā^εyaxa k'!ēs^εowatslē g'ildasa Lē^εwa
lēlēgemē lāx ts!ēts!ēqa Lē^εwa bāxūsē lēlēgema. Wä, g'il^εmēsē
q!wēl^εidēda ā^εyilkwaxs laē mōmēlk'!ālē ^εmax'mewisagemā^εyasa
k'!ēk'!ēs^εowatslē g'ildasa Lē^εwa bāxūdzenx!ayowē lēlēgema. Wä,
35 g'il^εmēsē q!wēl^εidēxs laē ^εwīla lāyowēda k'!ēx'k'!adzekwē g'ōk'^u
lāxaaq yīsēs negūmpē Q!aēdē. Wä, la^εmē g'ōk'ūlxlē Q!aēdē lāx
^εmax'mewisagemā^εyē. Wä, g'il^εmēsē q!wēl^εidēda elkwaxs laē hōqū-
welsēda Hēldza^εqwē.

Wä, la^εmē ^εmax'mewisagemā^εyē ha^εyasek'āla Lē^εwis Hēldza^εq!wax-
40 semē genema. Wä, la^εm lōwa^εemē ^εmax'mewisagemā^εyasēs
^εne^εmēmotaxs g'āxaē nā^εnakwēda Dzendzenx'q!ayowē. Wä, ā^εmēsē
^εmax'mewisagemā^εyē hē^εmenā^εem g'āx bāgūns Lē^εwēs Hēldza-
^εq!waxsemē genem lāx Ts!ādē qaxs hē^εmaē g'ōk'ūlatsa Dzendzenx'-
q!ayowē. Wä, lā gāla hēlē ^εmax'mewisagemā^εya Hēldza^εqwē.
45 Wä, la^εmē sāsemnox^usa ma^εlōkwē bābebaguma hē^εmēsa ma^εlōkwē
ts!āts!ēdagema. Wä, la^εmē lēgadēda ^εnōlast!egema^εyē bābagums
lālēlil!a. Wä, hē^εmēs mak'ilaqēda ts!āts!ēdagema^εqē lēgadās
K'anēlk'asē. Wä, hē^εmisēda q!āyā^εyē ts!āts!ēdagema lēgadās L!ā-
qwaēl. Wä, lā āma^εinxā^εya bābagumē lēgadās Gwēnawē.

50 Wä, g'il^εmēsē ha^εyalak'!ōx^εwidē lālēlil!a lō^ε K'anēlk'asaxs g'ā-
xaē nā^εnakwē ^εmax'mewisagemā^εyē Lē^εwa ma^εlōkwē sāsems, yīx
lālēlil!a lō^ε K'anēlk'asē. Wä, la^εmē lōwa^εlasēs genemē Lē^εwa

two children, — Gwēnō (III 4), the third boy; | and the younger girl, his daughter, L!āqwaēl (III 3). They || were going to stay with their 55 mother among the Āwīl!ēdex. |

Then 'max'mewīsagemē (II 1) went home with his two children, | taking along his privilege-box, every kind of | food, and two expensive coppers. Lēta and Sea-Lion, | for these were the names of the two coppers. When || they arrived at Ts!ādē, they were called in by 60 their tribe in the evening. | It was nearly winter-time when they arrived. After having eaten, | they all went out, and then his tribe went to eat with him. | When all had gone out, 'max'mewīsagemē (II 1) sent his two | speakers to ask the chiefs of his numaym || Dzendzenx'q!ayo to come into the house of 'max'mewīsagemē to a 65 secret meeting; | and when all the men and the women were asleep, | when it was past midnight, the four chiefs | of the Dzendzenx'q!ayo came in,—Hāmōtelasōē, Q!ūmlēdnōl, | and Wadzē, and also Yāqoḷas,—and when all were seated, || they were told by 'max'- 70 mewīsagemē (II 1) that he was going to give a winter dance in | winter with all the kinds of food that he had brought in his canoe, and | the two coppers; and then his prince | Lālēlīl!a (III 1) was to disappear to be a cannibal-dancer; and his daughter | K'anēlk'as

ma'lōkwē lāxēs sāsemē yīx Gwēnawēxa q!āyā'yē bābaguma, wā, 53
hē'mislēs āmayadza'yē ts!āts!ēdagēm xūnōkwē L!āqwaēlē. Wā, la-
'mē hēx'sāeml lāda Āwīl!ēdexwē lē'wis ābempē. 55

Wā, g'āx'mēsīa 'max'mewīsagemā'yē lē'wis ma'lōkwē sāsem
mālaxa k'!ēs'ōwats!ē g'ildasa lē'wa 'nāxwa qa's.gwēx'sdema hē-
maōmasē lē'wa maḷtsemē lēla'xūla L!āl!eqwa yīx Lēta lō Mawa-
k'!a qaxs hē'maē lēlēgēmsa ma'ltsemē L!āl!eqwa. Wā, g'īl'mēsē
lāg'aa lax Ts!ādāx lae hēx'idaēm lālē'lālasōsēs g'ōkūlōtaxa dzā- 60
qwāsēs lāg'alīsdēmēxa la elaq ts!āwūnxa. Wā, g'īl'mēsē gwāl ha'mā-
pexs laē hoqūwelsa lē'wa g'āxē k!wamēleq yīx g'ōkūlōtasēq. Wā,
g'īl'mēsē 'wīl'wūlsax laē 'max'mewīsagemā'yē 'yālaqasa ma'lōkwē
lāxēs āyīlkwē, qa lās āwābenōlemāxa g'īg'īgāma'yasēs 'nē'mēmōtēda
Dzendzenx'q!ayowē, qa g'āxēs 'wīla lāx g'ōkwās 'max'mewīsage- 65
mā'yē, qō lāl 'wīla mēx'idla 'nāxwa bēbegwānem lē'wis ts!ēdaqē.
Wā, g'īl'mēsē la gwāl negēg'exs g'āxaē hōgwīleda mōkwē g'īg'egā-
ma'yasa Dzendzenx'q!ayowē, yīx Hāmōtelase'wē lōē Q!ūmlēdnōlē
lōē Wadzē; wā, hē'misē Yāqoḷasē. Wā, g'īl'mēsē 'nāxwa klūs'ā-
līl'exs laē nēlē 'max'mewīsagemā'yaxs lē'maē yāwix'ilāxa ts!ā- 70
wūnxē yīsēs māya 'nāxwa ōgūq!ēmas hēmaōmasa. Wā, hē'misa
ma'ltsemē L!āl!eqwa; wā, hē'misēxs lē'maē x'īs'idlē lāwēlgāma-
'yas, yīx Lālēlīl!a, yīxs hāmats!ēlē; wā, hē'misa ts!āts!ēdagēmē xū-
nōx'sē K'anēlk'asaxs lē'maē x'īs'idēl lāxēs q!āmināwagāsēlē. Wā,

75 (III 2) was to disappear to be a rich-woman dancer; || and after he had spoken, LĀLĒLĪL!a (III 1) disappeared when it was nearly daylight; | and in the evening disappeared the girl K'anēlk'as (III 2), who was to be a | rich-woman dancer. Then he took two young men from | among the nearest relatives, who were to disappear on the following day, to be a | fire-dancer and a cannibal-tamer. Now ||
 80 'max'mewisagemē (II 1) gave a winter dance to his tribe with what he received in marriage from the | Āwīl!ēdex of the Bellabella. Now he had the first cannibal-dancer | and rich-woman dancer and fire-dancer and cannibal-tamer. | After he had given his winter dance, he changed the name of LĀLĒLĪL!a (III 1); and his | cannibal name was Q!ādanats!ē; and the rich-woman dancer name of
 85 K'anēlk'as (III 2) was || Q!āmināwagās; and the name of the fire-dancer was Xwadzēs; | and the name of the cannibal-tamer was Ts!āqāxelas. Thus | the Bellabella dances and names came first to the Kwakiutl. | Then he wooed the princess of Lālak'ōts!a (II 3), the head chief | of the Temlteml̄els, one of the numayms of the Mamalē-
 90 leqāla, || for LĀLĒLĪL!a (III 1); for now he had changed his name for his secular name, and | his name was now Dōqūlāsela (III 1). The name of the princess of Lālak'ōts!a (II 3) was Lēlendzewēk'ē (III 5). | Now he had her for his wife; and | Dōqūlāsela (III 1) had not been married long to her when they had a boy. | They called him
 95 Pengwēd (IV 1). This name was obtained || from his father-in-law

75 g'il'mēsē gwālē wāldemasēxs laē x'is'idē LĀLĒLĪL!āxa la elāx 'nāx'ida. Wā, lā dzāqwaxs laē x'is'idēda ts!āts!ēdāgemē yix K'anēlk'asēxa q!āmināwagāsēlē. Wā, la'mē āx'ēdxa mā'lōkwē hā'yāl'ā g'ayōl lāxēs māx'meg'ilē Lēlēlāla, qa x'is'idaxa lāxat! 'nāx'ida, qa nōn-tsē'stālala Lē'wa hēl'k'īlalelāxa hāmats!a. Wā, la'mē yāwix'ī-
 80 lālē 'max'mewisagemā'yē qaēs g'ōkūlōtasēs geg'adānemē lāxa Āwīl!ēdexwasa Hē'idza'qwē. Wā, la'mē hāmdzadasa g'ālē hāmats!a, Lē'wa q!āmināwagāsē, Lē'wa nōn-tsē'stālala, Lē'wa hēl'k'īlalela. Wā, g'il'mēsē gwālēxs yāwix'īlāē, laē L!āyoxlayē LĀLĒLĪL!a. Wā, la'mē hāmdzēxlālax Q!ādanats!ē. Wā, lāxaē K'anēlk'asē q!āmināwagē-
 85 dzēxlālax Q!āmināwagāsē. Wā, lāxaē Lēgadēda nōn-tsē'stālalas Xwadzēsē. Wā, hē'mislal Lēgēmsa hēlik'īlalelē Ts!āqāxelasē. Wā, hēem g'il g'āx lēlētsa Hē'idza'qwē, Lē'wa Lēlēgemē lāxa Kwāg'uē. Wā, la'mē g'āyox'wītse'wē k'lēdēlas Lālak'ōts!āxa xamāgemā'yē g'īgā-mēsa Temlteml̄elsēxa 'nemsgemakwē 'ne'mēmōt lāxa Mamalēleqāla,
 90 qa LĀLĒLĪL!a, yixs Lē'māē L!āyoxlāxat! lāxa bāxūsē. Wā, laem Lēgades Dōqūlāsela, yixs Lēgadaē k'lēdēla Lālak'ōts!ās Lēlendzewēk'ē. Wā, la'mē geg'adēx'its. Wā, k'lēst!a gāla lā hāyasek'āla Dōqūlāselāxs laē xūngwadēx'itsa bābagūmē. Wā, hēx'ida'mēsē Lēx'ides Pengwēdē lāxēs xūnōkwē. Wā, la'mē g'āyanemāxa Lē-
 95 gemē lāxēs negūmpē lāx Mamalēlēxk'!ōt!Ena'yasēs xūnōkwē.

on the Mamalēleqāla side for their son. | Then they had another 96 child, a girl, and she was called | Melēd (IV 2). Then they had another child, a girl, | who had the name Menlēdaas (IV 3); and they had another child, | a boy, who was named Laq!eyōs (IV 4). || Lālak'ots!a (II 3) gave these names to his son-in-law Dōqūlāsēla 100 (III 1) to be the | names of his children. Now the marriage debt was paid by Lālak'ots!a (II 3) to Dōqūlāsēla (III 1); | and he gave as privileges to his son-in-law the speaker's dance, and the great dance from above, | and the war-dance, and the double-headed-serpent dance; and the name of the | speaker's dance was Aōmalal; and the name of the great dance from above, || Nōng'äxtâ'yē; and the name of the 5 war-dance, 'wilenkūlag'īlis; | and the name of the double-headed-serpent dance was 'wāx'sgemlis. And the secular | name of Dōqūlāsēla (III 1) was now 'wālas Kwax'īlanōkūmē, | and (those mentioned before) were the names of his children. Then he | went back to his tribe at Ts!ädē, and that winter he gave a winter dance. || He used 10 the names which he had received in marriage from Lālak'ots!a (II 3) | for his children; and thus the names of the Mamalēleqāla came to the | Dzēndzenx'q!ayo; and the winter dances. This is all about the | Bellabella and the Mamalēleqāla. |

Now I will talk about K'anēlk'as (III 2). She || married the chief 15 of the Q!ōmoyâ'yē, Yäqok!wālag'īlis (III 6). | He received the house

Wä, laxaē ēt!ēd xūngwadēx'itsa ts!āts!ēdagēmē. Wä, la'mēsē lēx'ē- 96 des Melēdē lāq. Wä, laxaē ēt!ēd xūngwadēx'itsa ts!āts!ēdagēmē. Wä, laxaē lēgadēx'īdēs Menlēdaasē. Wä, laxaē xūngwadēx'itsa bābagūmē. Wä, lā lēx'ēts Laq!eyōsē lāq. Wä, la'mē hēx'sāmē Lālak'ots!a ts!āsa lēlēgemē lāxēs negūmpē Dōqūlāsēla, qa lēlē- 100 gemsēs sāsēmē. Wä, la'mē qōtex'īdē Lālak'ots!āx Dōqūlāsēla. Wä, la'mē k'lēsoğūlxlālaxa hāyāq!entelālē, lē'wa 'walas'axaākwe, lē'wa tōx'widē, lē'wa sīseyūlēlālē; wä, hē'mis lēgemsa hāyāq!entelālē, Aōmalālē; wä, hē'mis lēgemsa 'walas'axaākwe Nōng'äxtâ'yē; wä, hē'mis lēgemsa tōx'widē 'wilenkūlag'īlisē; wä, 5 hē'mis lēgemsa sīseyūlēlālē 'wāx'sgemlisē; wä, hē'mis bāxūs lēlēgemse, yix Dōqūlāsēla. Wä, la'em lēgades 'wālasē Kwax'īlanōkūma'yē. Wä, hē'mis lēgemas sāsēmas. Wä, la'emxaē g'āx nā'nakwa lāxēs g'ōkūlasē lāx Ts!ädē. Wä, la'mē yāwix'īlaxa la ts!āwūnxa. Wä, la'mē lēx'ētsa lēlēgemg'elx!āyas Lālak'ots!a 10 lāxēs sāsēmē. Wä, g'āx'mē lēlēgemasa Mamalēleqāla lāxa Dzēndzenx'q!ayowē lē'wa lēlēdāsa ts!ēts!ēqa. Wä, la'em g'wāl lāxa Hē'ldza'qwē lē'wa Mamalēleqāla.

Wä, la'mēsēn ēdzaqwał g'wāgwēx's'alal lāx K'anēlk'asaxs laē lā'wadēx'īd lāxa Q!ōmoyâ'yē yīs g'īgāma'yasē Yäqok!wālag'īlisē. 15 Wä, la'mē lāyowēda g'ōkwē lāq, lē'wa hāmats!a, lē'wa hēlik'ī-

- 17 and the cannibal dance, and the cannibal-tamer | dance, and the rich-woman dance, and the fire-dance, and the names; | and therefore the Q!ōmoyâ^éyē have Bellabella names. | This is all about the
- 20 Q!ōmoyâ^éyē; for Yāqok!wālag'īlis (III 6) had only one || child with K'anēlk'as (III 2), a boy, who was named | Pōlēlas (IV 5). He received the name from Dōqūlāsela (II 1). | K'anēlk'as (III 2) did not stay long with Yāqok!wālag'īlis (III 6), who | was chief of the numaym Yaēx'āgemē^é of the Q!ōmoyâ^éyē. |
- 25 Now I will talk about Dōqūlāsela (III 1), who next || took for his wife the princess of the chief of the Ts!ēts!ēlwālagāmē^é, | a numaym of the Ninkish—Lax'LElīdzemga (III 7), the princess of | L!āqoḷas (II 4). They had a boy, who received the name | Yāqoḷas (IV 6); and they had another child, Pengwēd (IV 7). As soon as | he began
- 30 to grow up, Yāqoḷas (IV 6) married the princess (IV 8) of || Hāmisk'ēnis (III 8), chief of the G'īg'īlgām of the Ninkish. Now | Yāqoḷas's (IV 6) name was Dōqwāyis, for he changed his name. Now the marriage debt was paid to | Dōqwāyis (IV 6) by Hāmisk'ēnis (III 8). Then he gave him the names | A^émāwīyus and K'!ādē for his secular names, and Lānalag'īlis for the | hāmshāmts!ēs-dance, and G'īgā-
- 35 mēq!ōlēla for the great-fool dance, || and ^éwīlenkūlag'īlis for the war-dance, and Nenq!ōlēla for the | great-bear dance. These were his four names for the winter dance. | Now they changed the name of

- 17 laLEla, L^éwa q!āmināwagāsē, L^éwa nōntsē^éstālālē, L^éwis LēLE-gemē. Wā, hē^émis lāg'īla Hē^éldza^éq!wālē LēLEGemasa Q!ōmoyâ^éyē. Wā, laemxaē gwāl lāxa Q!ōmoyâ^éyē, qaxs ^énemōx^umaē xūnōx-
- 20 ^éwīdās Yāqok!wālag'īlisē lāx K'anēlk'asēxa bābagūmēxa Lēgades Pōlēlasē. Wā, laemxaē hēem g'ayōla Lēgemē Dōqūlāsela, yīxs Lōmaē ^énemā^éīd lā^éwadē K'anēlk'asas Yāqok!wālag'īlisē, yīxa g'īgā-ma^éyasa Yaēx'āgema^éyasa Q!ōmoyâ^éyē.
- Wā, la^émēsen gwāgwēx's^éEX^éīdēl lāx Dōqūlāsēlaxs, laē gaga-
- 25 k'!EX^éīd lāx k'!ēdēlasa g'īgāma^éyasa Ts!ēts!ēlwālagāma^éyasa ^énē-mēmōtē lāxa ^énemgēsē, yīx Lax'LElīdzemga, yīxs k'!ēdēlaas L!ā-qoḷasē. Wā, lā xūngwadex^éitsa bābagūmē, yīxa Lēgadās Yāqo-
- lasē. Wā, lāxaē ēt!ēd xūngwadex^éits Pengwēdē. Wā, g'īl^émēsē q!ūlyax^éwīdē Yāqoḷasaxs laē gegradex^éitsa k'!ēdēlas Hāmisk'ē-
- 30 nīsē, g'īgāma^éyasa G'īg'īlgemasa ^énemgēsē. Wā, laem Lēgadē Yāqoḷasas Dōqwāyisaxs laē L!āyoxlā. Wā, la^émē qōtēx^éitse^éwe Dōqwāyisas Hāmisk'ēnisē. Wā, la^émē Lēgemg'elx!ālāsa yīsōx A^émā-wīyusē Lō^é K'!ādē lāxa bāxūsē. Wā, lā Lēgades Lānalag'īlisē lāxa hāmshāmts!ēsē; wā hē^émis G'īgāmēq!ōlēla lāxa ^éwālasē nulemāla.
- 35 Wā, hē^émis ^éwīlenkūlag'īlisē lāxa tōx^éwīdē Lō^é Nenq!ōlēla lāxa ^éwālasē nāna. Wā, laem LēLEGems lāxa ts!ēts!eqaxa mōsgemē LēLEGema. Wā, la^émē L!āyoxlā^éyē Lax'LElīdzemgās ^énā^énemp!ēn-

lax'lelīdzemga (IV 8) to 'nā'nemp!Eng'ilayugwa (IV 8) | because 38
 her father paid the marriage debt. Now they had a | daughter, who
 was named by Hāmisk'enis (III 8), 'māxūlayugwa (V 1). || Then 40
 Dōqwāyis (IV 6) came to Fort Rupert with his wife, | 'nā'nem-
 p!Eng'ilayugwa (IV 8), and their princess, 'māxūlayugwa (V 1).
 Before | 'māxūlayugwa (V 1) had grown up, Dōqwāyis (IV 6)
 became sick; | and the chief did not lie down long before he died. |
 Dōqwāyis (IV 6) left a copper, the great expensive copper || Lōbīlila, 45
 which he had obtained from his father-in-law Hāmisk'enis (III 8)
 when the latter paid his marriage debt; | and when those who had
 buried Dōqwāyis (IV 6) came home, | Āwadē invited all the men of
 the Gwētela (that is, the real | Kwāg'uł) and the Q!ōmoyâ'yē. He
 did not invite the | 'wālas Kwāg'uł, for the dead chief, Dōqwāyis
 (IV 6), belonged to them. || And when all had come into the house of 50
 Āwadē, he told them | why he had called them in. He said, "Now
 we will go and comfort | 'māxūlayugwa (V 1), because she was the
 princess of the past Dōqwāyis (IV 6); for | the girl 'māxūlayugwa
 (V 1) is the only daughter of Dōqwāyis, | although Dōqwāyis (IV 6)
 had a younger brother, Pengwēd (IV 7); but || he could not take the 55
 place of his elder brother, because Dōqwāyis (IV 6) had | 'māxūla-
 yugwa (V 1) for his daughter, and she belonged to the elder line of the
 head family of | 'max'mewīsagemē (II 1). The eldest brother and
 his descendants are always the head family; | and they could not

g'ilayugwaxs laē qōtēx'idēs ōmpē. Wā, la'mē xūngwade- 38
 x'ītsa ts!āts!edagemē. Wā, lā lēx'edē Hāmisk'enisas 'māxūla-
 yugwa lāq. Wā, g'āx'mē Dōqwāyisē lāx Tsāxisē lē'wis genemē 40
 'nā'nemp!Eng'ilayugwa lē'wis k'!ēdēlē 'māxūlayugwa. Wā, k'!ēs-
 'mēsē laem ēxent!ēdē 'māxūlayugwāxs laē ts!ex'q!ex'idē Dō-
 qwāyisē, wā k'!ēst!a gāēl qelgwilexs laē wik'!ex'idēda g'īgāma-
 yōla. Wā, la'mē L!āqwaēlālē Dōqwāyisaxa 'wālasē lāxūla L!āqwē
 Lōbīlila, yīx g'āyānemas lāxēs negūmpē Hāmisk'enisaxs laē qōtē- 45
 x'āq. Wā, g'īl'mēsē g'āx nā'nakwa wunemtāx Dōqwāyisaxs laē
 lēlts!ōdē Āwadōlaxa 'nāxwa bēbegwānemsa Gwētēlaxa ālak'!āla
 Kwāg'uł, lē'wa Q!ōmoyâ'yē. Wā, laem k'!ēs lālēlts!ōtk'inaxa
 'wālasē Kwāg'uł, qaxs hē'māē g'ixgwałex Dōqwāyisdē. Wā,
 g'īl'mēsē g'āx 'wī'laēl lāx g'ōkwas Āwadāxs laē nēlasēs Lē'lāle- 50
 laxa 'nāxwa begwānema. Wā, la'mēs 'nēk'a qa's lā ts!elwaqax
 'māxūlayugwa lāx k'!ēdēlas Dōqwāyisdē, qaxs 'nemōx'māē xū-
 nōx'des Dōqwāyisdēda ts!āts!edagemē, yīx 'māxūlayugwa, yīxs
 wāx'māē tsā!yanōkwē Dōqwāyisdās Pengwēdē. Wā, la k'!ēas
 gwēx'idaas hē lax'stōdxēs 'nōlax'dē, qaxs xūngwadaē Dōqwā- 55
 yisdās 'māxūlayugwa, yīxs 'nōlawālīlāē, qaxs kwēkwaē 'max-
 mewīsagemayōlē. Wā, hēx'sā'mēs kwēkwa 'nōlawālīlēxa g'a-
 yāwē lāq. Wā, lāxaē k'!cās gwēx'idaas lāyowa 'wālasē L!āqwē

give the great copper | Lōbiḥila to Pengwēd (IV 7). Therefore
 60 Āwadē wished to go || and comfort ʼmāxūlayugwa (V 1) who was to
 take the place of her past father. | When Āwadē stopped speaking,
 the men went out | and entered the house of ʼmāxūlayugwa (V 1)
 and all the | ʼwālas Kwāg'uḥ were inside and sitting down with
 ʼmāxūlayugwa (V 1) in the rear | of the house. Then the Gwētela
 65 sat down at the right-hand side, || inside the house; and the Q!ō-
 moyâ'yē sat down on the left-hand side | of the house; and when
 they were all in, the head chief | of the Maāmtag'ila, Āwaxelag'ilis,
 stood up and comforted her; | and when he had ended his speech, he
 sat down. Then the | head chief of the Kūkwāk'ūm, Ōdzē'stālīs,
 70 stood up and comforted her, || and when he had ended his speech he
 sat down; then the | head chief of the G'ig'ilgām of the Q!ōmoyâ'yē,
 Yāqoḷadzē, arose and | comforted ʼmāxūlayugwa (V 1), and when
 he had ended his speech | he sat down; then the head chief of the
 Yaēx'agemē, | Lālak'ōts!a, stood up and comforted her, and when
 75 he had ended his speech || he sat down. Now four chiefs had spoken. |
 Then Hāmasaqa, chief of the Dzendzenx'q!ayo, stood up. | He
 carried the great expensive copper, Lōbiḥila, and he | promised to sell
 it to give property to all the tribes on behalf of ʼmāxūlayugwa (V 1).

Lōbiḥila lāx Pengwēdē. Wā, hē'mis lāg'ilas Āwadē ʼnēx' qa's lā
 60 ts!Elwaqax ʼmāxūlayugwa, qaxs lē'maē ɽaxʷstōdēlxēs ōmpdē. Wā,
 g'il'mēsē q!wēl'idē Āwadāxs laē ʼwīla hōqūwelsēda bēbegwānemē,
 qa's lāx'da'xwē lāx g'ōkwas ʼmāxūlayugwa. Wā, la'mē ʼwīlaēlē-
 lēda ʼwālasē Kwāg'uḥ k!wēsēmēlex ʼmāxūlayugwa lāxa ogwiwālilas
 g'ōkwas. Wā, â'misē k!ūs'ālilēlēda Gwētela lāxa hēlk'!ōts!ālilas
 65 āwīlēlāsa g'ōkwē. Wā, hēt!alāda Q!ōmoyâ'ya gēmoxots!ālilas āwī-
 lēlāsa g'ōkwē. Wā, g'il'mēsē ʼwīlaēlēxs laē ɽaxʷūlilē xamāgē-
 ma'yasa Maāmtag'ila, yīx Āwaxelag'ilisē; wā, lā ts!Elwax'ēda.
 Wā, g'il'mēsē lābē wāldemas laē k!wāg'alila. Wā, lā ɽaxʷūlilē
 xamāgēma'yasa Kūkwāk'ūmē Ōdzē'stālīsē qa's ts!Elwax'ēdē. Wā,
 70 g'il'mēsē lābē wāldemas laē k!wāg'alila. Wā, lā ɽaxʷūlilē xamā-
 gēma'yasa G'ig'ilgēmasa Q!ōmoyâ'ya, yīx Yāqoḷadzē, qa's
 ts!Elwax'ēdēx ʼmāxūlayugwa. Wā, g'il'mēsē lābē wāldemas laē
 k!wāg'alila. Wā, la ɽaxʷūlilē xamāgēma'yasa Yaēx'agemā'yē, yīx
 Lālak'ōts!a, qa's ts!Elwax'ēdē. Wā, g'il'mēsē lābē wāldemas laē
 75 k!wāg'alila. Wā, la'mē mōkwa g'ig'igāma'yē yaq!Eg'a'la. Wā,
 la'mēs ɽaxʷūlilē Hāmasaqa, yīx g'igāma'yasa Dzendzenx'q!ayowē.
 Wā, la'mē dāɽax Lōbiḥilaxa ʼwālasē ɽaxula l!āqwa. Wā, la'mē dzō-
 xwas qaēda ʼnāxwa lēlqwālala'ya qa ʼmāxūlayugwa. Wā, la'em

Now | he changed her name to Dōqwāyis (V 1). Then they gave
blankets || to the head man. That is all about this. | 80

Now Dōqwāyis (V 1) was wooed by Wāg'idis (V 2) | head chief of
the Laā'lax'sēndayo, soon after Dōqwāyis (V 1) had invited | all
the tribes.¹ |

Dōqwāyis had not had Wāg'idis for her husband for a long time
when she had a || son . . . Then his name was Tsāxis (VI 1) [of that 85
boy,] | because he was born in Tsāxis. When he was ten months
old, | the thunder-bird rings were put on him . . . |

Not long after this Dōqwāyis (V 1) gave away blankets on behalf
of her son (VI 1). | Now Dōqwāyis herself spoke, and said to her
numaym, || the Dzēndzēnx'q!ayo, that her son would take the | 90
head seat, and that she, Dōqwāyis (V 1), would stand at the end of
the | Dzēndzēnx'q!ayo, and that the name of Dēyad (VI 1) would
be Dōqwāyis (VI 1). | His mother's name was now Yāqoḷas (V 1).
It was not | long before Wāg'idis (V 2) and his wife (V 1) Yāqoḷas
had another son (VI 2); || and when he began to grow up, then 95
Wāg'idis (V 2) gave away blankets | on behalf of his new son (VI 2).
He was going to place him in the seat | of his own father, of the
numaym Laā'lax'sēndayo, who had died, and who was named |
Lēlbēx'sālag'ilis (IV 9). Now the new child of Wāg'idis (VI 2) had

L!āyoxlā, laem lēgades Dōqwāyisē. Wā, laem yāqwasōē lāxa
kwēkwē. Wā, laem gwaḷ laxēq. 80

Wā, la'mē gagak'!Ex'itse'wē Dōqwāyisas Wāg'idisē, yix xama-
gema'yasa Laā'lax'sēndayowē nexwāg'ēqēxs lāx'dē lēlēlē Dōqwā-
yisaxa 'nāxwa lēlqwālaLa'ya.¹

Wā, k'lēst!a gāla lā'wadē Dōqwāyisa Wāg'idisaxs laē xūngwa-
dix'itsa bābagūmē . . . Wā, la'mē lēgades Tsāxisē, yixs bābagū- 85
maē, qaxs hāe māyōlēme Tsāxisē. Wā, lā hēlogwilaxs laē
kūnxwēdekwa . . .

Wā, k'lēst!a ālaem gālaxs laē p!ēs'idē Dōqwāyisē qaēs xūnō-
kwē. Wā, la'mē xamōda'mē Dōqwāyisē nēlaxēs 'nē'mēmōtēda
Dzēndzēnx'q!ayowaxs lē'maē lālēs xūnōkwē L!āyostōdleq lāxa 90
kwēkwē. Wā, ā'misē Dōqwāyisē la lāxwāla lāxa gwāxsde'yasa
Dzēndzēnx'q!ayowē. Wā, la'mē lēgadē Dēyadās Dōqwāyisē. Wā,
ā'misē lā ābēmpas la lēgades Yāqoḷasē. Wā, k'lēst!a ālaem
gālaxs laē ēt!ēd xūngwadēx'idē Wāg'idisē lē'wiās genēmē Yāqo-
ḷasē. Wā, g'il'mēsē q!wāq!ūlyakwālaxs laē p!ēs'idē Wāg'idisē 95
qaēs ālē bābagūm xūnōkwa. Wā, la'mē lax^ustōts lāx laxwa'yas-
sēs ōmpwūlē lāxa 'nē'mēmōtē, yixa Laā'lax'sēndayowēxa lēgadōlas
Lēlbēx'sālag'ilisē. Wā, la'mē lēgadēda ālē xūnōx^us Wāg'idisas.

¹ Here follows the description of the customs relating to pregnancy and birth, p. 649. In regard to this marriage, see also p. 1111.

a name. | Then the grandfather (III 8) of Yāqoḷas (V 1) — that is, the
 200 father (III 8) of the mother (IV 8) of Yāqoḷas (V 1), — || died, for her
 father was Hāmisk'enis (III 8). He was the chief of the numaym |
 Ts!ēts!ēlwālagāmē of the Nimkish; and the mother of | Yāqoḷas
 (V 1), 'na'emp!eng'ilayugwa (IV 8), had no time to take her
 father's seat, when | she also was taken ill and died. Now Yāqoḷas
 (V 1) | was with child, and the chiefs of the Nimkish wished in vain ||
 5 for Yāqoḷas (V 1) to take the seat of her grandfather, Hāmisk'enis
 (III 8). | Then Yāqoḷas (V 1) said that she would take it after a
 while. Then she had another | son (VI 3); and when he began to
 grow up, | Yāqoḷas (V 1) and Wāg'idis (V 2) gave blankets to the
 Nimkish, | and then the new child took the seat of Hāmisk'enis
 10 (III 8) in his numaym the || Ts!ēts!ēlwālagāmē; and his name was
 Hāmisk'enis (VI 3), although he was | a child, and he also
 took his seat. That is all about this. |

Now I will speak again about Wāg'idis (V 2), when he wooed the
 princess of | 'māxwa (V 3), head chief of the Māmalēleqāla on behalf
 of his eldest son | Dōqwāyis (VI 1); for the princess of 'māxwa (V 3)
 15 was Hāmdzid (VI 4). Now || Dōqwāyis (VI 1) married her. It was
 not a long time before they had | a son (VII 1). When the son of
 Dōqwāyis (VI 1) was | ten months old, he was given the name
 Wāwālk'inē (VII 1), for this is the name of the child | of Dōqwāyis.
 Now the child got a name from his | mother's side. Then 'māxwa

Wä, la'mē lē'lē gagempās Yāqoḷasē, yix ōmpas ābempas Yāqo-
 200 ḷasē, yixs āyadaas Hāmisk'enisē, yixa g'igāma'yasa 'ne'mēmāsa
 Ts!ēts!ēlwālagāma'yasa 'nemgēsē. Wä, wisomālat!a ābempas
 Yāqoḷasē, yix 'nā'emp!eng'ilayugwa la ḷax'ustōdxēs ōmpāxs laē
 ōgwaqa ts!ex'q!ex'ida, wä, lä wīk'!ex'ēda, yixs la'maaxaa Yāqo-
 ḷasē bewēkwēkwa. Wä, laem wāx'a g'ig'egāma'yasa 'nemgēsē 'nēx'
 5 qa hē'misē Yāqoḷasē lä ḷax'ustōdxēs gagempdē Hāmisk'enisdē.
 Wä, lä 'nēk'ē Yāqoḷasē, qa's hayalātēs lä. Wä, la'mē ēt!ēd
 xūngwadex'ida, yisa bābagūmē. Wä, g'il'mēsē q!wāq!ūlyax'wī-
 dālxas laē Yāqoḷasē lō' Wāg'idisē p!ets!ēlēlaxa 'nemgēsē. Wä,
 la'mē ḷax'ustōdēda ālē xūnōx'sēx Hāmisk'enisdē lāxēs 'ne'mēmota
 10 Ts!ēts!ēlwālagāma'yē. Wä, la'mē lēgades Hāmisk'enisā wāx'ēmē
 g'inānema. Wä, laemxaē lālex k!wa'yas. Wä laemxaē gwāl lāq.
 Wä, la'mēsen ēdzaqwaLES Wāg'idisaxs laē gagak'lax k!lēdēlas
 'māxwa, yix xāmagemā'yē g'igāmēsa Māmalēleqāla qaēs ḷawūl-
 gāma'yē Dōqwāyisē, yixs k!lēdadaē 'māxwas Hāmdzidē. Wä,
 15 la'mē geg'adē Dōqwāyisas. Wä, k!lēst!a gālaxs laē xūngwadex'ī-
 tsa bābagūmē. Wä, la'mēs hāyaqēda xūnōkwas Dōqwāyisaxēs
 hēlogwilaēna'yē, yix Wāwālk'ina'yē, qaxs hē'maē lēgēms xūnō-
 kwas Dōqwāyisē. Wä, laem gwēk!lōt!ēndalē lēgēmas xūnōkwas
 lāxēs ābask!lōtē. Wä, la'mē ts!ex'q!ex'idē 'māxwa. Wä, k!lēst!a

(V 3) was taken ill, and after a || short time he died. Before he died, 20 but | when he knew that he was not going to recover, because he was getting | weaker all the time, he asked his daughter (VI 4) to | call in his numaym, the Mamalēleq !ām, for he said he wanted to speak to them. | Immediately Hāmdzid (VI 4) called in her numaym. || When 25 all came in, Chief ʼmāxwa (V 3) | spoke, and he told his numaym that his mind was getting weak | on account of his sickness. "I wish | my grandchild Wāwałk'inē (VII 1) to take my place. His name | shall be ʼmāxwa when I die." Thus he said to his tribe. || Now, what 30 should his numaym say? for really the child was of his own blood, | the child of Dōqwāyis (VI 1) and of his wife Hāmdzid (VI 4). | When night came, Chief ʼmāxwa (V 3) died, | and in the morning at day-break the Mamalēleqāla buried | their chief ʼmāxwa (V 3). When the people who had buried him came back, || the chief of the numaym 35 Wiwomasgem, | Neg'ä, called his tribe the Mamalēleqāla; and when | they were all in his house, Neg'ä said that he called them | to comfort Hāmdzid (VI 4) and her child Wāwałk'inē (VII 1). | Then all who were in the house of Neg'ä went out and || went into the 40 house of Wāwałk'inē (VII 1); and the | chiefs of the Mamalēleqāla spoke in turns, comforting Wāwałk'inē (VII 1) | and his mother

gāłaxs laē wīk'!EX'ida. Wä, hēxōlēxs k'!ēsmaē wīk'!EX'ida. Wä, 20 laēm q!āLElē ʼmāxwāxs k'!ēsaē la ēk'!ēma, yīxs ā'maē hēxtāla wāl!ēmadze'nākūla. Wä, hē'mis la āxk'!āłatsēxs k'!ēdēlē qa lēłts!ōdēsēxs ʼNE'mēmōtēda Mamalēleq!ēmē, qaxs ʼnēk'aaxs wāldēm-nōk!wēxsdaaq. Wä, hēx'ida'mēsē Hāmdzidē lēłts!ōdēx ʼNE'mēmōtas. Wä, g'il'mēsē g'āx ʼwī'laēLExs laasa g'igāma'yē ʼmāxwa 25 yāq!Eg'a'la. Wä, la'mē nēłaxēs ʼNE'mēmōtaxs lē'maē ʼwī'wēL!ē-x'ēdē nāqa'yas lāxēs ts!EX'q!āēna'yē: "Wä, yu'mēSEN gwe'yō qa L!āyo g'axENEN ts!ōx'LEMāqōx Wāwałk'ina'yē. Wä, lā'mōx lēgadLES ʼmāxwa qENLō lāl weyemsalēLō;" ʼnēk'ēxs g'ōkūlōtē. Wä, qa ʼmāsēs wāldemas ʼNE'mēmōtas, qaxs āla'maē heSEMq elkwēda 30 g'ināNEMē, yīx xūnōkwas Dōqwāyisē lē'wis g'ENEMē Hāmdzidē. Wä, g'il'mēsē gānu'!idEXs laē wīk'!EX'ēdēda g'igāma'yē ʼmāxwa. Wä, g'il'mēsē ʼnāx'idxa gāālāxs laē wūNEMt!ēdēda ʼnāxwa Mamalēleqālāxs g'igāmēx'dē ʼmāxwa. Wä, g'il'mēsē g'āx nā'nakwa wūNEMtax'daq, laē hēx'ida'mē g'igāma'yasa ʼNE'mēmōtasa Wiwo- 35 masgemē Neg'ä lēx'LElsaxēs g'ōkūlōtēxa Mamalēleqāla. Wä, g'il'mēsē ʼwī'laēL lāx g'ōkwasēxs laē nēlē Neg'āxs hē'maē lēłts!ōdeg'il, qa's lā ts!ēlwaqax Hāmdzidē lē'wis xūnōkwē Wāwałk'ina'yē. Wä, la'mē ʼwī'la lā hōqūwēls lāx g'ōkwas Neg'ä qa's lā hogwīL lāx g'ōkwas Wāwałk'ina'yē. Wä, la'mē L!āl!ayogūlilēla ts!ēlwa- 40 qēda g'ig'EGāma'yasa Mamalēleqāla ts!ēlwaqax Wāwałk'ina'yē, lē'wis ābempē Hāmdzidē lō'mē Dōqwāyisē. Wä, g'il'mēsē ʼwīłxtōd

43 Hāmdzid (VI 4), and Dōqwāyis (VI 1). After all | the chiefs had comforted her, Hāwaselał, who was chief | under ^εmāxwa, arose and
45 promised to give away blankets to all the tribes || on behalf of Wāwalk'inē (VII 1); and now his name was to be changed, and his name was | ^εmāxwa (VII 1); and he was the highest among all the Mamalēleqāla, | although he was a child. That is all about this. |

Now, you know there was one daughter of | ^εmāx'mewisagemē^ε
50 (II 1), L!āqwaēł (III 3), and also one son, || Gwēnō (III 4), who were left behind among the Āwīl!ēdex^u, when he went | home with his prince Lālēlī!a (II 1) and K'anēlk'as (II 2) to | Ts!ädē. As soon as Gwēno (III 4) was a young man, he married | the princess of Wāk'as (II 5), chief of the Ōyalaīdex^u; and the name of | the princess
55 of Wāk'as (II 5) was Q!ākūyig'i'elak^u (III 9). They had a son, || and the name of this child was Gwāyōłelas (IV 10). | He took this name from the names of ^εmax'mewisagemē^ε (II 1). | That is all that I will say about this. |

Now, L!āqwaēł (III 3) married Chief Ts!esē (III 10) of the
60 Xaēsela, | and she had a son, and the name of the son || was ^εmax'mewisagemē^ε (IV 11). The boy obtained his name | from the Dzēndzenx'q!ayo; and | L!āqwaēł (III 3) was also given in marriage the name L!āqwaēłax ^εmaxūyalidze (III 3). These names also came from | the Dzēndzenx'q!ayo. And she had another child, a girl. |

43 la ts!elwaxē!dēda g'ig'egāma^εyaxs laē lāx^εūlilē Hāwaselałēxa g'igabā^εyax ^εmāxwa. Wā, la^εmē dzōxwa qaēda ^εnāxwa lēlqwāla^εya
45 qa Wāwalk'ina^εyē, yīxs lē^εmaē L!āyōxlā. Wā, laem lēgades ^εmāxwa. Wā, laem kwēkwa yīsa ^εnāxwa Mamalēleqāla, yīxs wāx'^εmaē g'inānema. Wā, la^εmē gwāl laxēq.

Wā, laemlas q!ālelaqēxs ^εnemōkwaēda ts!edāqē xūnōx^us ^εmāx'mewisagemaē, yīx L!āqwaēłē; wā, hē^εmisa ^εnemōkwē bābagūm
50 xūnōx^us, yīx Gwēnawē lō^εwales lāxa Āwīl!ēdexwaxs g'āxaē nā^εnak^u lē^εwis lēwūlgāma^εyē lālēlī!a; wā hē^εmisē K'anēlk'asē lāx Ts!ädē. Wā, g'īl^εmēsē hēlak'!ōx^εwidē Gwēnawaxs laē gegradex^εits k'!ēdēlas Wāk'asē, yīx g'igāma^εyasa Ōyalaīdexwē. Wā, la lēgadē k'!ēdēlas Wāk'asas Q!ākūyig'i'elakwē. Wā, la^εmē xūngwadex^εitsa
55 bābagūmē. Wā, la^εmē lēgadēda g'inānemas Gwāyōłelas. Wā, la^εmē gwēk'!ōt!ēndāla lāx lēx'lēgemēlas ^εmax'mewisagema^εyē. Wā, hēemlen walox^εwalelał lāq.

Wā, lā lā^εwadē L!āqwaēłē lāxa Xaēsela lāx g'igāma^εyasē Ts!esē. Wā, laem xūngwadex^εitsa bābagūmē. Wā, la^εmē lēgadē xūnō-
60 kwas ^εmāx'mewisagema^εyē. Wā, laemxaē gwēk'!ōt!ēnalē lēgemasa bābagūmē lāxa Dzēndzenx'q!ayowē. Wā, laemxaē lēgemg'elxlālē L!āqwaēłax ^εmaxūyalidzēx. Wā, laemxaē g'āyōla lēgemē lāxa Dzēndzenx'q!ayowē. Wā, la ēt!ēd xūngwadex^εitsa ts!āts!ēdagemē. Wā, la lēgades ^εwālaslāla. Wā, laemxaē g'ayōla lē-

Her name was ^εwālasLāla (IV 12), and she obtained || the name from 65 the DzendZENx'q!ayo, and the winter dances which she gave in marriage | to her husband. It is said that L!āqwaēl (III 3) had many children by her | husband; and it is said the children married other women | among the Xaēsela, and therefore the northern tribes have the names Hāmdzid and | L!āqwag'ila. At last this is the end. ||

This is the reason why the names of the DzendZENx'q!ayo are 70 scattered. | It is on account of their chief. ^εmax'mewīsagem^ε because he went far away to marry, | and on account of his children and grandchildren. That is all. |

THE LĀXSÄ

I shall begin with L!ōL!otsa, the poor one who helped | ^Ōmaxt!ā- 1 laLē, when they lived in the village K'!āq!a. Nobody | knows where L!ōL!otsa came from. He would have been chief on account of his supernatural treasure, | the canoe found on the river G'eyōx^u, but he just gave it to ^Ōmaxt!ālaLē, || when he first came home 5 sitting in the hunting- | canoe, which he obtained as a supernatural treasure from Blue-Grouse. Then L!ōL!otsa was foolish, | and he was only the steersman of ^Ōmaxt!ālaLē. He | never became rich, for he was made unlucky by the hunting-canoe which he obtained as supernatural treasure. | He only continued skinning sea-otters which were speared by || ^Ōmaxt!ālaLē, and only was looking on when 10

gemē lāxa DzendZENx'q!ayowē l^εwa ts!ēts!ēxLENē lā lāg'elxLēs 65 lāxēs lā^εwūnemē. Wā, lā^εlaē q!ēnemē sāsemas L!āqwaēlē l^εwis lā^εwunemē. Wā, laem^εlaxaāwisē laelwadē waōkwē ts!ēdaq sāsems lax gwāyasa Xaēsela, yīx lāg'ila lēlēgadēda gwāyasēs Hāmdzid l^εL!āqwag'ila. Wā, ladzāla^εmē lāba lāxēq.

Wā, hēem lāg'ilas gwēf'idē lēlēgemasa DzendZENx'q!ayowē 70 qaēs g'īgāma^εyē ^εmāx^umewīsagem^εyaxs qwēqūsg'ilaē lāx gēg'adē l^εwis sāsemē l^εwis ts!ōts!ōx^uLEma. Wā, laem gwāla.

THE LĀXSÄ

HēemLEN g'äg'ilelaLē L!ōL!otsa, yīxa wīwosilaga hēlōba^{ts}!anēs 1 ^Ōmaxt!ālaLē, yīxs g'ōkūlaē lāx K'!āq!a. Wā, hē^εmēsēx k'!ēsaē q!ālē g'āyolasas L!ōL!otsa, yīxs wāx'ilaxsdē g'īgāmē qaēs lōgwa^εya xwāk!ūna lāx wās G'eyōxwē. Wā, ā^εmēsē la ts!ās lax ^Ōmaxt!āla- la^εyaxs g'ālaē g'āx nā^εnakwa k!waxsāla lāxēs lōgwa^εya ālē^εwats!ē 5 xwāk!ūna lāxa māg'ag'u. Wā, la^εmē gwālelaem nenōlowē L!ōL!otsa. Wā, la^εmē āem la k!waxLēs ^Ōmaxt!ālaLa^εyē. Wā, la^εmē hēwāxa q!ōmx^εida qaxs lē^εmaē amēlamatsōsēs lōgwa^εya ālē^εwats!ē xwāk!ūna. Wā, laem^εlaē āem hēmenāla sāpaxa q!āsa ālē^εwānems ^Ōmaxt!ālaLa^εyē. Wā, laem^εlaē āem x'its!ax'ilax ^Ōmaxt!ālaLa^εyaxs 10

12 Ōmaxt!ālaLē | invited all the villages in the bay of Tsāxis. | Many
tribes lived there — LālaX's'endayo, and Dzenx'q!ayo, | and the
others. L!ōL!otsa was always walking, | and he went to the village
15 of LālaX's'endayo at Tāyagol. He would || always come home when
it was nearly morning, for | LālaX's'endayo had a pretty woman for
a slave. Her name was Tsēlē. It is | not known where she came
from. L!ōL!otsa went to her | every day. Now Tsēlē was preg-
nant. | L!ōL!otsa took Tsēlē for his wife. After some time she
20 gave || birth to a child, and L!ōL!otsa did not marry his wife Tsēlē in
the formal way. | This is called an illegitimate marriage (sticking
together). Now Tsēlē gave birth | to a boy, and LālaX's'endayo was
ashamed of what had been done | by his slave Tsēlē. He thought
about the name which he was to give | to L!ōL!otsa. Then he gave
25 him [the name in marriage] Nenōlogēmē as || a marriage-name for
L!ōL!otsa, and also L!ēsp!ēgaak^u for the name of his child. | LālaX'-
s'endayo just invented these two names. | Now Nenōlogēmē
wished to remain with LālaX's'endayo. Then | Nenōlogēmē left
Ōmaxt!ālaLē. Now | his wife Tsēlē was again with child, and she
30 gave birth to a boy, || and his children were called illegitimate chil-
dren. | Then LālaX's'endayo made a name for him [his name], and he
named him | Bawelē. Then Tsēlē had another child; and | LālaX'-

11 lēlelaaxa ēnāxwa g'ōx^ug'egwēs lāxg'a ōts!ālisgras Tsāxis. Wā, laem-
ēlaē q!ēnem la lēlqwalala^{ya} g'ōkūlotas LālaX's'endayo lō^ē Dzenx'q!a-
yo lē^ēwis waōkwē. Wā, laemēlāwisē hēmenala^{mē} L!ōL!otsa la qās'ida
qa's lē lāx g'ōkūlasas LālaX's'endayo lāx Tāyagolē. Wā, lā^ēlaē āna-
15 xwaem g'āx nā^ēna^xxa la elāq ēnāx'īdxa gaāla, yīxs q!āgwadaē Lā-
laX's'endayāsa ēx'sōkwē ts!edāqaxa lēgadās Tsēlē. Wā, laemxaē
k'!ēs q!ālē g'ayolasas. Wā, hē^ēmis lāna^xwa hēlensōs L!ōL!otsaxa
ēnāxwa gāgenola. Wā, laemēlāwisē bewēx'widē Tsēlē. Wā, āem-
ēlāwisē L!ōL!otsa la gegradex'ēides Tsēlē, g'āg'alagemaqēxs k'!ēs^ēmaē
20 māyul'ida. Wā, la^ēmē hēwāxa qādzēlē L!ōL!otsāxēs genēmē
Tsēlē. Wā, hēem lēgades klūt!exsdē. Wā, la^ēmē Tsēlē māyul-
ēitsa bābagūmē. Wā, lā^ēlaē LālaX's'endayo max'ts!as g'wēx'īdaa-
sasēs q!āk'owē Tsēlē. Wā, la^ēmē senx'īd qa's lēgemg'elx!āyē
lax L!ōL!otsa. Wā, laemēlaē lēgemg'elx!ālaX Nenōlogema^ēyē qa
25 lēgēms L!ōL!otsa; hē^ēmisē L!ēsp!ēgaak^u qa lēgēms xūnōkwas. Wā,
laem ā^ēmē LālaX's'endayo senēnōx'sa ma'ltsemēx lēlēgema. Wā,
la^ēmē Nenōlogema^ēyē hēla dzenaasē LālaX's'endayowē. Wā, la^ēmē
ālaX'īd bewē Nenōlogema^ēyas Ōmaxt!ālaLā^ēyaxs laē ēt!ēd bewē-
kwēs genēmē Tsēlē. Wā, laemxaē māyul'īdē Tsēlasa bābagūmē.
30 Wā, hēem lēgades klūt!exsdānem g'īng'īnānemē sāsemas. Wā,
la^ēmē LālaX's'endayowē lēqēla qa lēgēms. Wā, la^ēmē lēx'ēts
Bawelē. Wā, la^ēmē wāx'dzāla māyolē Tsēlē. Wā, laemxaē
LālaX's'endayowē L!āyux lēgēmas Tsēlē. Wā, laem lēx'ēdes

sendayo changed the name of Tsēlē and he named her | Lālx'-
 s'eq!anak^u, for he was helped by || Nenōlogēmē^ε, his wife and his 35
 children, for they all were working. | And therefore Lālx'-s'endayo
 treated Lālx'-s'eq!anak^u as his own daughter. | Now Lālx'-s'eq!a-
 nak^u gave birth to a girl | next to the two boys which were first
 born. | Then Lālx'-s'endayo named her Ālāk'ilayugwa, || and he also 40
 only made up this name. "The name means," | thought Lālx'-
 s'endayo, "that she will make dressed skins for me." | Thus he
 thought. Therefore he named the girl Ālāk'ilayugwa. | Then the
 many children of Nenōlogēmē^ε grew up. | Then Lālx'-s'endayo saw
 that || L!ēsp!ēgaak^u, the eldest one of the children of | Nenōlogēmē^ε, 45
 was wise. He took care of his property. Then | L!ēsp!ēgaak^u said
 that he would invite the people living at K'!āq!a | —wālas Kwax'ila-
 nōkūmē^ε, and his prince Ōmaxt!ālālē, and his younger brother |
 wālas nēmōgwis — to give a potlatch. As soon as they came into ||
 the house of Lālx'-s'endayo, wālas Kwax'ilanōkūmē^ε felt sick at 50
 heart | when he saw L!ōl!otsa, who had now the name Nenō-
 logēmē^ε, | who formed now a great tribe with his children; for |
 wālas Kwax'ilanōkūmē^ε had given Nenōlogēmē^ε to Lālx'-s'endayo |
 to be his slave. And then Lālx'-s'endayo said that || Nenōlogēmē^ε 55
 and his children should now form another tribe. | And the name of

Lālx'-s'eq!anakwē lāq, qaxs ālaē Lālx'-s'endayowē la hēlemālas
 Nenōlogēma'yē lēwis genēmē lēwis sāsemē, qaxs ēaxēlaē nāxwa; 35
 wā hēmis lāg'ilas Lālx'-s'endayowē nēmāx'isēm lā lō^ε xūngwades
 Lālx'-s'eq!anakwē. Wā, laem'laē ts!āts!edagemē māyulemas Lā-
 lax'-s'eq!anakwē māk'ilāxa ma'lokwē bābebāgūmē g'il māyulems.
 Wā, laem'laē Lālx'-s'endayowē lēx'ēdes Ālāk'ilayugwa lāq. Wā,
 laemxaē āem senānemaxa lēgem, yix nē'nak'ilasa lēgemē, yixs 40
 nēnk'!ēqelaē Lālx'-s'endayo, "lēmaas ālāk'ilal qaen," nēx'laē
 nāqa'yas. Wā, hēmis lāg'ilas lēx'ēdes Ālāk'ilayugwa lāxa ts!ā-
 ts!edagemē. Wā, lā'laē q!ūlsq!ūlyax'widēda q!ēnemē sāsems
 Nenōlogēma'yē. Wā, laem'laē Lālx'-s'endayowē dōqūlaqēxs nāga-
 daē begwānemē L!ēsp!ēgaakwēxa nōlast!egēma'yas sāsemas Nenō- 45
 logēma'yē. Laem'laē axēlaxēs dādek'asē. Wā, laem'laē nēk'ē
 L!ēsp!ēgaakwē qa's lēlēlēxa g'ōkūla lāx K'!āq!a lāx wālas Kwax'ila-
 nōkūma'yē lēwis lēwelgāma'yē Ōmaxt!ālālā'yē lēwis ts!ā'yē
 wālas nēmōgwisē qā's p!esēq. Wā, g'ilēm'lāwise g'āx hōgwila
 lāx g'ōkwās Lālx'-s'endayo lāa'lasē ts!ex'ila nāqa'yas wālas Kwax'ila- 50
 nōkūmē laē dōx'walelax L!ōl!otsaxa la lēgades Nenōlogēma'yaxs
 laē la q!ēnem lēlqwālāla'yā lēwis sāsemē. Wā, hēmis lāg'ilas
 g'ex'ēdē wālas Kwax'ilanōkūma'yas Nenōlogēma'yē lāx Lālx'-
 s'endayowē qa q!āk'ōs. Wā, hēmis la nēg'ats Lālx'-s'endayowaxs
 ōgū'laēmaē la lēlqwālāla'yē Nenōlogēma'yē lēwis sāsemē. Wā, 55
 laēmēsōx legūxlālx elgūnwē g'āg'ilēla lāxwa nālx, nēx'laē

- 57 that tribe was *elgūnwē* beginning that day. Thus said | *Lālaḡs'endayo* to *ēwālas Kwax'īlanōkūmē*, and now the name of the tribe | of *Nenōlogēmē* and his children was *elgūnwē*. Now | *L!ēsp!ēgaak^u* gave away property to his guests. And then *L!ēsp!ēgaak^u* || said that he would change his name, and he said his name would be | *G'ēxk'enis*. He did not get the name *G'ēxk'enis* from any place. | He only thought that he was a chief, because he invited the tribe from | *K'!āq!a*. But they can not wipe off their ancestors: | his father *L!ōL!otsa* and his mother *Tsēlē* had been slaves. This is
65 called by the || Indians "not-noble stock," because they are slaves on both sides, those whose tribal name is | *elgūnwē*. It is a great disgrace to the *numaym elgūnwē* that | both were slaves — the father of *G'ēxk'enis* and his mother — | and also that *ēwālas Kwax'īlanōkūmē* gave away *Nenōlogēmē* | that is *L!ōL!otsa*, to *Lālaḡs'endayo*. ||
- 70 Now *G'ēxk'enis* and his younger brother *Bawelē* | were grown up, and also their sister *Ālāk'īlayugwa*. Now he tried in vain | to marry the princess of *Dzenx'q!ayo*, whose name was *ēmaḡūlayugwa*. | Now *Dzenx'q!ayo* had also changed his name *Dzenx'q!ayo*; | and he
75 had the name *Hayalk'engēmē*. He laughed, and || said, "Don't try too much *G'ēxk'enis*. Evidently you believe | that you are a chief, *G'ēxk'enis*, that you ask for your wife *Dzenx'q!ayugwa*." | Thus said *Hayalk'engēmē*, and called him his slave. Then | *G'ēxk'enis*
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- 57 *Lālaḡs'endayo lāx ēwālas Kwax'īlanōkūma'yē*. *Wā, laēmē legūxlā-lax elgūnwa'yē Nenōlogēma'yē lēwis sāsemē*. *Wā, lālaē yāx-ēwidē L!ēsp!ēgaakwaxēs lēlākūwē*. *Wā, laēmē ēnēk'ē L!ēsp!ēgaakwē*
60 *qā's L!āyoxlēxēs lēgemē*. *Wā, laēmēlāē ēnēx' qā's lēgadēs G'ēxk'enis*. *Wā, laēm k'!ēās g'ayolatsēxēs lēgemē G'ēxk'enisē, yīxs āmaē k'ōta laēm g'īgāma'yā qā's lēlāēna'yāxa g'ōkūla lāx K'!āq!a*. *Wā, la k'!ēās g'wēx'idaas dēg'ilelē q!āq!ēk'āēs g'īl'alisēxēs ōmpē L!ōL!otsa lēwis ābempē Tsēlē*. *Wā, hēm g'wēyāsa*
65 *bāk!ūmē k'!ēās āwānāya ōgū!a lāx q!āq!ēgūnōsē, yīxa la legūxlā-lax elgūnwa'yē*. *Wā, laēm ēwālas q!ēmāsa ēnemēmōtasa elgūnwa'yā, yīxs malēdāla, yīxs q!āq!ēk'āē ōmpas G'ēxk'enis lēwis ābempē*. *Wā, hēmīsē ēwālas Kwax'īlanōkūma'yāxs laē g'ēx'its Nenōlogēma'yē, yīx L!ōL!otsa lāx Lālaḡs'endayowē*.
- 70 *Wā, laēmēlāwisē q!ūlsq!ūlyakwē G'ēxk'enisē lēwis ts!ā'yē Bawelē*. *Wā, hēmīsēlēs weq!wē Ālāk'īlayugwa*. *Wā, laēmēlāē wāx' ēnēk' qā's gēgadēs k'!ēdēlas Dzenx'q!ayāxa lēgadā las ēmaḡūlayugwa*. *Wā, āēmēlāwisē Dzenx'q!ayāxa lēmaḡat! L!āyoxlā Dzenx'q!ayowē*. *Laēmēlāē lēgades Hayalk'engēmē, dāl'ida*. *Wā, lālaē*
75 *ēnēk'a: "G'wāldzās xēnl!āla G'ēxk'enisā lēmaaxēnqōs ōq!ūsēm la g'īgāma'yā G'ēxk'enisā, yūdāx'ē gēnēmsē yūx Dzenx'q!ayugwax," ēnēx'laē Hayalk'engēma'yē lēx'ēdxēs q!āk'owē*. *Wā, laēmēlāē G'ēxk'enisē q!āl'ēlāqēxs q!āq!ēk'āēs g'īg'āōlnuk^u lāxēq qāxs wē-*

found out that his parents had been slaves; for he did | not believe it, 79
 although he had been told by them that his parents had been slaves. ||
 Now he only had DZENX'q!ayugwa for his sweetheart. He had not 80
 been long | in the house of Hayałk'engemē, when DZENX'q!ayugwa
 left | and went into the house of Lāłax's'endayo. Now Lāłax's'en-
 dayo changed his name | and his name was L!āqwalał; for | Nenō-
 logemē and his children still remained there. The reason why ||
 DZENX'q!ayugwa went away was that she discovered that she was 85
 with child. Then she | gave birth to a girl. Now L!āqwalał thought
 up a | name for her, and a name occurred to him, and he called | the
 child of G'ēxk'enis Ālāg'imil. Then DZENX'q!ayugwa | gave birth
 to a boy, who was born next to || Ālāg'imil. Then G'ēxk'enis 90
 invented a name, | and his invention was Ēk'lawig'ielak^u. That was
 the name of the boy. | He named him Ēk'lawig'ielak^u. The name
 was | only an invention. |

Now I stop for a while to talk about G'ēxk'enis, and I || shall talk 95
 about the sister of G'ēxk'enis, Ālāk'ilayugwa, who became | the
 sweetheart of Ts!āg'ielak^u, a foolish man, the youngest one | of the
 five sons of the chief of the numaym | Haāyalik'awē, who was
 named Hāxūyōsemē; for | the youngest one is never taken care
 of by his father, there being five sons and || he was like a slave and a 100

yōq!ūsaaxs wāx'aē ēnēx'sēwa, yīxs q!āq!ēk'āēs g'īg'aōlnukwē. Wā,
 laēmē āmel wāładex'ēides DZENX'q!ayugwa. Wā, k'ēs'lat!a gāla 80
 hēla g'ōkwās Hayałk'engema yīxs g'āxaē bewē DZENX'q!ayugwa
 qa's g'āxē lāx g'ōkwās Lāłax's'endayo yīxs le'maaxat! L!āyuxlā
 Lāłax's'endayowē. Wā, laēm lēgades L!āqwalał qaxs hēx'sā'maē
 lā Nenōlogemē'yē lē'wis sāsemē. Hēel lāg'ilas g'āx mā'wa laē
 DZENX'q!ayugwa, qaxs laē q!āłaxs le'maē bewēkwa. Wā, lā'laē 85
 māyul'itsa ts!āts!edagemē. Wā, laēm'laē L!āqwalał sena qa
 lēgēms. Wā, lā'laē g'īg'aēx'ēd qa lēgēms. Wā, laēmē lēx'ēts
 Ālāg'imilē lāxa xūnōkwās G'ēxk'enisē. Wā, laēm'laē DZENX'q!a-
 yugwa yāla māyulasa bābagūm laē ēt!ēdē māyulēms māk'ilax
 Ālāg'imilē. Wā, hē'lat!a G'ēxk'enisē senx'ēd qa lēgēms. Wā, 90
 laēm'laē senānēmax Ēk'lawig'ielak^u. Laēm'laē lēx'ēts lāxēs bāba-
 gūmē xūnōkwa. Wā, laēmē lēgades Ēk'lawig'ielak^u lāq. Wā, la-
 emxaē āem senānēmaxa lēgēms.

Wā, laēmēn g'wāl g'wāgwex's'āla lāx G'ēxk'enisē yāwas'ida qen
 g'wāgwēx's'alē lāx wūq!wās G'ēxk'enisē lāx Ālāk'ilayugwa, yīxs 95
 laaxat! wāłades Ts!āg'ielax^uxa nenōlowē begwānema āmāyīnxa'yas
 sek'!ākwē bēbegwānēms sāsem bagwanēmx'sās g'īgāma'yasa ēne-
 mēmōtasa Haāyalik'awa'yēxa lēgades Hāxūyōsema'yē, yīxs k'ēsāē
 q!ādzayo āmāyīnxa'yasēs ōmpax sek'!ākwaē bagwanēmx'sāyē sāse-
 mas, yīxs ā'maē ēnemāx'is lē'wa q!āk'ō lē'wa ēwats!ē. Wā, laēm'laē 100

2 dog. Now | Ālāk'ilayugwa really loved Ts!āg'ielak^u, and | Ts!āg'ielak^u never left the house of L!āqwalā; for | Ts!āg'ielak^u came as a stranger from south of Tsāxis. Now | Ālāk'ilayugwa really did not
 5 mind that her brother G'ēxk'enis tried to tell her || in vain that she should not make known that Ts!āg'ielak^u was her lover. | Ālāk'ilayugwa only said that she was proud | to have for her lover the prince of Hāxūyōsemē. Then | G'ēxk'enis was silent. Now Ālak'ilayugwa was with child. | Then she was driven away by her brother
 10 G'ēxk'enis, when he found out that || Ālāk'ilayugwa was with child. Immediately Ts!āg'ielak^u | asked Ālāk'ilayugwa to carry their goods to | a cave this side of K'!āq!a. Then the lovers carried their goods there. | Then Ts!āg'ielak^u and his beloved Ālāk'ilayugwa | staid there a long time. Then she gave birth to a boy in the cave. They ||
 15 lived there a long time in the cave. Then Ālāk'ilayugwa | asked her lover Ts!āg'ielak^u to go with their goods to Wādzolis. | Immediately Ts!āg'ielak^u loaded his small canoe, and | they went to Wādzolis. When they arrived there, | Ts!āg'ielak^u took his slow-match box and
 20 he took out || his slow-match, which was burning at one end just like a rope of soft cedar bark. | Then he made a fire; and when the fire blazed up, | he put out his slow-match, and put it into the slow-match box. | Now he was already making fires wherever he went

1 ālak'!āla lāxūlanōkwē Ālāk'ilayugwas Ts!āg'ielakwē. Wā, la^{mē} Ts!āg'ielakwē k'!ēs bex^ubōkwās g'ōkwās L!āqwalāfē, yīxs bāgūnsāē Ts!āg'ielakwē g'āx'ēd lāxa 'nālēnak'ālās Tsāxisē. Wā, la^{mē} ālak'!āla k'!ēs āwīlag'ilē Ālāk'ilayugwa lāx wāx'aēs wūq!wa yīx G'ēxk'enisaxs
 5 wāx'aē āxk'!āla qa k'!ēsēs xēnlēla nēltsemāfax wāḷadaas Ts!āg'ielakwē. Wā, āem^llāwisē Ālāk'ilayugwa 'nēk'exs lemqaēs nāqa'yaxs wāḷadaasa ḷāwēlgāma'yas Hāxūyōsema'yē. Wā, āem^llāwisē G'ēxk'enisē la q!wēfēda. Wā, laem^llaē bewēx'widē Ālāk'ilayugwa. Wā, la^{mē} k'āyōlemsēs wūq!wē G'ēxk'enisē, yīxs laē q!ā'staqēxs laē
 10 bewēkwē Ālāk'ilayugwa. Wā, āmēsē hēx'ida^{mē} Ts!āg'ielakwē āxk'!ālaax Ālāk'ilayugwa qa's lāx'da'xwē ma'wa lāxa g'wāsa'yas K'!āq!a lāxa x'opēsē. Wā, laem^llāwise mā'wēda wāḷāla. Wā, laem^llāwisē gālak'as hēlē Ts!āg'ielakwē ḷe'wis wāḷelē Ālāk'ilayugwa. Wā, laem^llaē māyul'itsa bābagūmē laxa x'opēsē. Wā, laem^llāwisē gālak'as^{em} g'ōkūla lāxa x'opēsē. Wā, lā^llac Ālāk'ilayugwa
 15 āxk'!ālaaxēs wāḷelē Ts!āg'ielak^u qa's lā ma'wa lāx Wādzolis. Wā, hēx'idaem^llāwisē Ts!āg'ielakwē mōxsaxēs xwāxwāgūmē. Wā, la^{mē} lāx'da'x lāx Wādzolis. Wā, g'il^{em}lāwisē lāg'aa laē hēx'ida^{mē} Ts!āg'ielakwē āx'ēdxēs penāgats!ē g'ildasa. Wā, lā^llaē āxwūts!ōd-
 20 xēs penaqēxa x'īxbala g'ilt!a hē g'wēx'sa denema k'ādzekwē. Wā, la^{mē} lex'wālisa. Wā, g'il^{mēsē} x'īk'ōstāwē leqwēla'yas laē k'īlx'ēdxēs penaqē, qa's g'ēts!ōdēs lāxēs penāgats!ē g'ildasa. Wā, la^{mē} g'wāḷelāem lāxsā lāxēs lēqwi'lālasē. Wā, la^{mē} 'nēx'xēs

(Lâxsä). Now he said to his | beloved Ālāk'ilayugwa, "Let our child have a name, || and his name is Mâ^εnakūla (Moving-along), as 25 we were doing when we went | moving our goods to Wādzolis." Thus said Ts!āg'i^εlak^u to his beloved | Ālāk'ilayugwa. Now their illegitimate child had the name | Mâ^εnakūla. He also just invented this name for his | son. These are the ancestors of the numaym Lâxsä. || And therefore the people of the numaym are ashamed of the 30 name Lâxsä, | for Ts!āg'i^εlak^u was the youngest of the children of Hāxūyōsemē^ε, the | head chief of the numaym Haāyalik'awē^ε of the Q!ōmoyâ^εyē. |

And Ālāk'ilayugwa gave birth to a girl, | and Ts!āg'i^εlak^u invented a name for her, || and the name he invented for his daughter was 35 ĀLē^εstalidzemga. | Then he named her ĀLē^εstalidzemga. | Now Ts!āg'i^εlak^u and his wife | Ālāk'ilayugwa had two children, the boy Mâ^εnakūla and ĀLē^εstalidzemga. | Then Ts!āg'i^εlak^u moved again, and went to G'eyōx^u. || There he lived; and now his two children 40 grew up. | Now ĀLē^εstalidzemga was grown up, and | Mâ^εnakūla also was a full-grown man. Then | Ts!āg'i^εlak^u saw a canoe coming along towards them | from the south. It arrived at the beach of the house of Ts!āg'i^εlak^u. || Then Ts!āg'i^εlak^u and his two children went to 45 meet them. | And immediately Ts!āg'i^εlak^u asked the stranger why

wāLEla, lāx Ālāk'ilayugwa: "Wä, g'adzâx'ōx lēgadens xūnōkwēx qa hē^εmes lēgēmsōqē Mâ^εnakūla lāxen g'wēg'ilasē g'axēg'ins 25 ma^εwa laxōx Wādzolisē," ^εnēx'laē Ts!āg'i^εlakwaxēs wāLElē Ālāk'ilayugwa. Wä, laem^εlaē lēgadē k!ūtēxsdānemē xūnōkwa, yīs Mâ^εnakūla. Wä, laemxaē âem senānemaxa la lēgēmsēs bābagūmē xūnōkwa. Wä, hēem g'īlgalitsa ^εne^εmēmotasa Lāxsä. Wä, hē^εmis lāg'ilas la max'ts!ōlem lēqelase^εwē ^εne^εmēmotasa Lāxsä, 30 yīxs āmāyīnxa^εyē Ts!āg'i^εlakwas sāsēmas Hāxūyōsema^εyē yīx xāmagēma^εyē g'īgāmēsa ^εne^εmēmotasa Haāyalik'awa^εyasa Q!ōmoyâ^εyē.

Wä, laem^εlaxaē ēt!ēd māyufidē Ālāk'ilayugwa yīsa ts!āts!edagēmē. Wä, laem^εlaxaāwisē Ts!āg'i^εlakwē sena qa lēgēms. Wä, lā^εlaē senānemax ĀLē^εstalidzemga qa lēgēmsēs ts!āts!edagēmē 35 xūnōkwa. Wä, laem^εlāwisē lēx'ēdes ĀLē^εstalidzemga lāq. Wä, laem^εlaē ma^εlōkwē sāsēmas Ts!āg'i^εlakwē lē^εwis genēmē Ālāk'ilayugwa, yīxa begwānemē xūnōx^usē Mâ^εnakūla lō^ε ĀLē^εstalidzemga. Wä, laem^εlaxaē ma^εwa yīx Ts!āg'i^εlakwē qa^εs lā lāx G'eyōxwē. Wä, hēx'sāem^εlāwisē la g'ōkūlē. Wä, laem^εlaē q!ūlsq!ūlyax^εwidē ma^εlō- 40 kwē sāsēms. Wä, laem^εēxentē ĀLē^εstalidzemga. Wä, laem^εlaxaāwisē la nexlaala begwānemē Mâ^εnakūla, laa^εlasē dōx^εwāLElē Ts!āg'i^εlakwaxa siō^εnakūla xwāk!ūna gwasx'āla g'āya^εnakūla lāxa ^εnalenak'āla. Wä, g'āx'laē g'ax^εalis lax L!ema^εisas g'ōkwas Ts!āg'i^εlakwē. Wä, laem^εlāwisē ^εwī^εla lālālē Ts!āg'i^εlakwē lē^εwis ma^εlōkwē 45 sāsēmq. Wä, hēx'idaem^εlāwisē Ts!āg'i^εlakwē wūLaxa lēlakūmē lax

48 he came | paddling. The man replied to him. Now | the visitor
saw that *ĀLē^ēstalidzemga* was a pretty woman, | and he guessed
that she must be the daughter of *Ts!āg'i^ēlak^u*: therefore he said, ||
50 "I came to marry your princess, chief. I am *ē^ēmāxūyalisemē^ē*, |
head chief of the numaym *Haāyalik'awē^ē*, and my father is *Hāxū-
yōsemē^ē*." | Thus said the visitor. He did not recognize that this
was | his younger brother *Ts!āg'i^ēlak^u*, from whom he asked a wife.
Ts!āg'i^ēlak^u | just said, "Go, son-in-law, to your wife *ĀLē^ēstali-
55 dzemga*." || Now she had her uncle for her husband. | *ē^ēmāxūyalisemē^ē*
and his wife *ĀLē^ēstalidzemga* had not been married long | when she
was with child. Then she gave birth to a boy. | Now *ē^ēmāxūyalisemē^ē*
was | really glad, because he had a son. | He felt only badly because
60 he did not know || the name of his father-in-law; for the children
never named him anything but | *Dāda*, and *Ālāk'ilayugwa* also called
her husband *Dāda*, | and *ē^ēmāxūyalisemē^ē* hesitated to ask for the
name of his father-in-law. | But *Ts!āg'i^ēlak^u* knew already that he
was his eldest brother | *ē^ēmāxūyalisemē^ē* when he said that his
65 father was *Hāxūyōsemē^ē*, head chief of the numaym || *Haāyalik'awē^ē*.
Then | *Ts!āg'i^ēlak^u* was glad on account of what his brother had
done; for | *ē^ēmāxūyalisemē^ē* had always tormented his youngest
brother *Ts!āg'i^ēlak^u* | — |.

47 *sē^ēwēna^ēyas*. *Wā, lā^ēlaē nānaxma^ēyēda begwānemaq*. *Wā, laem^ēla-
ēda lēlakūmē dōqūlax ĀLē^ēstalidzemgāxs ēx^ēsōkwaēs ts!Edāq!ēna^ēyē*.
Wā, lā^ēlaē k'ōtaq xūnōx^us Ts!āg'i^ēlakwē, lāg'ilas ē^ēnēk'ē: "Gāga-
50 k'ēnLaxs k'lēdēlaqōs, g'īgāmē^ē. *Wā, nōgwaem ē^ēmāxūyalisema^ēyā
ōgūmēsa ē^ēnē^ēmēmōtasa Haāyalik'awayen ōmpē Hāxūyōsema^ēyē,*"
ē^ēnēx^ēlaēda lēlakūmē. *Wā, la^ēmē k'lē^ēs mātlālaqēxs hē^ēmaē
ts!ā^ēyēs la g'āyālasa lāx Ts!āg'i^ēlakwē*. *Wā, āem^ēlāwisē Ts!āg'i^ēla-
kwē ē^ēnēk'a*: "Gēlag'a, negūmp, laxg'as genemg'ōs lāxg'a *ĀLē^ēsta-
55 lidzemgak*." *Wā, la^ēmē lāwatsēs q!ūlēyē*. *Wā, k'lēst!a gāla
hayasek'ālē ē^ēmāxūyalisema^ēyē lē^ēwis genemē ĀLē^ēstalidzemgāxs
laael bewēx^ēwida*. *Wā, lā^ēlaē māyū^ēitsa bābagūmē*. *Wā, laem-
ē^ēlaē lōma ēk'ē nāqa^ēyas ē^ēmāxūyalisema^ēyē qaxs begwānemaēs
xūnōkwa*. *Wā, lēx'a^ēmēs ē^ēyāg'ems nāqa^ēyasēxs k'lē^ēsmaē q!ā^ēlALE-
60 lax lēgēmasēs negūmpē, qaxs hēwāxa^ēmaēs sāsemē lēqelas ōgū^ēlax
Dāda*. *Wā, lāxaē Ālāk'ilayugwa lēqelas Dāda lāxēs lā^ēwūnemē*.
*Wā, la ē^ēmāxūyalisema^ēyē hālala wūlax lēgēmasēs negūmpē, yīxs
g'wālela^ēmaē q!ā^ēlALElē Ts!āg'i^ēlakwaqēxs hē^ēmaē ē^ēnōlast!egēma^ēyē
ē^ēmāxūyalisema^ēyē, yīxs laē ē^ēnēk'ēxs ōgūma^ēyaēs ōmpasa ē^ēnē^ēmē-
65 mōtasa Haāyalik'awa^ēyē, yīx Hāxūyōsema^ēyē*. *Wā, la^ēmē ēk'ē
nāqa^ēyas Ts!āg'i^ēlakwē qa g'wēx^ēidaasasēs ē^ēnōla, qaxs hē^ēmaē
ē^ēmāxūyalisema^ēyē hēmenāla mōmayalaxēs āmāyenxa^ēyē Ts!āg'i^ēla-
kwē*.

Now ^εmāxūyalisemē^ε said that he was very happy || on account of 70 his son. "Now I | shall give my name to be his name. Now you will call him ^εmāxūyalisemē^ε." | Thus he said. Then Ts!āg'ielak^u had obtained what he was wishing for (to | be said by his son-in-law), and Ālāk'ilayugwa thought in the same way. | Now ^εmāxūyalisemē^ε wished to || go home to his village in LEX'siwē^ε with his wife | 75 ĀLē^εstalidzemga, and his father-in-law Ts!āg'ielak^u, and his wife Ālāk'ilayugwa, | and also Mā^εnakūla, the elder brother of ĀLē^εstalidzemga. | Then they loaded their traveling-canoe with their belongings; | and when all their belongings were in, they paddled. || Now ^εmāxūyalisemē^ε — for I continue to call him so, | for now 80 ^εmāxūyalisemē^ε, the child of the | former ^εmāxūyalisemē^ε, had that name — sat in the bow of the canoe of his wife | ĀLē^εstalidzemga, who was carrying in her lap her son. | Then they arrived at LEX'siwē^ε where his village was. Then || his three younger brothers came down 85 to meet him, and they | unloaded the goods. Then Ts!āg'ielak^u and his wife Ālāk'ilayugwa | and his son Mā^εnakūla went into the house of his son-in-law. | Now the former ^εmāxūyalisemē^ε was asked by his father Hāxūyōsemē^ε. | He said, "Now tell me where did your father-in-law come from. || What is his name, and that of your wife?" 90 Thus he said. | Then the former ^εmāxūyalisemē^ε said, "I don't

Wä, laem^εlāwisē ^εnēk'ē ^εmāxūyalisema^εyē ^εnēk'exs: "Lōmak. 70 ēx'g'en nāqēk' qaen xūnokwaxs begwānemaēx. Wä, la^εmēsen Lēqosaftsg'en Lēgemk' laq^u. Laems Lēqelales ^εmāxūyalisema^εyē lāq^u," ^εnēx'elaē. Wä, la^εmē lālē Ts!āg'ielakwaxēs wālagēlē qa waldemsēs negūmp. Wä, hēemxaāwisē gwāla nāqa^εyas Ālāk'ilayugwa. Wä, laem^εlaē ^εnēk'ē ^εmāxūyalisema^εyē qa^εs lālag'ī nā^εnakwa lāxēs g'ōkūlasa lāx LEX'siwa^εyē Lē^εwis gēnemē ĀLē^εsta- 75 lidzemga Lē^εwis negūmpē Ts!āg'ielakwē Lē^εwis gēnemē Ālāk'ilayugwa; wä, hē^εmisla Mā^εnakūla, yix ^εnōlās ĀLē^εstalidzemga. Wä, lāx'da^εx^ulaē mōxsasēs memwāla lāxēs yaē^εyats!ē xwāxwāk'lūna. Wä, g'il^εem^εlāwisē ^εwilxsē memwālās lax'da^εxwāē sēx^εwida. Wä, laem^εlaē ^εnēk'ē ^εmāxūyalisema^εyē;—qen hēx'sā^εmē Lēqelayōq, 80 yixs hāa^εla^ε la Lēgades ^εmāxūyalisema^εya g'inānemē, yix xūnōkwas ^εmāxūyalisemēmōt!a. Wä, laem^εlaē k!wāg'iwala, yixēs gēnemē ĀLē^εstalidzemga q!ēk'!eqelaxēs bābagūmē xūnōkwa. Wä, laem^εlāwisē lāg'aa lāx LEX'siwa^εyē lāxēs g'ōkūlasē. Wä, g'āx^εem^εlāwisē g'āg'axalasōsēs yūdukwē ts!āts!a^εya. Wä, hēx'idaem^εlāwis mōltoye- 85 wē memwalās. Wä, la^εmē Ts!āg'ielakwē Lē^εwis gēnemē Ālāk'ilayugwa Lē^εwis xūnōkwē Mā^εnakūla, hēem g'aēLElē g'ōkwasēs negūmpē. Wä, laem^εlāwisē wūlase^εwē ^εmāxūyalisemēmōt!a yīsēs ōmpē Hāxūyōsema^εyē. Wä, lā^εlaē ^εnēk'a: "Wāg'adzā gwās^εides g'āyemaxaasasōx negūmpēx. Āngwax'Lōx Lē^εwōs gēnemak'ōs," ^εnēx'elaē. 90 Wä, âem^εlāwisē ^εmāxūyalisemēmōt!a ^εnēk'a: "K'lēdzen q!āla-

- 92 know | any other name of my father-in-law but Dāda, and | my
mother-in-law has the name Ālāk'ilayugwa, and my brother-in-law's
name is Mā'nakūla, | and my wife's name is ĀLē'stalidzemga."
- 95 Thus he said. || Then the chief, his father, Hāxūyōsemē, spoke
again, | and said, "He must be a great man on account of these |
names, for they seem to be very high names. Let me ask | your
father-in-law where he came from." Thus he said to his | prince.
- 200 Now Hāxūyōsemē called his whole || numaym, the Haāyalik'awē,
to come into his house | with his children. When they were in, |
Ts!āg'īlak^u with his wife Ālāk'ilayugwa and his son | Mā'nakūla
and ĀLē'stalidzemga, the wife of the | former 'māxūyalisemē, sat
5 among them. Chief || Hāxūyōsemē did not stand up, and he was
just sitting in the house, when he spoke, and | said, "The reason why
I call you, tribe, is that you shall listen to the | answer of the father-
in-law of my prince 'māxūyalisemē | to my question." Thus he
said. Then he turned | towards Ts!āg'īlak^u and said, "O chief! do ||
10 tell me where you come from, and your name, and the name of |
your father." Thus he said. Then Ts!āg'īlak^u arose and | said,
"I will answer your question, chief, indeed, since you really | ask for
my name. Evidently this your prince did not recognize | me. I

- 92 xōx lēgēmaxsen negūmpēx ōgū'lā lēgēmsōx la Dāda. Wā, lālōx
Ālāk'ilayugwax'LEN ts!edāqēx negūmpa. Wā, lōx Mā'nakūlax'LEN
q!ūlēsex. Wā, lāx ĀLē'stalidzemgax'LEN genēmēx," 'nēx'laē.
- 95 Wā, lā'laē ēdzaqwa yāq!eg'ā'fēda g'igāma'yē, ōmpsē Hāxūyōsaā-
ma'yē. Wā, lā'laē 'nēk'a: "Āwilaemxentōx bek!wēna'yaxs qaōs
lēlēgemēx, yīxs lōmaēx eālasgem lēlēgema. Wēg'ax'en wūlaxōx
begwānemēx negūmpa lāx g'āyemamaxālasasōx," 'nēx'laēxēs lā-
welgāma'yē. Wā, laem'lāwisē lē'lālē Hāxūyōsema'yē 'wī'laxēs
- 200 'nē'mēmota Haāyalik'awa'yē qa g'āxēs 'wī'laēlela lāx g'ōkwas
lē'wis sāsēmē. Wā, g'īl'em'lāwisē 'wī'laēla, wā, g'āx'em'laē
Ts!āg'īlakwē lē'wis genēmē Ālāk'ilayugwa lē'wis begwānemē
xūnōkwē Mā'nakūla; wā, hē'misla ĀLē'stalidzemga, yīx genēmas
'māxūyalisemēmōt!a k!wageliēq. Wā, k'!ēs'lat!a lāx'ūlilēda g'igā-
5 ma'yē Hāxūyōsema'yē. Āem'laē k!waēla laē yāq!eg'ā'fēda. Wā,
lā'laē 'nēk'a: "Hēden lāg'ila lēlts!ōdōl, g'ōkūlot, qa's hōlēlaōs lāx
nānaxma'yayōlasōx negūmpaxsen lāwelgāma'yē 'māxūyalise-
ma'yē lāxen wūlāsōla lāq," 'nēx'laē. Wā, lā'laē gwēgemx'īd
lāx Ts!āg'īlakwē. Wā, lā'laē 'nēk'a: "YūL, g'igāmē; wēg'adzāx'E-
10 nu'x^u q!ā'laēlaxēs g'āyemaxaasaōs lē'wis lēgēmaōs lō' lēgēmas
āsa," 'nēx'laē. Wā, lā'laē lāx'ūlilē Ts!āg'īlakwē. Wā, lā'laē
'nēk'a: "La'men nānax'emēlxēs wāldemōs, g'igāmē. Āla'mas wū-
laxen lēgema. Wā, laxentōx lāwelgāma'yaqōs k'!ēs malt!āla
g'āxen. Nōgwaem Ts!āg'īlakwa, āmā'yenxēsōs sāsēmaqōs, ōmp,"

am Ts!âg'îlak^u, the youngest of your children, father." || Thus he 15
said. As soon as he ended his speech, they saw that | their chief was
dead. He died of shame on account of what had been done | by his
prince, who married the (common) little daughter of his | youngest
son: therefore the breath of the past chief Hăxŭyōsemē^ε jumped out
of his body | — ||.

I forgot part of what Ts!âg'îlak^u said to his father | when he said 20
at the end, "My tribe, and that of my children are the Lâxsă. |
Now my grandson, whose name is εmăxŭyalisemē^ε, | stands at the
head of the Lâxsă." Thus he said. |

As soon as the former εmăxŭyalisemē^ε found that his father the
chief || was dead, because he had died of shame, he arose and | spoke. 25
He said, "O tribe! Let my | past father-in-law and the whole
number of them and my child stay away for a while. | Now my
former name, εmăxŭyalisemē^ε, shall be his true name, for the | head
chief for the Lâxsă." Thus he said. "Now I shall have the name
Hăxŭyōsemē^ε, || the former name of my father." Thus he said. 30
Immediately | Ts!âg'îlak^u, and his wife Ālāk'ilayugwa, and |
Mâ^εnakŭla, and Ālē^εstalidzemga, and her child | εmăxŭyalisemē^ε
got ready and went aboard their traveling-canoe. They | went
home to G'eyōx^u. Ts!âg'îlak^u was happy because he had fooled ||
his eldest brother, and because he had obtained the true name | 35

εnēx'ēlaē. Wă, g'îl^εem^εlāwisē q!ŭlbē wăldemasēxs laē dōx^εwalēla 15
g'îgāmēx'dāxs lē^εmaalaxōl lē^εla. Laem max'ts!ālisem qa g'wēx'ēi-
daasasēs lăwelgāma'yaxs laē geg'ades ts!āts!edagemē xŭnōx^usēs
āmā'yenxa'yē, lăg'ilas dex'āwē hasā'yasa g'îgāmāyōlē Hăxŭyōse-
mayōla.

Wă, hēxōlēn lēlēwēse^εwē wăldemas Ts!âg'îlakwaxēs ōmpdē, 20
yīxs laē ālxlāla ēnēk'a: "Hē^εmen legŭxlāyo lōgŭn sāsemg'ē Lâxsă.
Wă, g'āx^εmēsge^εn ts!ōx^ulemak' lēg'ades εmăxŭyalisema'yē qa lăxŭ-
mēsa Lâxsă," εnēx'ēlaē.

Wă, g'îl^εem^εlāwisē q!ā^εalēlē εmăxŭyalisemēmōt!āxēs g'îgāmēx'dē
ōmpexs lē^εmaē lē^εla, yīxs măx'ts!ālisemaē, wă, lă lăx'ŭlila qa^εs 25
yāq!eg'a^εlē. Wă, lă^εlaē ēnēk'a: "ēya, g'ōkŭlōt, hăg'aeml laslak'
qwēdg'ēn nēgŭmpdg'ēn lōgwas εwāxaasek', lōgŭn xŭnōx^udek'.
Wă, la^εmēs lālen lēgēm^εx'dē εmăxŭyalisema'yē qa āla lēgēms lāxa
lăxuma'yasa Lâxsă," εnēx'ēlaē. "Wă, la^εmēsen lēgadehts Hăxŭyō-
sema'yē lăx lēgēm^εx'dāsen ōmpdă," εnēx'ēlaē. Wă, hēx'idaem^εlā- 30
wisē xwāna^εidē Ts!âg'îlakwē lē^εwis gēnemē Ālāk'ilayugwa lō^ε
Mâ^εnakŭla; wă, hē^εmisē Ālē^εstalidzemga lē^εwis xŭnōkwē εmăxŭya-
lisema'yē, qa^εs hōgŭxsē lăxēs yā'yats!ē xwāk!ŭna. Wă, g'āx^εmē
nă^εnak^u lăx G'eyōxwē ēk'!lēqela laē Tsâg'îlakwē qaēs nanōltsēlax-
ēidaaxēs ēnōlast!egema'yē. Wă, hē^εmisēxs laē lălxa ālaem lēgēmē 35

37 ʼmāxūyalisemēʼ for his grandchild. Only once | did the numaym
 Lāxsā obtain a name from their relatives; for | their other names
 were invented: therefore they have only one | true name ʼmāxū-
 40 yalisemēʼ. They have no privileges, because || nobody allowed the
 sons (of the Lāxsā) to marry the princesses of the | chiefs of the
 tribes; for only that way do | the chiefs of the tribes obtain privi-
 leges. The | Lāxsā are called "slaves-born-from-the-youngest-one,"
 and here the one who told me the story stopped. | He said that he was
 45 ashamed to talk || about the clan Lāxsā, because Ts!āgʼi!ak^u just
 made up | the names. The past chief | Hāxūyōsemēʼ gave the
 name Ts!āgʼi!ak^u to his youngest son. | Therefore there are two
 names obtained from their relatives, | ʼmāxūyalisemēʼ and the name
 of the wife of Ts!āgʼi!ak^u. ||

THE ELGŪNWĒʼ

1 Now Lālxʼsʼendayo, he who changed his name | Lālxʼsʼendayo
 to the name L!āqwalā!, had a slave. He also changed | the name of
 his slave Tsēlē, and gave her the name Lālxʼsʼaq!anak^u. | Then he
 5 regretted what he had done with his name || Lālxʼsʼendayo, and
 therefore he changed his name to L!āqwalā!. Now he only | invented

36 ʼmāxūyalisemaʼyē qa lēgēmsēs ts!ōx^u!ema. Wā, ʼnemp!ena-
 emʼlaē lālē ʼnemēmōtasa Lāxsāxa lēlēlādzesē lēgema, yīxs āʼmaē
 ʼwī!a senānemaxēs lēlēgemē. Wā, hēʼmis lāgʼi!as ʼnemsǵem āla-
 k!āla lēgēmsē ʼmāxūyalisemaʼyē. Wā, laem k!eās k!ēsʼōs qaxs
 40 k!esaē hē!q!ōlem ǵegʼadēs bēbegwānemē sāsemsa k!ēsk!edēlasa
 ǵigʼegāmaʼyasa lēlqwālalaʼyē, yīxs lēxʼaʼmaē āxnōgwatsa alʼōgū-
 qāla k!ēk!esʼāxa ǵigʼegāmaʼyasa lēlqwālalaʼyē. Wā, hēem āmā-
 ʼyēnxaʼyawā q!āx^uk!ōtemx!lēda Lāxsā. Wā, hēem wālālē wāldē-
 masa nōsa qaen. Wā, laem ʼnēkʼexs mǵxʼts!aē ēt!ēd ǵwāgwēx-
 45 sʼāla lāxa ʼnemēmōtasa Lāxsā yīx lāgʼi!as ʼnēxʼsō āem senānemē
 Ts!āgʼi!akwaxēs lēlēgemē. Wā, laemʼlaē hāsʼemxa ǵigʼāmāyōlaē
 Hāxūyōsemayōla lēqelaē Ts!āgʼi!akwē qaēs āmāʼyēnxaʼyē xūnōkwē
 Ts!āgʼi!akwē. Wā, laʼmē maltsemxōxa lēlēlādzesē lēgem lōʼ
 ʼmāxūyalisemaʼyē. Wā, hēʼmaē lēgēmas ǵenemas Ts!āgʼi!akwē.

THE ELGŪNWĒʼ

1 Wā, laʼmē q!āgwidāsē Lālxʼsʼendayo, yīxa la L!āyoxlā Lālxʼ-
 sʼendayowē, yīxs laē lēgades L!āqwalā!. Wā, laemxaē L!āyox
 lēgēmasēs q!ākʼowē Tsēlē. Wā, laem lēxʼēdes Lālxʼsʼaq!anakwē.
 Wā, laemʼlaē māyatasēs ǵwēxʼidaasasēs lēgemē Lālxʼsʼenda-
 5 yowē, lāgʼi!as L!āyox!lālabents L!āqwalā!. Wā, laemxaē āem
 senēnu^x la lēgēms L!ōl!otsa, yīxs laē lēgades Nenōlogemaʼyē

a name for L!ōL!otsa when he named him Nenōlogēmē, | because he 7
 was a foolish man. Then the latter had a boy, | and L!āqwalāḥ
 thought about a name. Then he invented the name | L!ēsp!ēgaak^u.
 Then (L!ōL!otsa) had another son, and || L!āqwalāḥ named him 10
 Bawelē, and he also invented this | name. Then he had a daughter,
 and it occurred to | L!āqwalāḥ that she should work dressing skins
 when she was grown up, | and therefore L!āqwalāḥ named her Ālā-
 k'ilayugwa. | Now the eldest of the children of Nenōlogēmē, || L!ēsp!ē- 15
 gaak^u, invited the tribe living at K'!āq!a, 'wālas Kwax'īlanōkūmē |
 and his children; and L!ēsp!ēgaak^u planned to change his name. |
 Then he invented the name G'ēxk'enis for his new name. Then |
 his name was G'ēxk'enis. All his names were invented, | and these
 were the ancestors of the numaym elgūnwē of the || Gwētela who 20
 are now called Kwēxāmot. | G'ēxk'enis was the head chief of the num-
 aym elgūnwē. He had for a | sweetheart the slave of Dzenx'q!ayu,
 whose name was Dzenx'q!ayugwa; | for the house of L!āqwalāḥ and
 Dzenx'q!ayu were close together | at Tayagōḥ. As soon as Dzenx'q!a-
 yugwa had found that she was || with child, she loaded her belong- 25
 ings, and went to the house of L!āqwalāḥ, | and there she lived with
 her illegitimate husband. And Dzenx'q!ayugwa gave birth to a |
 girl, and L!āqwalāḥ invented a | name for the girl. Then it occurred

qaēs nenōlāē begwānema. Wā, lā xūngwadex'ēitsa bābagūmē. 7
 Wā, lā L!āqwalāḥ senx'ēid qa lēgēms. Wā, lāxaē senānēmax L!ēs-
 p!ēgaakwē. Wā, lāxaē ēt!ēd xūngwatsa bābagūmē. Wā, laemxaē
 L!āqwalāḥ lēxēdes Bawelē lāq. Wā, laemxaē āem senānēmaxa 10
 lēgēmē. Wā, laemxaē ēt!ēd xūngwatsa ts!āts!edagemē. Wā, lā
 L!āqwalāḥ g'īg'aēx'ēdqēxs ēaxelēlaxa ālāg'emē qō q!ūlyax'ēwidla
 ts!āts!edagemē, lāg'ilas L!āqwalāḥ lēx'ēdes Ālāk'ilayugwa lāq. Wā,
 g'ilēmēsē 'nōlast!egema'yas sāsēmas Nenōlogema'yē, yīx L!ēsp!ē-
 gaak^u lēlēlaxa g'ōkūla lāx K'!āq!a, yīx 'wālas Kwax'īlanōkūma'yē, 15
 lē'wis sāsēmē laē senx'ēidē L!ēsp!ēgaak^u qa's L!āyuxlālabendayā.
 Wā, lā senānēmax G'ēxk'enisē qa's āl lēgēma. Wā, laēmē
 lēgades G'ēxk'enisē. Wā, laēmē āem 'nāxwa senānu'x'sēs
 lēlēgēmē. Wā, hēem g'ilgalitsa 'nēmēmotasa elgūnwa'yasa
 Gwētēlaxa gwe'yo Kwēxāmota. Wā, laēmēlāē lāxuma'yē 20
 G'ēxk'enisasēs 'nēmēmota elgūnwa'yē. Wā, laēmēlāwisē
 wāladex'ēides q!āk'ās Dzenx'q!ayāxa lēgades Dzenx'q!ayugwa
 qaxs nenxwag'ālaē g'ōkwas L!āqwalāḥ lō' g'ōkwas Dzenx'q!ayo
 lāx Tayagōḥ. Wā, g'ilēmēlāwisē Dzenx'q!ayogwa q!ālēlaxs le-
 'maē bewēx'wida, laē hēx'idaem lāel mā'wa lāx g'ōkwas L!āqwalāḥ. 25
 Wā, laēmē k!ūtēxsda. Wā, lā'laē māyufidē Dzenx'q!ayugwāsa
 ts!āts!edagemē. Wā, hēemēlaxaāwisē L!āqwalāḥ senx'ēid qa lē-
 gēmsa ts!āts!edagemē. Wā, lā'laē g'īg'aēx'ēdqēxs ēaxelēlaxa ālā-

to him that she would work dressing skins | in his house, and there-
 30 fore he named her *Ālāg'imīl*; || and it was not long before *Dzenx'q!ayugwa* was again with child, | and she gave birth to a boy. And then *G'ēxk'enis* | thought up a name for the boy, and he invented the name | *Ēk'lawig'ielak^u* for him. Then the | two children of
 35 *G'ēxk'enis* and of his illegitimate wife || *Dzenx'q!ayugwa* grew up. When *Ālāg'imīl* was grown up, | *Ts!āg'ielak^u* was looking for a wife for his son *Mā'nakūla* | of the *Lāxsā* of the *Q!ōmoyâ'yē*. None of the chiefs who had | daughters wanted *Mā'nakūla*, for it was known that | his father *Ts!āg'ielak^u* was the youngest of the children of
 40 Chief || *Hāxūyōsemē*, who was the head chief of the numaym *Haāyalik'awē*, | and also that *Ts!āg'ielak^u* had contracted an illegitimate marriage with the slave *Ālāk'ilayugwa*: | therefore they were unwilling. Then | *Ts!āg'ielak^u* learned that *G'ēxk'enis* had a daughter who was just | grown up, namely, *Ālāg'imīl*. Then
 45 *Mā'nakūla* || tried to get *Ālāg'imīl* for his wife, and *G'ēxk'enis* asked | *Mā'nakūla* to marry her at once. Now *Mā'nakūla* did so, | and *Mā'nakūla* at once was married. Now | he had *Ālāg'imīl* for his wife. This was the first time that | those descended from
 50 *Ts!āg'ielak^u* bought a wife. They had not been || married for a long time, when *Ālāg'imīl* was with child. Then she gave birth to a girl. | And the father of the girl *Mā'nakūla* | thought of the name of

g'imē lāx g'ōkwas. Wā, hē'mis lāg'ilas lēx'ēdes Ālāg'imīlē lāq.
 30 *Wā, k'!ēs'lat!a gālaxs laē ēt!ēd bewēx'wida, yix Dzenx'q!ayugwa. Wā, lā'laē māyū'idxat! yisa bābagūmē. Wā, laem'laē hē'mē G'ēxk'enisē sena qa lēgēmsēs bābagūmē xūnōkwa. Wā, lā'laē senānemax Ēk'lawig'ielakwē qa lēgēms. Wā, laem'lāwisē q!ūlsq!ūlyax'widē ma'lōkwē sāsēms G'ēxk'enisē lē'wis k!ūtexsdōtē*
 35 *Dzenx'q!ayugwa. Wā, laem'laē ēxentē Ālāg'imīlē. Wā, laem'lāwisē yāla Ts!āg'ielakwē ālā qa genēmsēs xūnōkwē Mā'nakūla, yixa Lāxsāsa Q!ōmoyâ'yē. Wā, lā'laē k'!eās āx'ēxsdesa sāsēmnōkwa ts!ēdaqē g'ig'egāmēx Mā'nakūla qaxs q!ēq!ālagālayāaxs āmā'yenxa'yaē ōmpasē Ts!āg'ielakwaxs sāsēmas g'igāmāyōlāē Hāxūyōsemāyōlā, yix lāxūma'yasa 'nē'mēmotasa Haāyalik'awa'yē.*
 40 *Wā, hē'mesēxs k!ūtexsdaē Ts!āg'ielakwē lē'wa q!āk'owē Ālāk'ilayugwa. Wā, hē'mis lāg'ilas k'!ēs nānagēg'ēse'wē. Wā, lā'laē q!ālē Ts!āg'ielakwē yixs xūngwadaē G'ēxk'enisē yisa hē'ma ālē ēxentē xūnōkwasē Ālāg'imīlē. Wā, g'āx'em'laē gagek'!ē Mā'nakūla lāx Ālāg'imīlē. Wā, āem'lāwisē G'ēxk'enisē āxk'!ālax Mā'nakūla qa hēx'ida'mēsē qādzēla. Wā, hēem'lāwisē gwēx'idē Mā'nakūla. Wā, la'mē hēx'idaem qādzēlē Mā'nakūla. Wā, la'mē geg'ades Ālāg'imīlē. Wā, hēem ālēs 'nemp!ena qādzēlaxēs genema g'āg'ilela lāx Ts!āg'ielakwē. Wā, k'!ēs't!a laem gāla hāyase-*
 50 *k'ālaxs laē bewēx'widē Ālāg'imīlē. Wā, lā'laē māyū'itsa ts!āts!ēdagemē. Wā, lā'laē ōmpasa ts!āts!ēdagemē, yix Mā'nakūla sen-*

his father Ts!âg'îlak^u, who had died. | Then he cut in two the name 52
of Ts!âg'îlak^u, and he named | the girl Ts!âlâlîlîlak^u. Now Ālâg'î-
mîl was a Lâxsä woman, || because her husband was Mâ^enakûla, 55
and she turned | to the numaym Lâxsä. |

Here the story-teller said to me that he had forgotten the middle
part of the story which he was telling | me, and he said that he would
jump a long way to the latter half of the | story of the ancestors of
two numayms Lâxsä and || elgünwē^e. | 60

Now G'ēxk'enis remained head chief, and his | name was always
given to the eldest son of G'ēxk'enis, whenever the father died. |
Now there were many people in the numaym of the | elgünwē^e, who
had for their chief G'ēxk'enis, and the || numaym elgünwē^e still 65
keeps together witht he Lāälax's^eendayo, for they | also had for their
chief L!āqwalał, and he did the same; for when a | L!āqwalał dies,
then his eldest | son takes the name L!āqwalał; even if the eldest
child is a woman, she | takes the place of her father. Although she
may have many || younger brothers, they can not even take it away 70
from their | eldest sister. |

Now all the seven numayms had gathered | at Qālogwis. G'ēxk'E-
nis had many children. | The youngest one of his children was a

g'aalelax lēgemasēs ōmpdē Ts!âg'îlakwē, yîxs le^emaē le^ela. Wä, 52
hēmis la mālts!endzōsxa lēgemē Ts!âg'îlak^u. Wä, la^emē lēx^eēdes
Ts!âlâlîlîlakwē lāxēs ts!āts!edagemē xūnōk^u. Wä, la^emē Lâxsäax-
semē Ālâg'îmîlē qaxs laē lā^ewades Mâ^enakûla. Wä, laem gṽāgwa- 55
aqa lax ^ene^emēmotasa Lâxsä.

Wä, laem ^enek'ēda nōsa qaenlaxs lenoyox^ewidaaxēs nōyemē
qaen. Wä, la ^enek'exs gṽāsg'ilîlē dex^useq!axa negoyâ^eyasa nōye-
maxs g'ilg'alisasa ma^eltsemak!ūsē ^enāl^ene^emēmatsa Lâxsä lē^ewa
elgünwa^eyē. 60

Laem^elaē hēx^esāem laxūma^eyē G'ēxk'enisēxa âem hayōsela lē-
gem lāxa ^enōlast!egema^eyas sāsem^enākülāsa G'ēxk'enisaxs laē le-
lēs ōmpē. Wä, laem^elaē q!ēnem^eel la lēlqwālala^eya ^ene^emēmotasa
elgünwa^eyēxa g'igades G'ēxk'enisē. Wä, laem^elaē q!ap!ēx^esāem-
laēda ^ene^emēmotasa elgünwa^eyē lē^ewa Lāälax's^eendayoxa hēx^esā- 65
^emaxat! g'igāma^eyē L!āqwalał, yîxs â^emaaxat! hē gṽēg'ilē g'il^emaē
le^elē L!āqwalałē laē hēx^eidaem L!āyo L!āqwalałē ^enōlast!egema^eyas
sāsemsxa begwānemē xūnōx^us, wāx^e ts!edāqa ^enōlast!egema^eyē, lā
hēem L!āyostōdxēs ōmpdē. Wāx^emaē q!ēnemē bēbegwānem ts!ā-
ts!a^eyas. Wä, lā k!eās gṽēx^eidaas dāxleyaq lāxēs ts!edāqē ^enōla- 70
st!egema^eya.

Wä, laem^elaē ^ewīla la q!ap!ēx^eidēda ālebōsgemak!ūsē ^enāl^ene-
^emēmas lax Qālogwisē. Wä, laem^elāwisē q!ēnemē sāsemas G'ēxk'E-
nis. Wä, laem^elāwisē lōma ēx^esōk^u begwānemē āmā^eyēnxa^eyas

75 handsome boy, || whose name was Hāwas. And the youngest |
daughter of Wāg'ides, the speaker of the house of L!āqwalā!, | chief
of the numaym Lāā!ax's'endayo, whose name was L!āx'L!elēdzemga,
was also very pretty. | Now G'ēxk'enis and his children lived
together in a house; | and Wāg'ides and his children lived in the
80 house of L!āqwalā!. || Then Hāwas was in love with L!ax'L!elē-
dzemga, and went to her | every night. They never guessed that
Hāwas was the | lover of L!āx'L!elēdzemga. When it was | seen
that L!āx'L!elēdzemga was stout, she was called by her father
Wāg'ides, | and she was asked by her father: "Why are you ||
85 stout and has your face so much | changed?" he said to her. L!āx'-
L!elēdzemga did not try to deceive | her father Wāg'ides. She told
him at once that | Hāwas lay with her every night and that he was
the cause of her | pregnancy. (She said) "I do not love any one
90 except Hāwas." || therefore what could her father Wāg'ides say?
What could he do, when he | saw that his youngest daughter was
really in love with | Hāwas? Therefore he only said, "Really show
yourself with him, | that it may be the same as though Hāwas were
your husband." Thus he said. Then | Hāwas and L!āx'L!elēdzem-
ga lived together as illegitimate husband and wife. Hāwas belonged ||
95 to the numaym elgūnwē and his illegitimate wife | L!āx'L!elēdzemga,
whose father was Wāg'ides, belonged to the numaym | Lāā!ax'-

75 sāsemasxa lēgadās Hāwasa. Wā, lā'laxaē lōma ēx'sōkwē āmā-
ēyēnxa'ēyē ts!edāq xūnōx'us Wāg'idesē ye'lax yāq!endēlas L!āqwalā!,
yīx g'īgāma'yasa 'ne'mēmōtasa Lāā!ax's'endayo, L!ax'L!elēdzem-
gax'Lēda ts!edāqē. Wā, la'mē q!āp!aēlē G'ēxk'enisē lē'wis
sāsēmē lō' Wāg'idesē lē'wīssāsēmē lāx g'ōkwas L!āqwalā!. Wā,
80 hēem'lāwis laats Hāwasaxa gāgenōlē qa's lā kū'lil lō' L!āx'L!e-
lēdzemga, hēmenalaxa gāgenōlē. Wā, hēwāxaem'lāwisē k'ōtasō'
wāladē Hāwasās L!āx'L!elēdzemga. Wā, ā'ēem'lāwise dōx'walelē,
L!āx'L!elēdzemgaxs laē penla, wā, lā'laē lē'lalasōsēs ōmpē Wā-
g'idesē. Wā, lā'laē wūlase'wa yīsēs ōmpē: "ēmadzēs xēnlelag'i-
85 laōs la penla. Wā, yō'mēsōxda gōgūma'yaqōs yīxs laaqōs xēnlela
ōgūqem la," 'nēx'laēq. Wā, k'lēslat!a wū'ēm hāyamē L!āx'L!e-
lēdzemga qaēs ōmpē Wāg'idesē. Laem'laē āem hēx'ida nēlax
hēmenala'maē kūlkūlk'a lō' Hāwasaxa gāgenōlē; "Wā, hē'mēsen
bewēgwasē qaxg'en k'leāsēk' ōgū'la walela lāx Hāwasa," 'nēx'laē;
90 qa 'masēlawīs wāldemas ōmpasē Wāg'idesē qa wēx'idēs qaxs dō-
qūla'maax nāqa'yasēs āmā'yēnxēgasaxs ālak'lālaē lāxūlanux'us Hā-
wasa, lāg'ilas āem 'nēk'eq: "Ālag'aema nēltsemx'ēd lē'wē qa's
'nemāx'is'maōs lō' lā'wadās Hāwasa," 'nēx'laē. Wā, laemxaē
k'lūtēxsdē Hāwasa lō' L!āx'L!elēdzemga. Wā, hēemxaē g'āyolē
95 Hāwasa lāxa 'ne'mēmōtasa elgūnwa'ēyē. Wā, lā k'lūtēxsdōtasē
L!āx'L!elēdzemga g'āyolē ōmpasē, yīx Wāg'idesa lāxa 'ne'mēmōtasa

s^cEndayo. Then L!āx'L!Elēdzemga gave birth to a | boy, and the 98
 father of L!āx'L!Elēdzemga, Wāg'ides, named | the son of Hāwas
 and L!āx'L!Elēdzemga LELBEX'sālag'ilis. || This was a real name, and 100
 was not invented as | a name for the boy who was named LELBEX'-
 sālag'ilis. It was not | long before L!āx'L!Elēdzemga gave birth to
 another boy, | and Wāg'ides gave a name to his grandson. | He gave
 the name K'!āsō^c as the name for the boy. || He gave him improperly 5
 a true name; for it is wrong, because | L!āx'L!Elēdzemga was not
 properly married when she became the wife of Hāwas. Now | the
 father of Hāwas, G'ēxk'enis, died, and at once | Hāwas took the
 place of his father. Then his name was G'ēxk'enis. | Now LELBEX'-
 sālag'ilis grew up. Then || LELBEX'sālag'ilis saw a girl belonging to 10
 the | numaym Hēmasxdō, the daughter of a common man whose
 name was Q!ōmlēdenōl. | His daughter's name was also L!āx'-
 L!Elēdzemga. | Then LELBEX'sālag'ilis always went | with her to
 Tsāxis; for the Kwāg'uł tribes had followed the || white men, when 15
 they first built houses at Fort Rupert. Now | LELBEX'sālag'ilis was
 the lover of | L!āx'L!Elēdzemga. Then L!āx'L!Elēdzemga went at
 once into the house of her sweetheart | LELBEX'sālag'ilis, and soon
 L!āx'L!Elēdzemga was with child, | that is called "to get pregnant
 outside," when a woman without a husband becomes pregnant. ||

Lāālax's^cEndayo. Wā, laem^claē māyufidē L!āx'L!Elēdzemgasa bā- 97
 bagūmē. Wā, lā ōmpas L!āx'L!Elēdzemga, yix Wāg'idesa lēx^cēdes
 LELBEX'sālag'ilis qa lēgēmsa bābagūmē xūnōx^us Hāwasa lō^c L!āx'-
 L!Elēdzemga. Wā, laem āla lēgēma yixs k'!ēsaē āem sena^cyaxa 100
 lēgēmasa bābagūmēxa la lēgades LELBEX'sālag'ilis. Wā, k'!ēstla
 gālaxs laē ēt!ēd māyufidē L!āx'L!Elēdzemgasa bābagūmē. Wā,
 lā^cla^cxaē hē^cmē Wāg'idesē lēx^cēd qa lēgēmsēs ts!ōx^uLEma. Wā,
 la^cmē lēx^cēdes K'!āse^cwē qa lēgēmsa bābagūmē. Wā, laemxaē
 wāx' ālak'āla lēgēma. Wā, lā lekwālaxs k'!ēsaē qādzēlase^cwē 5
 L!āx'L!Elēdzemgāsēs klūtēxsdōtē Hāwasa. Wā, la^cmē lē^clē
 ōmpas Hāwasa, yix G'ēxk'enisē. Wā, hēx^cidaem^clāwisē Hā-
 wasa L!āyostōdxēs ōmpdē. Wā, la^cmē lēgades G'ēxk'enisē.
 Wā, la^cmē q!ūlyax^cwidē LELBEX'sālag'ilisē. Wā, laem^clāwisē
 dōqūlē LELBEX'sālag'ilisxa ts!ēdāqē xūnōx^usa g'āyofē lāxa ^cne- 10
^cmēmotasa Hēmaxsdō, yixa begwānemqlālamē lēgades Q!ōm-
 lēdenōl. Wā, lā^claē L!āx'L!Elēdzemgax^claem laxaē ts!ēdāqē
 xūnōx^us. Wā, laem^claē LELBEX'sālag'ilis hēmenālaem la q!ēq!eyōt
 lē^cwē lax Tsāxisē, qaxs g'āx^cmaē wī^cla māsēgemēxa Kwākūg'ułaxa
 māmałaxs g'ālaē g'āx g'ōxwalēs lāx Tsāxisē. Wā, laem^claē LELBEX'- 15
 salag'ilisē wāłades L!āx'L!Elēdzemga. Laem^clāwisē ā^cmē L!āx'L!E-
 lēdzemga āem hēx^cida la laēl lāx g'ōkwasēs wālelē LELBEX'sāla-
 g'ilis qaxs hēx^cida^cmaē bewēx^cwidē L!āx'L!Elēdzemga. Wā, hēem
 lēgades bōxūlsxa wūl^cmē bewēx^cwidēxs k'!ēāsaē lā^cwūnema. Wā,

- 20 All the men and all the women made fun of her, because she got pregnant outside: therefore it occurred to L!āx'L!Elēdzemga that | she would go into the house of her lover LElbEX'sālag'īlis, and | to live with him as his illegitimate wife. Now this was a new disgrace to the | numaym Elgūnwē; for all kinds of disgrace happen to them.
- 25 Then || L!āx'L!Elēdzemga gave birth to a boy; and immediately | the father-in-law of LElbEX'sālag'īlis, Q!ōmlēdenōl said that he | would give a name to his grandson, and he named his grandson Wāwūngenōl. | And it was not long before | L!āx'L!Elēdzemga gave
- 30 birth to another boy, and he did not live long || before (the boy) died. Then L!āx'L!Elēdzemga gave birth to another | boy, and his grandfather Q!ōmlēdenōl gave him the name | Hayalk'in. Then the name of the boy was Hayalk'in. | Hayalk'in was the youngest after his two elder brothers. | When Hayalk'in grew up, his elder
- 35 brother || Wāwūngenōl paddled, hunting at the lower end of Lēlād; and | there his canoe upset, and Wāwūngenōl died by the upsetting of his canoe. | Now Hayalk'in was the only son of | L!āx'L!Elēdzemga and LElbEX'sālag'īlis. Now | he grew up to be a young man, and
- 40 he always went to the || house of Dōqwāyis; for L!āx'L!Elēdzemga, the mother of | Hayalk'in, said that she was a near relative of the past chief Dōqwāyis; | and therefore Hayalk'in always went there.

- 20 lä aemlaŋayowa bōxūlsasa ʼnāxwa bēbegwānema Lēʼwa ʼnāxwa tslēdaqa. Wä, hēʼmis gʼīgʼaēgēs L!āx'L!Elēdzemga lāgʼīlas hē ʼēgʼasē āem la laēl lāx gʼōkwāsēs wālelē LElbEX'sālag'īlisē qaʼs āla-gʼamē k!ūt!Exsd Lēʼwē. Wä, laemxaē alēgʼē q!emaʼyasa ʼnēʼmē-motasa Elgūnwaʼyēxa ʼnāxwaʼmē q!emaʼyēs gwayiʼlālasē. Wä, lä
- 25 māyulʼidē L!āx'L!Elēdzemgāsa bābagūmē. Wä, hēxʼidaemʼlāwisē wūnāla negūmps LElbEX'sālag'īlisē; yīx Q!ōmlēdenōlē ʼnēxʼ qaʼs hēʼmē Lēqēla qa Lēgēmsēs ts!ōxʼLEma. Wä, lä Lēxʼēdes Wāwūngenōlē qa Lēgēmsēs ts!ōxʼLEma. Wä, kʼlēst!a gātaxs laē ēt!ēd māyulʼidē L!āx'L!Elēdzemgāsa bābagūmē. Wä, kʼlēst!a gaēl q!ū-
- 30 laxs laē lēlēda bābagūmxʼdē. Wä, lāxaē ēt!ēd māyulʼidē L!āx'L!Elēdzemgāsa bābagūmē. Wä, lä gāgēmpasē Q!ōmlēdenōlē Lēxʼēdes Hayalk'inē lāq. Wä, lāʼmē Lēgades Hayalk'inēxa bābagūmē. Wä, laʼmē āmāʼyēnxaʼyē Hayalk'ināsēs maʼlōkwē ʼnōʼnela. Wä, gʼīlʼmēsē q!wāq!ūlyaxʼwidalē Hayalk'inaxs laē sēxʼwidē ʼnōlās, yīx
- 35 Wāwūngenōlē qaʼs lä hanāL!a lax gwalaās Lēlādē. Wä, hēʼmis la qebats hānaL!aats!ās xwāk!ūna. Wä, laʼmē qabalismē Wāwūngenōldē lāxēq. Wä, laʼmē la ʼnēmōxʼʼem la begwānem xūnōxʼʼs L!āx'L!Elēdzemga Lōʼ LElbEX'sālag'īlisē Hayalk'inē. Wä, laʼmēsē q!ūlyaxʼwida, laem hēʼa begwānema. Wä, laʼmē hēmenāla lā lax
- 40 gʼōkwās Dōqwāyis qaxs ʼnēkʼaē L!āx'L!Elēdzemga, yīx ābēmpas Hayalk'inaxs māgʼīlaē Lēlēlāla lāxa gʼīgāmayōlae Dōqwāyiswūla. Wä, hēʼmis lāgʼīlas hēmenālaʼmē Hayalk'inē lā lāq. Wä, laem

Now, the | princess of Dōqwāyis was grown up, and Dōqwāyis was 43
 the chief of the | numaym Dzēndzenx'q!ayo; and they never
 thought || that Hayałk'ín was the lover of 'māxūlayugwa. Then | 45
 Chief Dōqwāyis became sick, and he had not been lying down more
 than | four days when he died. Then Hayałk'ín | never left his
 sweetheart 'māxūlayugwa. Now, Dōqwāyis left his copper |
 Lōbekila, a high-priced copper. And when || 'māxūlayugwa had been 50
 an orphan for almost two months, | all the men and all the women of
 Fort Rupert began to talk about them secretly. | Now it was known
 Hayałk'ín was going to marry 'māxūlayugwa; | but Hayałk'ín was
 of too low rank to marry the princess of Chief | Dōqwāyis. Then
 they discovered that the princess 'māxūlayugwa herself || wished 55
 it: therefore they thought that she was with child, and that there-
 fore | she had made up her mind to marry Hayałk'ín. When | the
 chief, the father of Dōqwāyis died, | 'māxūlayugwa gave away
 property at once to the Kwāg'uł; and then she took the name
 Dōqwāyis. | This was her chief's name, and her princess name was
 'māxūlayugwa. Now she had || always two names, and she was a 60
 chief on the | right-hand side, and she owned a princess on her left-
 hand side; for she was the only | daughter of Dōqwāyis and his
 wife, whose name was 'nā'nemp!ēng'ilayugwa, | the princess of the
 chief of the numaym | Ts!ētsēłwālagāmē of the 'nemgēs. Then

ēxent!ēdē k'!ēdēlas Dōqwāyisē, yīxs g'īgāma'yaē Dōqwāyisasa 43
 'ne'mēmōtasa Dzēndzenx'q!ayo. Wā, la'mē hēwāxa gayōł k'ōt!ē-
 tse'wē Hayałk'ínē wāłades 'māxūlayugwa. Wā, la'mēs ts!ēx'q!ē- 45
 x'ēidēda g'īgāmayōlaē Dōqwāyiswūla. Wā, k'!ēst!a hāyāqax
 mōxxsa 'nālās qēlgwīla laē wīk'!ēx'ida. Wā, la'mē Hayałk'ínē
 hēwāxa bāsēs wāłalē 'māxūlayugwa. Wā, la'mē L!āqwaēlālē
 Dōqwāyisdāx Lōbekilaxa q!ēyōxwē L!āqwa. Wā, la'em ēlāq māł-
 tsemg'ila la xamalē 'māxūlayugwa laasē wūnwūnōsa q!ēq!ēyodēda 50
 'nāxwa bēbegwānem lē'wa 'nāxwa ts!ēdāq lāxg'a Tsāxis. Wā,
 la'mē q!ālē Hayałk'ínaxs lē'maē gēg'adōłts 'māxūlayugwa. Wā,
 la'mē k'!ōdēmē Hayałk'ínē la gēg'ades k'!ēdēlasa g'īgāmēx'dē, yīx
 Dōqwāyisdē. Wā, lā q!āstasōxs hāsmaaxa k'!ēdēlē 'māxūlayugwa
 nāqa'ya. Wā, hē'mēs lāg'ilas k'ōtasō la'em bōxūlsa, yīx lāg'ilas 55
 xēnlēla ts!āsāla qa's lā'wadēs Hayałk'ínē. Wā, hē'maaxs laē
 lēlēda g'īgāmēx'dē ōmpsē Dōqwāyisdē, lā hēx'idaem plēsē 'māxū-
 layugwāxa Kwāg'ułē. Wā, la'mē lēgades Dōqwāyis. Wā, la'mē
 g'īgēxlālaq. Wā, lā k'!ēdēlēxlālaq 'māxūlayugwa. Wā, la'mē
 hēmenālaem małtsemē lēlēgemas. Wā, la'mē g'īgāma'yē yīx 60
 hēłk'!ōt!ana'yas. Wā, lā k'!ēdādeses gēmxtō!ana'yē, yīxs 'nemōx'-
 'maē xūnōx'us Dōqwāyisdē lē'wēs gēnemōlēxa lēgadās 'nā'nem-
 p!ēng'ilayugwa, yīx k'!ēdēłwūlasa g'īgāmayōlasa 'ne'mēmōtasa
 Ts!ētsēłwālagāma'yasa 'nemgēs. Wā, la'mē Hayałk'ínē qādzēlax

65 Hayałk'in married || Dōqwāyis, and it was not long before 'māxūlayugwa gave birth | to a boy. Now, 'māxūlayugwa herself caused her name to be disgraced | and to become a bad name, because she had a common man for a husband, | for Hayałk'in had no chiefs among his ancestors. | Now 'māxūlayugwa was called a fool on
 70 account of what she had done; and so || all her children will be bad on their father's side, and | they will be in vain good on their mother's side. Now Dōqwāyis gave away | to Hayałk'in the copper Lōbełila left behind by the chief, her father. | Then she gave in marriage the name Wanuk^u for the name of Hayałk'in. | Now Hayałk'in had
 75 obtained a chief's name, and || he was no longer called Hayałk'in, because he obtained by good luck the real name | Wanuk^u. And now he had the name Wanuk^u; for now he invited all the | tribes with the price of the copper Lōbełila. Now, | it was just as though Wanuk^u had taken away the copper from the father of his wife, | for the deceased Dōqwāyis was going to sell his copper in order to
 80 invite || all the tribes: therefore all the men were sick at heart | on account of what Wanuk^u and his | illegitimate wife 'māxūlayugwa had done, she whose name was now Dōqwāyis. |

There was one woman whose name was Q!wāłax'alayugwa, who was always | going to Victoria, for she was a prostitute. When she
 85 came home to || Fort Rupert, she brought many blankets, and she |

65 Dōqwāyisē. Wā, ālak'!ālat!a k'!ēs ǵāłaxs laē māyulē 'māxūlayugwāsa bābagūmē. Wā, laem q!ūlēx'sēmē 'māxūlayugwa q!āmāǵ'ila qa's lēǵadēsa 'yāx'sēmē lēǵēmē qaxs laē lā'wadasa bēgwanēm q!ā-
 lemēxa k'!ēāsē g'iqag'iwa'yē wīwōmpwūłas Hayałk'inē. Wā, la'mē lēqelase'wē 'māxūlayugwās nenōlō qaēs ǵwēx'idaasē. Wā, hē'mē-
 70 sēxs lālē 'nāxwaeml lāl 'yāx'k'!ōt!enālaLē sāsemasēxēs ask'!ōtē. Wā, lā ēx'k'!ōt!enālał wāx'łaxēs abāsk'!ōtē. Wā, la'mē sap!ēdē Dōqwāyisasa L!āqwaēława'yasēs g'igāmayōłā ōmp, yīx Lōbełila lāx Hayałk'inē. Wā, lā lēǵemg'exlāłax Wanuk^u qa lēǵems Hayałk'inē. Wā, la'mē lālē Hayałk'inaxa g'igāmēdzēsē lēǵema. Wā, la'mē
 75 ǵwāl lēǵades Hayałk'inē, qaxs le'maē lōǵwalaxa ālak'!āla lēǵēmē Wanukwa. Wā, laem lēǵades Wanuk^u, yīxs laē Lēłalaxa 'nāxwa lēlqwālaLa'ya yīs k'!lōmax Lōbełilaxa L!āqwa. Wā, la'mē 'nemā-x'isē Wanukwē lō' lēnemānemaxa L!āqwa lāx ōmpdāsēs ǵenēmē qaxs wāx'ilaxsdē laxōdē Dōqwāyisdāxēs L!āqwa qa's lēłelayāxa
 80 'nāxwa lēlqwālaLa'ya. Wā, hē'mis lāǵ'ilas ālak'!āla ts!ex'îlē nēnā-qa'yasa 'nāxwa bēbēgwanēm qa ǵwēx'idaasas Wanukwē lē'wis k!ūt!exsdōtē 'māxūlayugwa, yīxa la lēǵades Dōqwāyisē.

Wā, lā 'nemōkwa ts!edāqē lēǵades Q!wāłax'alayugwaxa hēme-nałā la lāxa Ts!āmasē qaxs L!āsgasaē. Wā, ǵāxē nā'nakwa lāx
 85 Tsāxisē. Wā, la'mē mālaxa q!lēnemē p!elxelasǵema. Wā, lā hē

carried them into the house of Wanuk^u, but Q!wā^{lax}·alayugwa 86 was no | relative of Wanuk^u, (but) she had no relatives living. | Therefore she went into the house of Wanuk^u. | Then Malēd intended to sell his copper named Wā^x·sē·stāla, || and Q!wā^{lax}·alayugwa 90 bought it with seven hundred and sixty | blankets (which she paid) for the copper Wā^x·sē·stāla. Before | long Q!wā^{lax}·alayugwa became sick, and she also | died, and Wanuk^u obtained by luck the copper Wā^x·sē·stāla. | Now Wanuk^u sold Wā^x·sē·stāla, and it was bought || for five thousand one hundred and twenty blankets; | and 95 Wanuk^u again invited all the tribes; and | he took the name of the father of Q!wā^{lax}·alayugwa, | whose name was Wāg·ides. Now they stopped calling Wanuk^u, Wanuk^u, | for he had the name Wāg·ides. Now || his child had the name Hāmadzālas, and now 200 Wāg·ides was called | chief because he had invited twice the tribes. | Then the heart of Wāg·ides was proud because he was spoken to as a chief by | all the chiefs of all the tribes. And in the feast | his seat was among the real chiefs. ||

Now, you, Chief Dr. Boas, you must have been surprised when I 5 went to | Chicago with Johnny Wanuk^u and his wife Dōqwāyis¹ |— that is ‘māxūlayugwa — when I called ‘māxūlayugwa a queen, | but Johnny Wanuk^u was just like a slave of his wife ‘māxūlayugwa. |

māwīlē g·ōkwas Wanukwē, yīxs k·lēsaē Q!wā^{lax}·alayugwa lēlē- 86 lāla lāx Wanukwē, yīxs k·lēsaē la q!ūlas lēlēlā^{lax}·dās Q!wā^{lax}·alayugwa. Wā, hē·mis lāg·īlas hē laēlē g·ōkwas Wanukwē. Wā, lā lāxoyuwa l·lāq^{waxa} lēgades Wā^x·sē·stāla, yīs Malēdē. Wā, lā k·īl^x·widē Q!wā^{lax}·alayugwāsa māma·īgūnāp!enyag·alasa q!EL!ax· 90 sōkwē p!Elxelasgem laxa l·lāq^{wa} lāx Wā^x·sē·stāla. Wā, k·lēst!a gā^{laxs} laē ts!EX·q!EX·idē Q!wā^{lax}·alayugwa. Wā, laemxaē wīk!EX·īda. Wā, laemxaē Wanukwē lōgwalax Wā^x·sē·stāla l·lāq^{wa}. Wā, la·mē Wanukwē lāxōdex Wā^x·sē·stāla. Wā, la·mē k·īl^xwa se·wa yīsa q!āq!al!Ep!enyag·anālasa ma·ītsōkwē p!Elxelasgema. 95 Wā, laemxaē Wanukwē lēlēlaxa ‘nāxwa lēlqwāla^{la}·ya. Wā, la·mē Wanukwē āx·ēdex lēgemas ōmpwūlas Q!wā^{lax}·alayugwax·dē, yīxa lēgades Wāg·ides. Wā, la·mē g·wāl lēgadē Wanukwas Wanukwē. Wā, la·mē lēgades Wāg·idesē. Wā, la·mē lēgadē bābagūmē xūnōx^s yīs Hāmadzālas. Wā, la·mē lēqalase·wē Wāg·idesas g·īge- 200 ma·yē qaxs laē mātp!ēna lēlālaxa ‘nāxwa lēlqwāla^{la}·ya. Wā, la·mē lemqa nāqa·yas Wāg·idesē qaxs laē g·āg·egēlaqwalasōsa ‘nāxwa g·īg·egāmēsa ‘nāxwa lēlqwāla^{la}·ya. Wā, la·mē k!wāgēlīxa āla·mē g·īg·egāmēxs k!wēlaē.

Wā, yūL, g·īgāmē Dr. Boas, yīxs q!ayaxag·anemaaqōs lāx 5 Chiagoxg·en lā lō Johnny Wanuk^u lē·wis genemē Dōqwāyis, yīx ‘māxūlayugwaxg·īn lāk lēqalas *Queen* lāx ‘māxūlayugwa. Wā, ā·mēsē ‘nemāx·īsē Johnny Wanukwē lō q!āk·ōsēs genemē ‘māxūla-

¹ They were among the Kwakiutl who visited the World's Fair in 1893.

- And this is what I now talk about, the ancestors of the married couple || Wanuk^u whose name was Wāg'ides, which name he obtained from | Q!wā^{lax}'alayugwa, and his illegitimate wife 'māxūlayugwa. | I only wish you to know that Wāg'ides probably thought that you considered him a real | chief. This is called by the Indians "a-newly-made-chief," | like Wāg'ides in the numaym elgūnwē. ||
- 15 When we came back to Fort Rupert Wāg'ides went into his house, | and he said at once that he would buy oil with | the money that he had obtained, paid by you, Dr. F. Boas. Then he gave a grease | feast to all the tribes, and now his wife 'māxūlayugwa | gave him the marriage name Kwākūx'ālas for the feast name of her || husband Wāg'ides. Now, 'māxūlag'īlis, | the chief next to L!āqwalā, chief of the | numaym Lāā^{lax}'s'endayo, became sick. Now, he had the copper Lōbehila. | Wāg'ides always took care of him; and when he became very | sick, Wāg'ides took the chief 'māxūlag'īlis || into his house. At once 'māxūlag'īlis said to | Wāg'ides, "You make me glad, because you take pity on me, because you | come and do good to me. If I should die quickly, | only take this my copper Lōbehila, and sell it, and | invite again all the tribes." Thus he said to him in the morning. || And when night came 'māxūlag'īlis died. | Wāg'ides also obtained by good luck the copper Lōbehila. Now, | Wāg'ides

- yugwa. Wā, g'a'mēsen la g'wāgwēx's'ālasē g'alēmga^lisasa hayase-
10 k'ālē Wanukwē, yīxa la lēgades Wāg'idesxēs hēlanēmē lēgem lāx Q!wā^{lax}'alayugwōlē, lē^{wis} k!ūtēxsdōte 'māxūlayugwa. Wā, ā'men 'nēx' qā's q!ālaōsax Wāg'idesē yīxs 'nēganemaak'osaq ālaem g'igāma'ya. Wā, hēem gwe'yōsa bāk!umē a!ā'lēk^u g'igāma'ya yīx Wāg'idesē lāxēs 'ne'mēmota elgūnwa'yē.
- 15 Wā, g'āxenu^x^u nā'nak^u lāx Tsāxisak'. Wā, lā laēl lāxēs g'ōkwē Wāg'idesē. Wā lāxaē hēx'idaem 'nēx' qā's k'īlxwēxa L!ē'na yīsēs gwānemē dā^{lax}ēs hālāgemōs Dr. F. Boasaq. Wā, la'mē L!ē'nag'ila k!we'lasxa 'nāxwa lēlqwāla^layē. Wā, la'mē genemasē 'māxūlayugwa lēgemg'elxālax Kwākūx'ālas qa k!wēladzēx^lāyōsēs
20 lā'wūnemē Wāg'idesē. Wā, la'mēsē ts!ex'q!ex'ēidē 'māxūlag'īlisxa g'igāma'yē mākilāxa g'igāma'yē L!āqwalā^lēxa g'igāma'yasa 'ne'mēmotasa Lāā^{lax}'s'endayo. Wā, laem L!āgwades Lōbehila. Wā, la'mē Wāg'idesē hēmenāla la āaxēlaq. Wā, g'ilēmēsē la ālax'ēid ts!ex'q!āxs laē Wāg'idesē āx'ēdxa g'igāma'yē 'māxūlag'īlisē qā's lās
25 lāxēs g'ōkwē. Wā, ā'misē hēx'idaemē 'māxūlag'īlisē 'nēk'ax Wāg'idesē: "Laems ēk'amasg'en nāqēk' qāēs laēnayōs wāsen qā's g'āxaōs aēk'ila g'āxen. Wā, hē'maak'enlō yīx'elālax wīk'!ex'ēdelax las āem āx'ēdxōx Lōbehilaxen L!āqwax qā's lāxōdaōsasōx qā's ēt!ēdaōs lēlēlaxwa 'nāxwāx lēlqwāla^layā," 'nēx'ēlaēqxa gāāla.
30 Wā, g'ilēmēsē gānu^lēidēxs laē wīk'!ex'ēdē 'māxūlag'īlisdē. Wā, laemxaē lōgwalē Wāg'idesaxa L!āqwa lāx Lōbehila. Wā, laemxaē

sold that also. Then he invited all the tribes. | Now Wāg'ides was 33
really proud, | and said that he was not afraid of any one, even not of
the true chiefs of || all the tribes. | 35

Then Wāg'ides sat among all the chiefs of the tribes, | when they
were all invited by the Łāwēts!ēs. This is called | the chief's feast.
Wāg'ides boasted, saying that he was not | afraid of any one; and
therefore the chief of the Mamalēleqāla, || whose name was 'wālas 40
Kwāx'īlanōkūmē', became angry. Then the | chief, 'wālas Kwāx'ī-
lanōkūmē', became angry. Then the | chief, 'wālas Kwāx'īlan-
ōkūmē', said that he would put him back into the place of | the
slaves his forefathers. Thus he said. Then he took | the expensive
copper named Q!emts!axsdē and | broke it, and he asked one man
to throw || the copper into the sea outside the village Qālogwis; and 45
after | he had finished, T!ēqwap arose and sent a man | to get his
copper Ts!āgēs; and when that man came | carrying Ts!āgēs, he
gave it to T!ēqwap. Then he spoke, | and said to his uncle, 'wālas
Kwāx'īlanōkūmē', "Now, || chief, you told us to do this to him who 50
claims that he is not afraid of any one, | this new man Wāg'ides—that
little slave who comes from his slave ancestors: | Now I'll try him who
claims to be a | true chief." Thus he said, and broke the copper
Ts!āgēs. He | said, "Chief Wāg'ides, now you will be a bullhead

Wāg'idese lāxōdeq. Wā, laemxaē lēlālas lāxa 'nāxwa lēlqwāla- 32
La'ya. Wā, la'mē ālax'dela lem qē nāqa'ya Wāg'idese. Laem
'nēk'exs k'!ēasaē la k'ilems lāxa wāx'mē ālak'!āla la g'igāmāsa
'nāxwa lēlqwālaLa'ya. 35

Wā, la'mēsē Wāg'idese k!wāgēlīxa 'nāxwa g'ig'egāmēsa lēlqwā-
laLa'ye, yīxs laē 'wīla lēla'la'x'sa Łāwēts!ēsē. Wā, hēm lēgades
g'igēlkwa k!wēlē. Wā, lā Wāg'idese q!ayōdālag'īlī 'nēk'exs k'!ē-
saē k'ilema. Wā, hē'mis lāg'īlas 'yāk'īlīlē g'igāma'yasa Mamalēle-
qālaxa lēgades 'wālas Kwax'īlanōkūmē. Wā, la'mē 'nēk'ēda g'ī- 40
gāma'yē 'wālas Kwax'īlanōkūmē qa's aēdaaqēs "lāx gwēx'sdemasēs
q!āq!akwagiwa'yaōs yīxēs g'ālemg'alisaōs," 'nēx'!aēxs laē dāx'īd-
xa q!ayōxwē L!āqwaxa lēgades Q!emts!axsdē. Wā, la'mē k'ō-
qwaq. Wā, lā āxk'!ālaxa 'nemōkwē begwānem qa lēs ts!exsten-
daxa L!āqwa lāxa L!āsakwasa g'ōkūla lāx Qālogwisē. Wā, g'īl'mēsē 45
gwāla laē lāx'ūlīlē T!ēqwapē qa's 'yālaqēsa 'nemōkwē begwānem
qa lās āx'ēdex L!āqwās yīx Ts!āgēsē. Wā, g'īl'mēsē g'āxēda begwā-
nem dālax Ts!āgēsē lā ts!ās lāx T!ēqwapē. Wā, lā yāq!eg'a'la.
Wā, lā 'nēk'a lāxēs q!ūlēyē 'wālas Kwax'īlanōkūmē: "Laq!amaaqōs
'nēk'a, g'igāmē', qēns hē gwēx'īdexg'a 'nēk'eq k'!ēās k'ilem laxg'a- 50
da ālak' begwānema, yīxwa q!āq!agūmēx g'āg'elela lāxēs wīwōmp-
wūlasōx Wāg'idese. Wā, la'mēsen gūnx'īdōlxwa 'nēk'ēx'laem
ālaem g'igāma'ya," 'nēk'exs laē k'ōx'widex Ts!āgēsē. Wā, lā
'nēk'a: "Wā, g'igāmayai', Wāg'idesai', laems lā k'!ōmasōx Qālo-

55 of Qālogwis." || Thus he said, and gave the rib of the copper to a |
man, and told him to throw it into the sea outside | of the village.
Thus he said to him. Then K!wāmaxalas, | chief of the Hāxwāmis,
arose, and he sent a man | to get the copper named Kwēxanem.
60 Now he broke || it on account of Wāg'ides, and he gave him the rib.
This was | given to Wāg'ides. Then Wāg'ides became a slave again |
after this. He could not get three large | coppers to break to meet
the other three; and he thought it best | not to go with his tribe
65 when they were invited by the tribes, || because he was really ashamed.
Now 'māxūlayugwa never became a true chieftainness. |

The copper Lōbeḥila that was broken on account of Wāg'ides, is
worth | twelve thousand blankets; and | the copper Ts!āges, broken
by T!ēqwap on account of Wāg'ides, | is worth nine thousand
70 blankets; and || the great copper Kwēxanem, broken by K!wāma-
xalas on account of Wāg'ides, | is worth eighteen thousand blan-
kets. | Now, Wāg'ides could not get thirty-nine thousand | blankets
to buy three coppers | to meet those broken; and all the Kwāg'uḥ
75 were ashamed || on account of what they had done. That is the end
of this. |

I forgot this: that the eldest of the children of | Wāg'ides and his
wife 'māxūlayugwa died. She took the one next to (the eldest), |
and Dōqwāyis put him into the numaym Dzēndzenx'q!ayo, | and

55 gwisēx," 'nēk'exs laē ts!āsa galasa'yasēs L!āqwax'dē lāxa 'nemōkwē
begwānema. Wā, lā 'nēk'eq: "Hāg'a ts!exstentsōq" lāxa L!āsa-
kwakwasa g'ōx'demsēx," 'nēk'eq. Wā, la'mē lax'ūlilē K!wāmaxa-
lasxa g'igāma'yasa Hāxwāmisē. Wā, lā 'yālaqasa begwānēm qa lās
āx'ēdex L!āqwāsēxa lēgades Kwēxanēmē. Wā, laemxāē k'ōx'wī-
60 deq qa Wāg'idesē. Wā lā yax'witsa galasa'yē lāq. Wā, la'mē
ts!ewē lāx Wāg'idesē. Wā, la'mē ēt!ēd la q!alq!ax'sēsta Wāg'i-
dēsē lāxēq. Wā, laem k'!ēas gwe'yōlatsēx yūdūx'sema āwā L!ā-
L!aqwa qa's k'ak'ogwalayāxa yūdūx'semē. Wā, hēxent!a ēg'atsēxs
k'!ēsaē la lālasgemēxēs g'ōkūlōtaxs Lēlalase'waasa lēlqwālala'yē
65 qaxs ālaē māx'ts!a. Wā, la'mē hewāxa mōdzēl'idē 'māxūlayugwa.

Hē'maē Lōbelilāxa L!āqwa la k'ōqwasō' qa Wāg'ides yīxs mā'lg'e-
yop!enaē lōxsemx'id p!elxelasgemē laōxwas. Wā, hē'misē Ts!ā-
gēsxa L!āqwa k'ōqwasōs T!ēqwap qa Wāg'ides yīxs 'nā'namap!enaē
lōxsemx'id p!elxelasgemē lāoxwas. Wā, hē'misē Kwēxanēmxa
70 'wālas L!āqwa k'ōqwasōs K!wāmaxalas qa Wāg'ides, yīxs mā'lgū-
nāleg'yop!enaē lōxsemx'id p!elxelasgemē lāoxwas. Wā, la'mē
k'!ēas gwe'yōlasē Wāg'idesax mamōsgemg'ustālasa 'nā'namap!ena
lōxsemx'id p!elxelasgem qa's k'ilōmx yūdūx'sema L!āL!aqwa qa's
k'āk'ogwalayā. Wā, lā 'nāxwaem max'ts!ēda Kwāg'uḥas g'wēx'i-
75 daasaq. Wā, laem lāba lāxēq.

Hēxolēn L!ēlēwēsē'wa yīxs laē lēlē 'nōlast!ēgema'yas sāsēmas
Wāg'idesē lē'wis genēmē 'māxūlayugwa. Wā, lā āx'ēdxa mā'k'ilāq
qa lās lax'stōdex Dōqwāyisē lāxa 'nē'mēmotasa Dzēndzenx'-

his name was Dōqwāyis. And ʼmāxūlayugwa || put his younger 80
brother in the numaym Ts!ēts!ēlwālagāmēʼ | of the Nimkish, as
chief Q!ūmxʼalagʼīlis; for he was the father of | ʼnāʼnemp!Engʼi-
layugwa, the mother of ʼmāxūlayugwa. Now | the name of the son
of Wāgʼides was Q!ūmxʼalagʼīlis among the Nimkish. | Now ʼmāxū-
layugwa herself thought little of her husband. |

STORY OF THE LĒLEGĒDĒ, Q!ŌMKʼ!UT!ES, KWĀGʼUL

This is the tale of the reason why the double-headed serpent is on 1
the | outer front of the house of Lālep!alas at Q!Egʼēs, for that is
where the | ancestors of the numaym LĒLEGĒd live, who have as
their chief Lālep!alas. | The young men were talking about a salmon
of bright color || which they were trying to spear in the river of 5
Q!Egʼēs, for their house was on the bank of the river. | They could not
hit it when they were trying to spear it, for there were many | steel-
head salmon there, and one of them had a very bright color. Then |
Chief Lālep!alas said that he would try to spear it, for he was a |
good spearsman, because he was a seal-hunter. They || went and 10
followed him to the river. Many young men followed | their chief
Lālep!alas. When they got to what was | referred to by the young

q!ayowē. Wā, laʼmē lēgades Dōqwāyisē. Wā, lāxaē ʼmāxūlayu-
gwa āxʼēdex ts!āʼyās qaʼs lās lāx ʼnēʼmēmotasa Ts!ēts!ēlwālagāma- 80
ʼyasa ʼnemgesēxa gʼigāmayōlae Q!ūmxʼalagʼīlis yīxs hēʼmaē ōmps
ʼnāʼnemp!Engʼilayugwa yīx ābempas ʼmāxūlayugwa. Wā, hēʼmis
la lēgēms xūnōkwas Wāgʼidesē Q!ūmxʼalagʼīlisē lāxa ʼnemgēsē.
Wā, lēm q!ūlēxʼsʼmē ʼmāxūlayugwa kʼ!ōtaxēs lāʼwūnemē.¹

STORY OF THE LĒLEGĒDĒ, Q!ŌMKʼ!UT!ES, KWĀGʼUL

Wā, gʼaʼmēs nūyamsa gʼāxēlas āxēwaʼya sīseyūlē lāx tsāqema- 1
ʼyas L!āsanāʼyasa gʼōkwas Lālep!alas lax Q!Egʼēs, yīxs hāael gʼōkūlē
gʼālāsa ʼnēʼmēmotasa LĒLEGĒdēxa gʼigadās Lālep!alasē. Wā, laem-
ʼlāwisēda hāʼyāʼa gwāgwēxʼsʼala lāxēs wāxʼa sekʼasōʼ ēxʼstoklūn
kʼ!ōtela lāxa ʼwās Q!Egʼēsē qaxs hēʼmaē gʼōkwāgēsēʼwa ʼwa, yīxs 5
kʼ!ēsaē q!āpaqēxs wāxʼaē sekʼaq, yīxs q!ēnemaēda kʼ!ōtelaxa
gʼexwa. Wā, lāʼlaē lōma ēxʼstōk!ūna ʼnemē. Wā, laemʼlāwisa
gʼigāmaʼyē Lālep!alasē ʼnēkʼ qaʼs lē gūnxʼīd sexʼīdeq qaxs ālakʼ!a-
laē sekʼlēnoxwa qaxs ālēʼwinoxwaaxa mēgwatē. Wā, lāxʼdaʼxʼlaē
qāsʼida ʼnāgamālaxa ʼwa. Wā, laemʼlaē lāgʼaʼyēda q!ēnemē hāʼyā- 10
ʼxaxēs gʼigāmaʼyē Lālep!alasē. Wā, gʼīʼemʼlāwise lāgʼaa lāx gʼwe-
ʼyāsa hāʼyāʼa māgʼīltālat̄sa ēxʼstōk!ūna kʼ!ōtela laē āxkʼ!ālaseʼwē

¹ Continued on p. 778, line 1.

13 men as the bright salmon swimming about, | Łālep!alas was asked
to stand downstream from the place where the bright | salmon was
15 swimming about. He had not been standing there long when ||
Łālep!alas saw a very bright salmon. Immediately he | threw his
spear and hit it. He took it and went home | to his house. Before
he got to his house he felt | like giddy, and he just hid the salmon |
20 and went to his house, and before long he was very sick. || When he
arrived in front of his house, he just | sat down; and there it was
seen by his wife, ʼnāʼnemp!engʼilayugwa, | that her husband was very
sick. Therefore | she built a small hut over him. And when they
finished the house for the sick man, the ancestors | of the numaym
25 lēlēgēd went to see their chief Łālep!alas. || Their chief was hardly
alive. Then Łālep!alas heard | a canoe coming to the beach in
front of the sick man's hut, and he heard | a man say, "Go to him
and let our | friend come." Thus said what was heard by the sick
Łālep!alas. Then the one who was sent said, | "I can not go to
30 our friend for || many are watching him." Thus he said. Then the
man who had | spoken just said, "Just come aboard the canoe.
Let me | go and pull him out." Thus he said. Then the man
stepped out of the canoe, and | went into the sick man's hut where
Łālep!alas was lying down. Then he took the | soul of Łālep!alas,

13 Łālep!alas qaʼs hā ʼlaʼwisa gwābalisasa māgʼiʼtʼalasasa ẽxʼstok!ũnē
kʼ!õtela. Wā, wīlaxdzēʼlaē gāla lāxēs ʼlaʼwidzasē lāael dōxʼwalelē
15 Łālep!alasaxa ālā la ẽxʼstok!ũn kʼ!õtela. Wā, hẽxʼidaemʼlāwisē
sexʼideq. Wā, laʼmē q!āpaq. Wā, lāʼlaē āxʼēdeq qaʼs lē nāʼnakʼ
lāxēs gʼōkwa. Wā, kʼ!ēsʼemʼlāwisē lāgʼaa lāxēs gʼōkwaxs lāael hē
gwēxʼs kʼ!edelxaʼnakülē. Wā, āemʼlāwisē la q!elaʼesaxa kʼ!õtela
qaʼs lā hayaʼemkʼ!a lāxēs gʼōkwaxs kʼ!ēsʼmaē ālaxʼid ts!exʼq!exʼida.
20 Wā, gʼilʼemʼlāwisē lāgʼaa lāx lāsanāʼyasēs gʼōkwē lāael āem kʼ!wā-
gʼaela. Wā, laemʼlaē dōgʼũtsēs genemē ʼnāʼnemp!engʼilayugwa,
yīxs ālaē ts!exʼqlēs lāʼwūnemē. Wā, lāgʼilas āem hẽxʼidaem
hōsgemelsaq. Wā, gʼilʼemʼlāwisē gwālā hōsē lāaʼlasa gʼālāsa ʼne-
mēmotasa lēlēgēdē la āwelpaxēs gʼigāmaʼyē Łālep!alasē. Wā,
25 laemʼlaē halselaem la sākʼ!egelsēda gʼigāmaʼyē. Wā, lāʼlaē wūle-
laxa gʼāxalis xwāk!ũna lāxa l!emaʼisas hōdzasas. Wā, laē wūle-
laxa begwānema ʼnēkʼa: "Hāgʼa lāqō qa gʼāxlagʼisens ʼnemō-
kwax," ʼnēxʼlaē wūlēlas Łālep!alasēxa ts!exʼq!a. Wā, lāʼlaē ʼnēkʼa
wāxʼē ʼyālāgema: "ʼya, kʼ!eādzen gwayōlasgʼens ʼnemōkūkʼ qaxs
30 q!ēnemēgʼa q!esēm̄sgʼaqekʼ," ʼnēxʼlaē. Wā, āemʼlāwisa gʼilxʼdē
yāq!ent!āla begwānem ʼnēkʼa: "Wā, gēlagʼa, āem gʼāxʼaʼlexs qen lā
nēxawelsaqō," ʼnēxʼlaē. Wā, gʼāxʼlaē lāʼtāwēda begānemē qaʼs lā
laēL lāxa hōsē qelkʼtwadzasas Łālep!alasē. Wā, laʼmē āxōdex bexū-
naʼyas Łālep!alasē qaʼs lā lāxsas lāxēs yāʼyats!ē xwāk!ũna. Wā,

and went aboard his canoe. || Łālep!alas knew that he had gone 35
aboard the canoe. | He heard those say in the hut where he had
lain, when he was taken | by the man, "Oh! He is dead!" Thus
they said, and | all the women began to wail. They had not been
paddling long when they arrived at | many houses. There were
really many people. Then || they all went ashore out of the canoe, 40
and went into the great | house. Then Łālep!alas was asked to sit
down | near the door of the large house on the right-hand side. |
Then Łālep!alas looked at the great raven which was sitting in the |
middle of the doorway. Its legs were spread apart, and the doorway
was between the || legs, and a double-headed serpent was on top of 45
the front outside | of the house, and a wolf was standing on the head
of the man in the middle of the | double-headed serpent. Then he
remembered this. Łālep!alas just sat down. | Then a handsome
man spoke | and said, "Stand up, spirits, and let us be happy and ||
dance on account of the game of our friend Dādoxkwēnē." He | 50
meant the salmon speared by Łālep!alas, for the bright salmon was a
double-headed serpent. | Then the spirits arose, and immediately |
a man came to where Łālep!alas was sitting | and said, "O friend
Łālep!alas! run away, else you might || stay away. Just look at 55
this house and imitate it." | Thus he said. Then Łālep!alas was glad

laEM!laē q!āLElaēmē Łālep!alas yīxs laē lāxs lāxa xwāk!ūna. Wā, 35
lā!laē wūlālaxa ēnek'a lāx hōsē qelk!wādzats yīxs g'ālaē āxētse'wa
yīsa begwānemē: "Ā, leēmōx wēk!ex'ida," ēnēx'laēxs laē q!wāq!ūsā-
wēda ēnāxwa ts!ēdaqa. Wā, k!ēs!at!a gāla sēxwaxs laē lāg'aa lāxa
q!ēnemē g'ōkūlaxa lōma q!ēnem lēlqwālala'ya. Wā, laEM!lāwisē
ēwī!a hōx'wūltā lāxēs yā'yats!ē xwāk!ūna qa's lā hōgwīl lāxa ēwālasē 40
g'ōkwa. Wā, laēmē āxsewē Łālep!alasē qa's hēmē k!wāg'alilē
max'stālīlasa t!EX'ilāsa ēwālasē g'ōkwa lāx hēlk!ōtstālīlas. Wā,
laEM!laē Łālep!alas dōqūlaxa ēwālasē gwa'wina k!waēl lāx nexstā-
'yasa t!EX'ilē. Wā, lā!laē gaxa!a hēmē la t!EX'ilē awāgawa'yas
g'ōg'ūgwa'yās. Wā, hēmisa sīseyūlē gēg'iwēsa tsāgemas l!āsanā- 45
'yasa g'ōkwē. Wā, lā g'ilālēda ālanēmē lāx x'ōmsas bāk'awa'yasa
sīseyūlē. Wā, laEM!laē g'ig'aēqelaq. Wā, hēEM!lāwis ālēs k!wā-
g'alilē Łālep!alas lāa!lasē yāq!eg'a!ēda ēx'sokwē begwānem. Wā,
lā!laē ēnēka: "Wāg'il la q!wāg'ililēx hāeyahilagas qens ēek!lēq!alē
yīxwa qaōx yānemaxsens ēnemōkwaē Dādoxkwēna'ya," hēEM gwe- 50
'yāsēda k!ōtela seg'ekwas Łālep!alas yīxs sīseyūlaēxa ēx'stōk!ūnē
k!ōtela. Wā, lā!laē q!wāg'ililēda hāeyahilagasē. Wā, hēx'idaEM-
'lāwisa ēnemōkwē begwānem g'āx lāx k!waēlasas Łālep!alas. Wā,
lā!laē ēnēk'a: "ēya, qāst, Łālep!alas. Hāg'a k!ēxwax ālas g'āxlax
xēk!a lāq". Āma dōqwalaxōxda g'ōkwēx qa's nānaxts!ewēlō- 55
saq", ēnēx'laē. Wā, āla!at!a Łālep!alasē mōlas wāldemas qaxs

57 on account of what he had said, | for the one who had told Łālep!alas
to run away said also that this was | the gathering-place of the souls
of the dead; and when | the spirits began to sing, Łālep!alas ran out
60 of the door of the || house, and ran along the beach. He went a |
long distance, and arrived at a place where eagle-down was thick.
He had not | gone far when his breath gave out. Then he died
again. | Then he heard the words of another tribe | where he was
65 staying. He was taken and buried on a tree. || There was no coffin.
This was the village of Winālag'īlis. | Before evening a man came
and | sat down at the place where he was. Then the man spoke, |
and said, "O, friend Łālep!alas! how is your mind? Don't you |
70 wish to go home to your country?" Thus he said. Then || Łālep!-
alas replied and said, "Indeed, but I wish in vain, | for I do not
know in what direction my house is." Thus said Łālep!alas to
the | man. Then the man spoke again, | and said, "I am Bluejay.
Arise and | sit on my back that I may take you to your house."
75 Thus said Bluejay to him. || Łālep!alas went at once and sat on his
back; and | Bluejay flew inland over a great mountain. | And when
they had passed over the mountain, they arrived. It was nearly |
dark in the evening. And Łālep!alas saw that his | hut was still

57 laē nē'ida la āxk'!ā lax Łālep!alasē qa k'!ēxwēs, yīxs hē'maē la
q!ap!ē'nakūlats bēx'ūna'yasa la lē'lē'la. Wā, g'īl'ēm'ēlāwisē denx-
ēdēda hā'eyahilagāsē lāa'lasē Łālep!alasē dzēx'wels lāxa t!ēx'īlāsa
60 g'ōkwē qa's dzēlx'waēselē lāxa l'ēma'isē. Wā, laēm'ēlāwisē qwēs-
gilaxs laē lāg'aa laxa wākwē qēm'xwasa kwēk'. Wā, k'!ēs'lat!a
qwēsgilaxs laē wibalise'ma. Wā, laēm'xaē wēk'!ēx'ēda. Wā, la
lā'la 'nā'xwāem wūlelax wāldemasa ōgū'la'mē la lēlqwālala'yēs la
āxāsa. Wā, laēm'laē āx'ētse'wa qa's lā wūnemtasō' lāxa lāsē.
65 Wā, laēm k'!ēas dēg'ats!ēs. Wā, hēm'ēl g'ōx'demtsa Winālag'ī-
lisē la āxāts. Wā, k'!ēs'lat!a laēm dzāqwaxs g'āxaasa begwānemē
k!wāg'aa'lela lāx āxāsas. Wā, lā'laēda begwānemē yāq!ēg'a'la.
Wā, lā'laē 'nēk'a: "yā, qāst, Łālep!alas. Wā'ēs nāqa'yāqōs k'!ēsas
'nēk' qa's laōs nā'nak' lāxēs āwīnagwisaōs," 'nēx'laē. Wā, lā'laē
70 Łālep!alasē nā'naxmēq. Wā, lā'laē 'nēk'a: "Qā'len wax'a āem-
x'st!en k'!ēs q!ālelax gwāqenwa'yāasasē," 'nēx'laē Łālep!alasē lāxa
begwānemē. Wā, lā'laē ēdzaqwa yāq!ēg'a'lēda begwānemē. Wā,
lā'laē 'nēk'a: "Nōgwaem kūskūsa. Wāg'a lāxēlelax qa's g'āxaōs
k!wāg'ē g'āxen qen lā taōdōs lāxēs g'ōkwaōs," 'nēx'laē kūskūsaq.
75 Wā, lā'laē Łālep!alasē hēx'idaem la k!wāg'ēndeq. Wā, lā'laē
kūskūs aalaaqaxs laē p!ē'ida qa's lē p!ēltseq!axa 'wālasē neg'ā.
Wā, g'īl'ēm'ēlāwisē hayaqaxa neg'ā laē lāg'aa. Wā, lā'laē elāq
p!ēdex'īdaxa dzāqwa lāa'lasē Łālep!alas dōqūlaqēxs hēx'sā'maē lās
hosē. Wā, lā'laē laēl lāq. Wā, lā'laē dōx'wālelaxēs ōk!wina'yaxs

there. He went in, and he saw his body || lying there dead. Then 80
his soul went into it, | and immediately the body became warm.
In the | morning when day came many men and women came in |
to wail, and they came to bury him. Then one man | went into the
hut, and the man saw that Lālep!alas || was alive, and at once he 85
spoke with him. | Then they made a house just like the house where
he had been; | and therefore the numaym LĒLEĠĠED own the house. |
This is all. |

WĀXAP!ALASŌ^ε (LĒLEĠĠED, Q!ŌMK'!UT!ES, KWĀG'UL)

The ancestor of the Yaēx'agemē^ε Yīx'agemē^ε, lived at Xūdze- 1
dzâlis, | at the village site LEX'siŵē^ε; and | Wāxap!alasō^ε, and his
prince Xāxosenâsō^ε, lived on the east side of Xūdzedzâlis; | and it is
said that Yīx'agemē || and Wāxap!alasō^ε, claimed Xūdzedzâlis 5
as their property. Finally Wāxap!alasō^ε began to get tired | of
Yīx'agemē^ε. He moved away. | and came to ĠEK'!EXSDĒLS with
his prince, Xāxosenâsō^ε, | and they built a house there; and when the
house they built was finished, | Wāxap!alasō^ε lay down on his back,
thinking what to do. || Then it occurred to him that he had been 10
told in his former village, Xūdzedzâlis, | from a man who lived at
Xōxop!a, a Qwēq^usōt!ēnox^u. | He did not name him, for he did not

hē^εmaē ālēs yāq!ūsē. Wā, lā^εlaē lālak'axēs bēx^εūnāyēdē. Wā, 80
hēx^εidaem^εlāwisē ts!Elx^εwidē ōk!wina^εyas. Wā, laem^εlāwisē
ēnax^εidxa gaālāxs g'āxaasa q!ēmāla bēbegwānem lē^εwa ts!ēdaqē
q!wāq!ūsālaxa wūnemtalaq. Wā, lā^εlaēda ēnemōkwē begwānem
laēL lāxa hōsē. Wā, lā^εlaē dōx^εwalelēda begwānemax Lālep!alaxax
q!ūlaē, qaxs ā^εmaē hēx^εidaem yaēq!ēg'a^εl lē^εwē. Wā, la^εmē ā^εm 85
hēx^εidaem g'ōkwēlaxa g'ōkwē hē ḡwēx^εsē g'ōkwasēs laasdē. Wā,
hē^εmis g'āxēlts g'ōgwadēda ēnē^εmēmōtasa LĒLEĠĠEDāsa g'ōkwē. Wā,
laem lāba.

WĀXAP!ALASŌ^ε (LĒLEĠĠED, Q!ŌMK'!UT!ES, KWĀG'UL)

Gōkūla^εlaē g'alāsa Yaēx'agemā^εyē yīx Yīx'agemā^εyē lāx Xūdze- 1
dzâlisē, lāx ḡwāk'!ōtas ēwās LEX'siŵa^εyē. Wā, lā^εlaē g'ōkūlē Wāxap-
!alasō^ε lē^εwis lāwēlgāma^εyē Xāxosenâsō^ε lāx ēnālanālisas Xūdze-
dzâlisē. Wā, laem^εlāwisē hēmenālaem lēnemaplē Yīx'agemā^εyē 5
LŌ^ε Wāxap!alasō^εwaxa xūselās Xūdzedzâlisē. Wā, lā^εlaē k'!līt!ēdē 5
Wāxap!alasō^εwas Yīx'agemā^εyē. Wā, laem^εlaē māwa Wāxap!alasō^ε
qa^εs g'āxē lāx ĠEK'!EXSDĒLSē lē^εwis lāwūlgāma^εyē Xāxosenâsō^ε.
Wā, lā^εlaē g'ōkwēla qa^εs g'ōkwa. Wā, lā^εlaē ḡwālē g'ōkwēla^εyas.
Laem^εlāwisē Wāxap!alasō^ε t!ēg'il sen^εyastōlīt qa^εs ḡwēḡilasa. Wā,
lā^εlaē g'īg'aēx^εēdxa g'āxē ts!ēk'!ālem lāxēs g'alē g'ōkūlasē Xūdze- 10
dzâlisē, yīsa g'āx^εidē lāx Xōxop!a Qwēq^usōt!ēnox^u begwānema.
Wā, la^εmē k'!ēs lēx^εēdex lēḡemas qaxs k'!ēsaē q!āLElax lēḡemas.

14 know his name. | The visitor had said to Wāxap!alasō^ε, | "Look
out for the one of our tribesmen who has a great treasure!—I mean ||
15 Head-Winter-Dancer—for he will go around our world to play | with
the people of supernatural power, all around our world." Thus he
had said. |

This occurred to Wāxap!alasō^ε while he was lying on his back. |
When night came, he tried to lie down in his bed; | he did not go to
20 sleep the whole night, however; but || his prince, Xāxosenâsō^ε
slept sweetly. When day came, | in the morning, Wāxap!alaso^ε
arose and scolded his | prince. He said to him, "Don't | think
always of sleeping! Don't you think of Head-Winter-Dancer, | the
great shaman, the great war-dancer, who is famous all over the
25 world, || and who is looking for a great shaman to play with? I |
mean you ought to rise and wash yourself in this good river |
Ts!Elgwad. Thus he said. Xāxosenâsō^ε took up the | tongs and
struck his prince with them. ||

30 Xāxosenâsō^ε arose at once and went out of | the house. He
wanted to kill himself. He went up the river | Ts!Elgwad; and
when he came to the cascade of | Ts!Elgwad, he saw a hole in the
rock on the bank of the | river. He wanted to examine it, and he
35 saw || that the holes were the eyes of a Dzōnoq!wa. They were

13 Wä, lā!laē 'nēk'ēda bāgūnsē begwānem lāx Wāxap!alasō^ε: "Wä-
g'il la yāl!āLEX qāōxda 'wālasē lōgwala lāxenu^εxu g'ōkulōtēx, yīx
15 Ts!āqāma'yē qaxs 'nēk'āē qa's lā'stalēselēxens 'nālux qa's āmlē
lē'wōx nānāwalakwaxsōx āwī'stāxsens 'nālux," 'nēx'laē.

Wä, hēem'lāwis g'āx g'īg'aēgēs Wāxap!alasō^ε lāxēs t!ēg'ielēna'yē.
Wä, lā!laē gāno'īda laē wāx' kūlx'īda lāxēs kū'lēlasē. Wä, lā!laē
hēwāxaem mēx'ēdex 'wāsgemasasa gānoLē. Wä, lā!laē ēx'p!aste-
20 'wēse'wēs lāwūlgāma'yasē Xāxosenâsō^ε. Wä, laem'lāwisē na'nakū-
laxa gāalaxs laē lāx'widē Wāxap!alasō^ε qa's lā hawits!ālagwāxēs
lāwūlgāma'yē Xāxosenâsō^ε. Wä, lā!laē 'nēk'Eq: "Gwāldzās xēnlel
lēx'aem nāqa'yōsxēs mēxēna'yōs. K!ēsas g'īg'aēqelax Ts!āqāma-
'yaxa 'wālasa pāxālaaxa 'wālasa tōx'wida yīxs ts!ēlwālaa lā'stalīse-
25 lāxens 'nālux ālāx 'wālasa pāxāla qa's āml'wūta. Wä, hē'mēsen
'nē'nak'ilē qa's lāx'widaōs qa's lāōs g'īg'iltāla lāxwa ēk!lēx wāx
Ts!Elgwadēx," 'nēx'laē. Wä, āem'lāwisē Xāxosenâsō^ε lēx'elī qa's
ēt!lēdē mēx'ēda. Wä, hēem'lāwis lāg'ilas Wāxap!alasō^ε dāx'ēidxa
ts!ēslāla qa's kwēx'īdēs lāxēs lāwūlgāma'yē.

30 Wä, hēx'idaem'lāwisē lāx'ūlilē Xāxosenâsō^ε qa's lāel lāwels
lāxa g'ōkwē qa's lā ālā qa's g'āyalasa. Wä, laem'laē qāswüstālux 'wās
Ts!Elgwadē. Wä, g'il'ēem'lāwisē lag'aa lāxa k!āmadzēnāsa 'wās
Ts!Elgwadē, wä, lā!laē dōx'walelaxa x'ōp!a t!ēsema lāx ōgwāga'yasa
'wā. Wä, laē 'nēx' qa's max'p!altowēq. Wä, hēem'lāwis dōx'wa-
35 lēlatsēqēxs geyagesaasa Dzōnoq!wa. Wä, laem'laē qōqūt!astōsa

both full of | water. Then Xāxosenâsō^ε heard some one who said, | 36
 “O friend, Xāxosenâsō^ε! go into these two eyes, for | then nothing
 will be too difficult for you.” Thus spoke what was heard by him.
 Xāxosenâsō^ε did not see | any one. Then Xāxosenâsō^ε || broke off 40
 hemlock-branches, tied them together in four bunches, and went
 towards | the eyes. He sat down in the water in the right-hand
 eye, | and rubbed himself with one bunch of the hemlock on the
 right side of his body; | and when all the needles of the hemlock had
 come off, he put it down on the rock, and | took another bunch,
 dipped it into the water, and rubbed || the left side of his body. 45
 When all the needles were off, | he put it down on the rock and came
 out of the water. Then | he went into the water in the left eye,
 and he sat | down in it. Xāxosenâsō^ε took another bunch of hem-
 lock, dipped it into | the water, and rubbed the right side of his
 body. || When all the needles had come off, he put it down on the 50
 ground; and he | took another bunch of hemlock, dipped it into the
 water, and rubbed | himself on the left side of his body; and he
 only stopped when all the | needles had come off. Then he put the
 hemlock on the ground. After he | had put it on the ground, the
 man who was || invisible to Xāxosenâsō^ε spoke again, and said, 55
 “Don’t, don’t, don’t | come out of the water in which you are
 washing! Dive, and stay below water a long time, | four times!

‘wāpē. Wä, lā‘laē Xāxosenâsō^ε wūLElaxa yāq!Eg‘a‘laxa ‘nēk‘ē: 36
 “Wēg‘a, qāst, Xāxosenâsō^ε, la‘sta lāxwa maltSEMēx gēgēyagesa qa‘s
 k‘leāsēLōs wāLEmI,” ‘nēx‘laē wūLElas. Wä, lā‘laē k‘leās dōgūlts
 begwāNEMA yīx Xāxosenâsō^ε. Wä, lā‘laē hēx‘ida‘mē Xāxosenâsō^ε
 L‘EX‘wīdxa q!wāxē qa‘s yaēL!EXLEndēxa mōxIa. Wä, lā‘laē g‘wā‘sta 40
 lāxa gēgēyagesē qa‘s lāel k!wa‘sta lāxa hēlk!ōtstā‘yē gēyagesa.
 Wä, lā‘laē g‘īnx‘wītas ‘nEMxIa q!wāxa lāxēs hēlk!ōt!Ena‘yē.
 Wä, g‘īl‘EM‘lāwīsē ‘wīlāwē k!amō‘māsa q!wāxē, laē g‘īg‘aelsaq qa‘s
 dāx‘īdēxa ‘nEMxIa qa‘s hāpstendēs lāxa ‘wāpē qa‘s g‘īnx‘wi-
 tasa ‘nEMxIa lāxēs gēmxot!Ena‘yē. Wä, g‘īl‘EM‘lāwīsē ‘wīlāwē 55
 k!amō‘mās laē g‘īg‘aelsaq. Wä, lā‘laē lā‘sta lāxa ‘wāpē qa‘s lā
 lā‘sta lāx q!ō‘stā‘yax gēmxōtstā‘yē gēyagets. Wä, lā‘laē k!wa-
 ‘sta lāq. Wä, lā‘laē dāx‘īdēxa ‘nEMxIa q!wāxa qa‘s hāpstendēs lā-
 xa ‘wāpē. Wä, lā‘laē g‘īnx‘wītas lāxēs hēlk!ōt!Ena‘yē. Wä,
 g‘īl‘EM‘lāwīsē ‘wīlāwē k!amo‘māsēxs laē g‘īg‘aelsaq. Wä, lā‘laē 50
 dāx‘īdēxa ‘nEMxIaEM la qa‘s hāpstendēq. Wä, lā‘laē g‘īnx‘wi-
 tas lāxēs gēmxot!Ena‘yē. Wä, āl‘EM‘lāwīsē g‘wāLEXs laē ‘wīlāwē
 k!amo‘mās. Wä, lā‘laē g‘īg‘aelsaxa q!wāxē. Wä g‘īl‘EM‘lāwīsē
 g‘īg‘aelsaqēxs laē ēt!ēd yāq!Eg‘a‘lēda begwāNEMē, yīx k‘lēsē dō-
 gūlts Xāxosenâsō^ε. Wä, lā‘laē ‘nēk‘a: “Gwo, gwo, gwo, gū‘nō 55
 lā‘sta lāxōs g‘īg‘īltālasēx ‘wāpax. Wēg‘a g‘āg‘īldēts!a dās‘īdex
 mōp!enENSALES qa‘s lāLaōsaxa lākwēlā qa‘s k‘leāsēLōs wāLEmLōs,”

57 Then you will obtain what makes you strong, so that nothing will be too difficult for you." | Thus said the one who was invisible to Xāxosenâsō^ε. Then Xāxosenâsō^ε | said, "I will do so;" and he
 60 sat down and dived under water, and || held on to the bottom in the very cold water. He staid there a very long time, | and then came up. He just wanted to get his breath. | Then he dived again, and he staid down even longer than he had staid | the first time when he dived. He came up again, and | sat down on the rock to get his
 65 breath; and as soon as he had || reecovered his breath, he dived again, and staid below water for really | a long time. Then he came up and sat down on the rock to | get his breath; and as soon as he had recovered his breath, | he arose to dive again. Then spoke again the man | whom he had heard speaking before, and who was invis-
 70 ble to him. || He said, "O friend! now really do not | come up until your breath gives out. Keep open your eyes | while you are under water, then there will be nothing that you can not see." Thus said the one who was heard. | When the speech of the one who was heard by Xāxosenâsō^ε was ended, | he replied, and said, "I shall do so." ||
 75 And he dived into the water in the eyes of the Dzōnoq!wa. | Now he kept his eyes open, and held on to the bottom, while he staid under water; | and he only let go when his breath gave out. | Then he floated up, and he did not know how long a time he had been |

58 ^εnēx^εlaē k'!ēsa dōgūlts Xāxosenâsō^ε. Wā, laēm^εlāwisē nēk^εē Xāxosenâsō^ε: "Hēlen gwalalē," ^εnēx^εlaēxs laē k!ūnsa lāxa ^εwāpē qa^εs
 60 gelbentslē lāxa ālā wūda^εsta ^εwāpa. Wā, hēlatla la geyenselaxs gāxaē q!āx^εwida. Wā, âēm^εlāwisē ^εnēx^ε qa q!esmenx^εwidēsēs hāsa^εyaxs laē ēdensa. Wā, lā^εlaē gāgeyīnseлагawēsēs ^εwā^εwadzenselas lāxēs gīlaē dās^εida. Wā, gāx^εlaē q!āx^εwida. Wā, gālaēm^εlāwisē k!waa qa q!esmenx^εwidēsēs hāsa^εyē. Wā, gīl^εēm^εlāwis ^εnēm^εx-
 65 dzex^εwidē hāsa^εyasēxs laē ētlēd dās^εida. Wā, laēm^εlaē ālax^εid geyensela. Wā, gāx^εlaē q!āx^εwida. Wā, lā^εlaē k!wāg'aala qa q!esmenx^εwidēsēs hāsa^εyē. Wā, gīl^εēm^εlāwisē q!esmenx^εwidē hasa^εya laē laxūla qaxs le^εmaē ētlēde! dās^εide!, lāa^εlasē ēdzaqwael yāq!eg^εa!ē wūlelnaxwās yāq!ent!āla begwānema, yīx k'!ēsē dōgūlts.
 70 Wā, lā^εlaē ^εnēka: "ēya, qāst, wāg'īl la ālax^εidlex laēm āl^εeml q!āx^εwide! qaxō lāl lābalōs hāsa^εyaqōs. Wā, lāles dex^εālā! qasō lāl geyensela! qa^εs k'!eāsēlōs k'!ēs dōgūl!ōl," ^εnēx^εlaē wūlelas. Wā, gīl^εēm^εlāwisē q!ūlbē wāldemasa yāq!ent!āla wūlelts Xāxosenâsō^ε laē nā^εnaxmēq. Wā, lā^εlaē ^εnēk^εeq: "Hēlen gwalalē," ^εnēx^εlaēxs
 75 laē dās^εida lāxa ^εwāpē q!ōste^εwēs gēge^εyagesasa Dzōnoq!wa. Wā, laēm^εlaē dex^εāla. Wā, āx^εsāēm^εlāwisē gelbents!a laē geyensela. Wā, âēmēs hēem gelpāk^εelaatsēxs laē wīxlax^εidēs hāsa^εyē. Wā, gāx^εēm^εlaē âēm pēx^εōstā. Wā, laēm^εlaē k'!ēs q!ālelaxēs ^εwā^εwats!aasē yāq!wa. Wā, lā^εlaē ts!ek^ε!ex^εida. Wā, laēm^εlāwisē lāxūla-

lying there in a faint. Then he awoke and arose, || for he had been 80
dead, and came back to his senses. He had first dived twice | into
the right eye of the Dzōnoq!wa, and twice | into the left eye.

Then again he heard speaking in the woods. (The voice) said, |
"Come, friend Xāxosenâsō^ε! Let us try our strength!" Thus said
what he heard. || Then Xāxosenâsō^ε turned around to see who was 85
coming from the place where some one was talking, | and he saw a
handsome man standing on the ground. | Xāxosenâsō^ε went to him
at once. When he reached | him, the man asked Xāxosenâsō^ε to
try to | twist a spruce-tree, "so that I may see how strong you are."
Thus he said. || Immediately Xāxosenâsō^ε climbed the tree, and, 90
beginning | at the top, he came down twisting the spruce-tree. He
came to the ground. | It is said that Xāxosenâsō^ε never found it
difficult, because he was exceedingly | strong. Then Xāxosenâsō^ε
was given advice | by the man to take good care when traveling
about; || "and you shall always purify yourself in this river in the 95
morning and in the evening, | so that no harm may befall you."
Thus he said. |

Then Xāxosenâsō^ε questioned the man, and said, | "O friend!
who are you who take pity on me and give me advice?" Thus he said
to him. | Then the man replied, and said, "O friend! || I am Work- 100

yîxs la^εmēx·dē lē^εla. Wä, la^εmē nâgēs·īda, yîxs häē g·îl māl·p!ena 80
dās·īdē hēlk·!ōtstâyē geyagetsa Dzōnoq!wa. Wä, lā^εlaē māl·p!ena
dās·īd lāxa gēmxōtstâ^εyas.

Wä, lā^εlaē ēt!ēd wūlēlaxa yāq!eg·a^εla lāx āla^εyasxa ēnēk·a: "Gē-
lag·a qāst Xāxosenâsō^ε, qens lālokwap!ē," ēnēx·laē wūlēlas. Wä,
lā^εlaē Xāxosenâsō^ε mels·īd qa^εs dōx·wīdēx g·aya^εnakūlasasa yāq!en- 85
t!ālā. Wä, lā^εlaē dōx·wālēlaxa lāsē ēx·sōk^u begwānema. Wä,
hēx·īdaēm^εlāwisē Xāxosenâsō^ε la lāq. Wä, g·îl^εēm^εlāwisē lāg·aa
lāq lāa^εlasē begwānemē āxk·!ālx Xāxosenâsō^ε qa ēmens·īdēs
selp!īdxa ālēwasē lāsa, "qen dōqwalēxs lāxwa^εyaqōs," ēnēx·laē.
Wä, hēx·īdaēm^εlāwisē Xāxosenâsō^ε la hāx·wīd lāxa lāsē qa^εs g·āxtō- 90
dēxs g·āxaē ba^εnōlēla selpaxa ālēwasē. Wä, g·ax^εlaē g·āx^εelsa.
Wä, laēm^εlaē Xāxosenâsō^ε hēwāxaem lāxomx·īda qaxs ālaē lāel
lāk!wēmas begwānema. Wä, laēm^εlāwisē lēxs·ālase^εwē Xāxosenâ-
sō^ε yīsa begwānem qa ā^εmēs yāl!āwa lāxēs g·wālag·īldzasē. "Wä,
hē^εmis qa^εs hēmenāla^εmaōs la^εsta lāxwa ēwāxxa gēgaāla lē^εwa dzā- 95
dzeqwa qa^εs k·leāsēlōs amēlaslōl," ēnēx·laē.

Wä, lā^εlaē Xāxosenâsō^ε wūlaxa begwānemē. Wä, lā^εlaē ēnēk·a:
"ēya, qāst, āngwasēx wāxk!ālaēx lēxs·āla g·āxen," ēnēx·laēq. Wä,
lā^εlaē nā^εnaxma^εyēda begwānemaq. Wä, lā^εlaē ēnēk·a: "ēya, qāst,
nōgwaem Ēs^εak·īlēsa. Hēmenālaem lēxs·ālaxa g·āxē laxōs g·āxa- 100

- 1 man. I always give advice to those who come | the way you have
come." And after Workman had said so, he disappeared. | — |
Xāxosenâsō^ε just stood there as though he were out of his | mind
5 on account of the actions of the one who had spoken. || Then
it occurred to him to walk again towards the source of the river. |
He went, and continued going a long distance up the | river. Then
he saw a large round thing on the rock, which looked like a stone, |
a little distance away from the place whence he came. It seemed
strange to him. | He went to it to examine it. Then he saw that ||
10 it was the great head of a man staring at Xāxosenâsō^ε as he stood on
the rock. | The large head looked angry. It had no body. | Then
Xāxosenâsō^ε was angry, and stared at it. | Then Xāxosenâsō^ε
remembered that his father had talked about | something like this,
what he was seeing, and that he had called it Head-without-Body.
15 Thus || Xāxosenâsō^ε was just watching the Head-without-Body, as
it was changing | the expression of its face. Four times it changed
its face, as though it were | trying to frighten Xāxosenâsō^ε. There-
fore it did so. And the great thing | opened its mouth, and the
head of a man appeared | in the mouth of the Head-without-Body.
20 It kept its mouth opened, || and uttered the cannibal-cry, like the
cannibal-cry of the hāmshāmts!es of the ancestors of the Kwakiutl. |
Then a pair of hands appeared in the mouth of the | Head-without-

1 qōs gwālag'ildzasa. Wā, hē^εmēq," nēx^εlaēxs laē x'is'ida, yix
Es'ak'ilelsa.

- Wā, âem^εlāwise Xāxosenâsō^ε la lāsa hē gwēx's nenōlox^{uε}widēs nā-
qa^εyē, qa gwēx^εidaassasēs yaēq!ent!alōdāxs laē k'leās la dōqūlaqē.
5 Wā, lā^εlaē nēnk'!ēx^εēd qa^εs lālag'i ēt!ēd qās'ida lāx neldzāsa ^εwa.
Wā, laem^εlāwisē qāsa. Wā, laem^εlāwisē nelg'ila lāx neldzāsa
^εwāxs laē dōx^εwalelaxa ^εwālasē mek!wa hē gwēx's lōxsem t!ēsem
lāxa qwāqwēsāla lax gūyōlelasas. Wā, laem^εlaē āmlq!eseq. Wā,
lā^εlaē qās'ida qa^εs lā nēxwāx^εid lāq. Wā, laem^εlaē āwūlp!altōqēxs
10 ^εwālasaē x'ōmtsa begwānemē dōqwalax Xāxosenâsō^εxs lāwaē.
Wā, laem^εlāē lāwisemalēda ^εwālasē x'ōmsa, yixs k'leāsaē būx^{uε}sōs.
Wā, âem^εlāwisē Xāxosenâsō^ε ōgwaqa lāwisemāla dōdōxsendeq.
Wā, laem^εlaē Xāxosenâsō^ε grig'āex^εedxēs ōmpaxs gwāgwēx's^εālaē
lāxa hē gwēx'sē la dōqwalasō^εsxa lēgadās X'ōsalōlē. Wā, laem^εlaē
15 âem la lāwa dōqwalē Xāxosenâsō^εxa X'ōsalōlē, yixs laē L!āyi^εlālēs
gōgūma^εyē. Wā, lā^εlaē mōp!ena L!āyi^εlālē gōgūma^εyas hē gwēx's
k'ak'alemax Xāxosenâsō^ε, lāg'ilas hē gwēg'ilē. Wā, ladzēk'as^εlaē
āqelsē semsas. Wā, hēem^εlāwis g'āx nēlemx^εidaatsa begwānemē
āwīl!exwawa^εyas X'ōsalōlē. Wā, laem^εlaē tsokwalē semsas. Wā,
20 lā^εlaē hamts!ālasa hāmts!alaēna^εyasa hāmshāmts!esasa g'ālā Kwā-
gūla. Wā, g'āx^εlaē e^εeyasās nē^εid lāx wāx'sanōdzexsta^εyas semsas
X'ōsalōlē xwēxūlēqūla. Wā, g'āx^εlaē k!wā^εnakūlaxs g'āx aēg'āx^ε-

Body. They were trembling, and (the cannibal-dancer) came in a| 22
 squatting position out of the mouth of the Head-without-Body.
 After he had come out, | the mouth of the Head-without-Body
 closed; and the hāmshāmts!es went right on || and took the right 25
 arm of Xāxosenâsō^ε, and bit a wide piece out of it. | Xāxosenâsō^ε never
 moved. And when | the piece had been bitten out by the hāms-
 hāmts!es, the latter went back, | uttering his cannibal-cry, "Wip,
 wip, wip!" as he went back into the mouth of the Head-without-
 Body. | Now the hāmshāmts!es had gone back into the mouth;
 and || as soon as he had gone in, the Head-without-Body disappeared. | 30

Then Xāxosenâsō^ε heard some one back of him speaking, and |
 saying, "O friend Xāxosenâsō^ε! now you have obtained as your
 treasure what you have seen, | the hāmshāmts!es, and the name
 One-Man-Eater, whenever you show | this; and the front of the
 sacred room out of which he came is the head of our world, || the 35
 Head-without-Body; and you will do among your tribe what was
 done | by One-Man-Eater to you when he bit you, for you will eat
 human flesh. | Now spit on your right arm, and press down the
 place | bitten by our friend One-Man-Eater, then it will heal up,"
 said the one | whom he heard. Xāxosenâsō^ε never saw who was
 speaking. || He went at once into the river to wash, and | after he 40
 had done so, he sat down under the branches of a | cedar-tree.

wels lāx semsas X'ōsalōlē. Wā, g'il^εem^εlāwisē lāłts!āxs laē qem- 23
 k!walē semsas X'ōsalōlē. Wā, hē^εnākūlaem^εlāwisa hāmshāmts!esē
 qa^εs dāx^εidēx hēlk'!ōłts!āna^εyas Xāxosenâsō^ε qa^εs q!ex^εidēqxa ālā 25
 lēxa. Wā, hēwāxaem^εlāwisē Xāxosenâsō^ε yāwix^εida. Wā, g'il^εem-
^εlāwisē lawāmasēda hāmshāmts!esaxēs q!ek'oyō lāa^εlasē aēdaaqa
 qa^εs hāmts!eg'a^εlē wip wip wipxaxs laē āx^εēdeL lāx semsas X'ōsa-
 lōlē. Wā, laem^εlaē laēlēda hāmshāmts!esē lāx semsas. Wā, g'il-
^εem^εlāwisē laēLEXS laē x'isālēda X'ōsalōlē. 30

Wā, lā^εlaē yāq!eg'a^εlē wūlēlas Xaxosenâso^εwē lāxēs āla^εyēxa
^εnēk'ē: "Wā, qāst, Xāxosenâsō^ε, laems lōgwalaxēs lāyōs dōx^εwale-
 laxa hāmshāmts!ese lēwis lēgemē Nānogwise, qasō lāl nē^εidāmas-
 leq. Wā, hē^εmislāl māwiltēs g'ayōłts!ewasa x'ōmsasens ^εnālax,
 yīx X'ōsalōlē. Wā, hēemlwits g'wēg'ilalxēs g'ōkūlōtaōsē g'wēx^εidaa- 35
 sas Nānogwise lāl, yīxs laē q!ex^εid lāl, yīxs bex^εbakwēlaqōs.
 Wēg'a kwēs^εidexs hēlk'!ōłts!āna^εyēx qa^εs LE^εx^εstōdaōs laxōx q!ek'a-
^εyasens ^εnemōkwaē Nānogwisa lāl qa mets!edēsōx," ^εnēx^εlaē
 wūlēlas. Wā, laem hēwāxa dōx^εwalelē Xāxosenâsō^εxa yāq!ent!lālā.
 Wā, hēx^εidaem^εlāwisē Xāxosenâsō^ε la^εstex^εid lāxa ^εwa. Wā, g'il- 40
^εem^εlāwisē g'wālexs laē k!waagēlsaxa t!enyabā^εyas wilt!ana^εayasa

- 43 There he slept that night, not far from the | house of his father
Wāxāp!alasō^ε, at Gēk!exsdels. |
- 45 In the morning, when day came, he arose and went || into the river.
He carried four bunches of hemlock-branches, and rubbed | the
right side of his body. When the needles had come off, | he stopped.
Then he took another bunch and rubbed the | right side of his body;
and when all the needles had come off, he | stopped and took another
50 bunch of hemlock-branches, dipped it into the || water, and rubbed
the left side of his body; and when the | needles had come off, he
stopped, and took the one bunch left on the rock, | dipped it into
the water, and rubbed the left side of his body. | When the needles
had come off, he stopped. Then | he remembered the words of the
55 one who had spoken to him; that is, || the one who had taken pity
on him and had given him advice. He dived four times, and staid a
long time under water each time; | and when he came up the fourth
time, | he heard a man back of him speaking. He said, | "You have
done well, friend Xāxosenâsō^ε, to do what you have done, for you
have | dived four times. Go, now! Before you go far, you will ||
60 see your treasure." Thus he said; and Xāxosenâsō^ε said, | "I shall
do so, friend!" He did not try to see | who was speaking to him. |

- 42 wēlkwē. Wā, hēem^εlaē mēx^εēdxā gānoLēxa k!lēšē qwēsāla lāx
gōkūlasasēs ōmpē Wāxap!alasō^ε lāx Gēk!exsdelsē.
- Wā, g!l^εem^εlawisē nā^εnakūlaxa gaālāxs laē lax^εūlsa qa^εs lā la^εsta
45 lāxa ^εwa. Laem^εlaē dālaxa mōxla q!wāxa. Wā, laem^εlaē g!nxwi-
tas lāxēs hēlk!ot!ena^εyē. Wā, g!l^εem^εlāwisē ^εwilāwē k!amo^εmās
laē gwāla. Wā, lā^εlaē dāx^εidxa ^εnemxla qa^εs g!nxwitēs lāxaaxēs
hēlk!ōtena^εyē. Wā, g!l^εem^εlaxaāwisē ^εwilāwē k!amo^εmās laē
gwāla. Wā, lā dāx^εidxa ^εnemxla q!wāxa qa^εs hāpstendēs lāxa
50 ^εwāpaxs laē g!nxwitas lāxēs gēmxōt!ena^εyē. Wā, g!l^εemxāāwisē
^εwilāwē k!amo^εmās laē gwāla. Wā, lā dāx^εidxa ^εnem^εem la g^εyā
qa^εs hāpstendēs lāxa ^εwāpē. Wā, lāxaē g!nxwitas lāxēs gēmxō-
t!ena^εyē. Wā, g!l^εmēsē ^εwilāwē k!amo^εmās laē gwāla. Wā, laem-
^εlāwisē g!g^εaēx^εidex wāldemasa yāq!ent!āla begwānema, yīxa
55 waxk!ālā lēxs^εālāq. Wā, laem^εlaē mōp!ena gēgēyenselaxs laē
dās^εida. Wā, g!l^εem^εlāwisē q!lāx^εwidexs laē mōp!ena dās^εida,
laa^εlasē ēt!ēd wūlēlaxa yāq!eg^εa^εla begwānem lāx āla^εyasxa ^εnēk'a:
"Laems hēlāxa, qāst Xāxosenâsō^ε lāxōs g^εwēx^εidaasēx, laaqōs
mōp!ena dās^εida. Hāg'a qās^εidex k!lēslēs qwēs^εgilal qasō dōx^εwa-
60 lēlalxōs lōgwēlaqōs," ^εnēx^εlaē. Wā, lā^εlaē Xāxosenâsō^ε ^εnēk'a:
"Hēlēn g^εwālālē, qāst." Wā, laem^εlaē k!lēš wū^εem dādox^εwale-
laxa yaq!ent!ālāq.

At once Xāxosenâsō^ε started and went up | the river. After he had been going up [some time], he saw a || large bird sitting on the rock. 65 As soon as he saw it, he remembered | what the man had said to him when he said to him, "Go! | You will not go far before you see your treasure." | Then Xāxosenâsō^ε started, and stood near the | thunderbird that was sitting on the rock. Then the || thunderbird first 70 spoke to him, and said, "O friend! why | do you come here walking?" And | Xāxosenâsō^ε said at once, "I came to obtain you, Great-Supernatural-One, as a treasure." | Thus he said. Then the thunderbird called Xāxosenâsō^ε to come | to him. He went there at once; and || the thunderbird said, "Come and sit among the | 75 feathers of my wings, that we may go and see our world!" Thus he said. | Xāxosenâsō^ε at once went up to the wings | and sat among the feathers at the base of the wings; | and when Xāxosenâsō^ε was seated among || the feathers, the thunderbird flew up. Then | 80 Xāxosenâsō^ε was asked by the thunderbird to look at | everything that was going on where they were going. | Xāxosenâsō^ε did so. He kept in mind the strange things that | he saw everywhere. After four days they came || back. Then the thunderbird sat down on 85 the rock | where he had been seated when Xāxosenâsō^ε met him.

Wä, hēx^εidaem^εlāwisē Xāxosenâso^εwē qās^εida qa^εs lä ^εnā^εnā^εlaaqa 63
lāxa ^εwā. Wä, laem^εlāwisē ^εnelg^εilaxs laē dōx^εwalelaxa k^ε!waa
^εwālas ts^ε!ēk^ε!wa. Wä, g^ε!l^εem^εlāwisē dōx^εwalelaqēxs laē g^ε!g^εaēx^εi- 65
dex wāldemasa yāq^ε!ent^ε!lāla begwānemqxa ^εnēk^ε!eq: "Hāg^εa qās^εi-
dex. K^ε!ēsles qwēg^ε!ilal qasō dōx^εwalelaxōs lōgwēlaqōs." Wä,
laem^εlāwisē Xāxosenâsō^ε qās^εida qa^εs lä lāx^εwala lāxa ^εnexwāla lāx
k^ε!waaasasa künkūnxūlig^εa^εyē. Wä, hēem^εlāwis g^ε!l yāq^ε!eg^εa^εlēda
künkūnxūlig^εa^εyaq. Wä, lā^εlaē ^εnēk^εa: "ēya, qāst, ^εmāsōs g^ε!āg^ε!exi- 70
!aqōs lāxwa g^ε!āxaqōs qāyasa," ^εnēx^ε!laē. Wä, hēx^εidaem^εlāwisē
Xāxosenâso^ε ^εnēk^εa: "lālogwasdeyen, qāst, yūl ^εnawalax^ε!dzēk^εas,"
^εnēx^ε!laē. Wä, hēx^εidaem^εlāwisēda künkūnxūlig^εa^εyē lē^εlāx Xā-
xosenâsō^ε qa lās lāq. Wä, hēx^εidaem^εlaē la lāq. Wä, lā^εlaē kün-
kūnxūlig^εa^εyē ^εnēk^εa: "Gēlag^εa qa^εs k^ε!wāk^ε!wagayaōs lāxg^εa ts^ε!el- 75
ts^ε!elk^ε!g^ε!asg^ε!in p^ε!elēm^εk^ε qens lä dōx^εsē^εstalīselaxens ^εnā^εlax," ^εnēx^ε-
^εlaē. Wä, hēx^εidaem^εlāwisē Xāxosenâsō^ε lā lāg^εustā lāx p^ε!elēmas
qa^εs lē k^ε!wāk^ε!waqax ts^ε!elts^ε!elk^εas ēk^ε!ōt^ε!exlā^εyas ōxlā^εyas p^ε!elē-
mas. Wä, g^ε!l^εem^εlāwisē hē^ε!alela k^ε!wāk^ε!waga^εyaēna^εyas Xāxose-
nâsō^ε lāx ts^ε!elts^ε!elk^εē lāa^εlasē p^ε!elē^εidēda künkūnxūlig^εa^εyē. Wä, 80
laem^εlaē Xāxosenâsō^ε āxk^ε!lālasō^εsa künkūnxūlig^εa^εyē qa dōqwa-
k^εasēsēx ^εna^εxwa gwayi^εlā^εlatsēs lālālasa. Wä, hēem^εlāwisē gwēg^ε!lē
Xōxosenâsō^ε, ^εnā^εxwaem^εlaē āxēla^εnākūlaxēs āmlq^ε!edza^εyē lāxēs ^εnā^εx-
wa dōdegūla lāxēs ^εnā^εxwa lālālasa. Wä, lā^εlaē mōp^ε!en^εxwa^εsexs g^ε!āxaē
aēdaaqa. Wä, hēem^εlāwisē k^ε!wāg^εaalēda künkūnxūlig^εa^εyēs k^ε!waaa- 85
saxs g^ε!ālaē bāk^εō lō^ε Xāxosenâsō^ε. Wä, g^ε!l^εem^εlāwisē k^ε!wāg^εaālaxs

87 As soon as he sat down on the rock, | the thunderbird asked Xāxosenâsō^ε to go down; | and when the thunderbird went down, he gave advice to him | to remember all the time, if the great supernatural
90 one, || Head-Winter-Dancer of the Qwēq^usōt!ēnox^u, should come and make war on him, that there was really nobody who | could overcome his supernatural power. "And if he discovers that you are not an ordinary | man, he will at once come to make war upon you; and as soon as you want | me to help you, sing my sacred song. Now, listen to | my sacred song! so that you may sing it
95 when || Head-Winter-Dancer comes to make war on you." Thus he said, and he sang it. These are the words of his sacred song: |

"Burn them, burn them, burn them, you who burn the world! |
Hail, hail, hail, hail, hailstorm is brought by you!"

"This you shall sing when you want those to die who come to | play with you, and if you want them to turn into stone or into ice; namely
200 all the men, || the crew of Head-Winter-Dancer, if they should come." Thus said the thunderbird | to Xāxosenâsō^ε. Then Xāxosenâsō^ε turned away from the | thunderbird. Then he turned his face back to the place where the thunderbird had been seated on the rock, | and the thunderbird had disappeared. Immediately Xāxosenâsō^ε | went into the river. ||

5 He did not know that he had been away four years from his | house in Ġek!Exsdels. Now he wished to go home to his | house

87 laē kūnkūnḡūlig·a·yē āxk·lā lax Xāxosenâsō^ε qa lāxalag·is. Wā, g·îl^εEm^εlāwisē lāxaxs laē kūnkūnḡūlig·a·yē lēxs·ālaq qa â^εmēsē hēmenālaem g·îg·aēqelaqēxs g·āxēlē wīnasōltsa·wālasa·nawalakwa,
90 yīx Ts!āqāma·yasa Qwēq^usōt!ēnoxwē qaxs āla·maē k·lēs^εEm ēk·ā lax·nawalak!wēna·yas. "Wā, qō q!ālalexs k·lēsaaqōs la aōms begwānema lālē hēx·idaeml g·āxl wīnalōl. Wā, g·îl^εEmlwīts·nēx·L qen g·ēx^εwīdaōl, wā, lās yālaqwasg·în yāla^uLenk·. Wēg·a hōlēlax qen yālaqwē qa·s â^εmēlōs yālaqwałtsek· qasō g·āxl wīnasōles Ts!ā-
95 qāma·ya," nēx·laēxs laē yālaqwa. G·a·mēs qāyatsa yāla^uleng·a:

"Tseḡwaamt, tseḡwaamt, tseḡwaamt xūmtxūmtelig·a·yā.

Tsaalx, tsaalx, tsaalx, tsaalx, tselxtselxelīg·a·yā."

"Wā, hēems yālagwatsōxs laaqōs nēx· qa lēlēlēs g·āxla aeml-q!ēn^εwalōl qa t!lēsemx·īdēs lō^ε qa L!ōx^εwīdēs nāxwēda bēbegwā-
200 nemē lēlōts Ts!āqāma·yē qa g·āxlō," nēx·laē kūnkūnḡūlig·a·yē lāx Xāxosenâsō^ε. Wā, laem^εlāwisē Xāxosenâsō^ε lōx·wīts kūnkūn-ḡūlig·a·yē. Wā, lā^εlaē ēt!ēd^εel g·wēgēmx·īd lax k!waaasdās. Wā, la^εmē x·īs·īda yīx kūnkūnḡūlig·a·yē. Wā, hēx·idaem^εlāwisē Xāxosenâsō^ε la^εsta lāxa·wā.

5 Wā, la^εmē k·lēs q!ālēlaxs le^εmaē mōx·ūnxēlaxa ts!āwūnxē bāsēs g·ōkwa lāx Ġek!Exsdelsē. Wā, laem^εlaē nēx· qa·s lālag·ī nā^εna-

that evening. He resolved | to go home. Then he heard the singing 8
of a sacred song downstream. | Immediately Xāxosenâsō^ε sat down
on the rock and went into || the river; and he repeated the sacred 10
song, which sounded like that of a woman. | After Xāxosenâsō^ε had
been in the water, a small | man came to the place where Xāxosenâsō^ε
was seated; and as soon as | he came to the place where Xāxosenâsō^ε
was seated, the | small man spoke, and said, "O friend Xāxosenâsō^ε! ||
I have been sent by our friend Tewäg'in to call you to | witness her 15
dance. Come!" Thus said the | small man to Xāxosenâsō^ε.
Xāxosenâsō^ε immediately | arose from the place where he was
seated, and followed the one who had invited him, and it was not |
long before they were inside of a large house. || When they reached 20
the door, it opened, and | Xāxosenâsō^ε and the one who had invited
him went in. Then | Xāxosenâsō^ε was asked to sit down at the
left side of the door of the | large house, so that he should be able to
witness well what was being done there, | and the speaker of the
great winter-dance house spoke to him. Then || Xāxosenâsō^ε 25
listened to the sacred song of the woman | behind the large winter-
dance house, and he secretly repeated her song. | When Xāxo-
senâsō^ε had sat down, | the speaker of the large winter-dance house
spoke, and said, "Now, | take good care, friend Xāxosenâsō^ε! You

kwa lāxēs g'ōkwaxa dzāqwa. Wä, laem^εlāwise elē^εsta nāqa^εyas 7
qa^εs lālag'i nā^εnakwa, lāa^εlasē wū^εlax^εaLelaxa yālaq!wālā lāxēs gwā-
laa. Wä, hēx^εidaem^εlāwisē Xāxosenâsō^ε k!wāg'aala qa^εs la^εstē
lāxa ^εwā. Wä, lā^εlaē denxīg^εēx yālaqū^εlayāsa ts!edāq!exsdā. Wä, 10
hēm^εlāwis ālēs gwālē Xāxosenâsō^ε la^εstaxs g'āxaasa āmāsgemāla
begwānem gwāsohela lax k!waaasas Xāxosenâsō^ε. Wä, g'il^εem^εlā-
wisē g'āx^εaLela lāx k!waaasas Xāxosenâsō^ε laē yāq!eg^εa^εlēda āmās-
gemāla begwānema. Wä, lā^εlaē ^εnēk'a: "Yū^εl qāst Xāxosenâsō^ε,
^εyālagemenlasens ^εnemōkwē Tewäg'in qen g'āxē Lē^εlalōl qa^εs layōs 15
x'its!ax'ilaqēxs kwēxelase^εwēlē. Wä, gēlag'a," ^εnēx^εlaēda āmās-
gemāla begwāmemx Xāxosenâsō^ε. Wä, hēx^εidaem^εlāwisē Xāxo-
senâsō^ε lāx^εūla lāxēs k!waaasē qa^εs lā lāg'ixa Lē^εlālaq. Wä, k!lēs-
^εlat!a qwēsg'ilaxs laē lāg'aa lāx L!āsanā^εyasa ^εwālasē g'ōkwa. Wä,
g'il^εem^εlāwisē lāg'aa lāx t!ex'ilās lāa^εlasē āxstōda. Wä, lā^εlaē 20
hōgwīlē Xāxosenâsō^ε Lē^εwa Lē^εlālelg'isē. Wä, laem^εlāwisē Xā-
xosenâsō^εwē āxk!ālasō^ε qa^εs hē k!wāg'alilē gemxotstālilas t!ex'ilāsa
^εwālasē g'ōkwa "qa wāg'iltsōx hēlp!altālatxens gwēgwālag'ilī^εlasLa,"
^εnōx^εlaē yāyaq!entemēlasa ^εwālasō ts!āgats!ē g'ōkwa. Wä, laem-
^εlaē Xāxosenâsowē hēmenalaem wū^εlelaxa yālaq!wālā ts!edāq lāxa 25
āl!āsa ^εwālasē ts!āgats!ē g'ōkwa. Wä, lā^εlaē wūnāla denxēg'ēq.
Wä, g'il^εem^εlāwisē k!wāg'alilē Xāxosenâsowē lāa^εlasē yā^εq!eg^εa^εlēda
yāyaq!entemēlasa ^εwālasē ts!āgats!ē g'ōkwa. Wä, lā^εlaē ^εnēk'a:
"Wēg'a yāL!ewilōl, qāst, Xāxosenâsō^ε, g'āx^εems g'axēL lāxwa ^εwāla-

- 30 have come into this great || winter-dance house. Now you will see what we are going to do." | And the cannibal-cry was uttered back of the sacred room, which was | the head of a man standing on the floor of the house. It opened its mouth, and the | hāmshāmts!ēs showed himself from inside of the head. He came | out and danced; 35 and when his song ended, he went back || into the mouth of the head; and it was not long before he came, wearing the revolving | mask on his head. Then he went around the fire | of the large winter-dance house; and after he had gone around, he | went back into the mouth of the sacred room, which had the form of a head. It was not long before | he came again, uttering the cannibal-cry in this way, "Wip, 40 wip, wip!" || when he was uttering the cannibal-cry. He had no whistles. He danced, accompanying three | songs, besides the one song with which | he first came out of the mouth of his sacred room, the great head of the Head-without-Body. | When the last song was at an end, he went back into the mouth of the | sacred room of the Head-without-Body. ||
- 45 As soon as he had gone in, the speaker of the great winter-dance house spoke, | and said, "O friend Xāxosenāsō^ē! | now you have seen your treasure. This is One-Man-Eater whom you saw | dancing, and this is your dancing-dress that you will wear on your face, | and this is the sacred room of the Head-without-Body. Now all this 50 shall go to you as your || treasure." Thus he said. "Now your

-
- 30 sēx ts!āgatslē g'ōkwa. Wā, la^ēmets dōqwa!axenu^ēx^u gwēgwālag'īlī-
^ēlasla," ^ēnēx^ēlaēxs laasa hāmts!eg'a^ēla lāx āladza^ēyasa mawīlēxa
^ēmegwīlaxa x'ōmsasa begwānemē. Wā, lā^ēlaē āqelīlē semsas g'axaasa
hāmshāmts!ēsē nēlēm^ēx'īd lāx āwīl!ēxawa^ēyasa x'ōmsē. Wā, g'āxē
lāts!ā qā^ēs yex^ēwīdē. Wā, g'īl^ēmēsē lābē q!ēmdemas laē laēl ēt!lēd
35 lāx semsasa x'ōmsē. Wā, k'lē^ēsē gālaxs g'āxaē āxāmālaxa x'īlp!ē-
g'exlāla begwānem hāmsemīa. Wā, lā^ēlaē hā^ēstalīlēlaxa lāqawālī-
lasa ^ēwālasē ts!āgatslē g'ōkwa. Wā, g'īl^ēmē^ēlāwisē lā^ēstalīlēxs laē
xwēlaqa laēl lax semsasēs mawīla x'ōmsē. Wā, k'lē^ēlat!a gālaxs
g'āxaē ēt!lēd hāmts!eg'a^ēla lāxēs gwēk'!ālasaxs wip wip wipxēlaaxs
40 hāmts!alaē. Wā, laem k'leās medzēts. Wā, laem^ēlaē yūdūx^usemē
yīx^ēwīdayās q!ēm^ēq!ēmdema ōgū^ēla lāxa nemsgēmē q!ēmdemsēxs
g'ālaē g'āx^ēwūts!ā lāx semsasēs mawīla ^ēwālasē x'ōmsa X'ōsalōlē.
Wā, g'īl^ēmē^ēlāwisē q!ūlbē alēlīlē denx^ēēdayoxs laē laēla lax semsasēs
mawīla X'ōsalōlē.
- 45 Wā, g'īl^ēmē^ēlāwisē laēlēxs lāa^ēlasē yāq!eg'a^ēlē yāyaq!entēmēlasa
^ēwālasē tsāgatslē g'ōkwa. Wā, lā^ēlaē ^ēnēk'a: "Yūl, qāst Xāxosenā-
sō^ē, la^ēmas dōqūlaxēs lōgwa^ēyōs. Hēem Nānogwisēxa lāyōs dōgūl
yīxwa. Wā, hē^ēmis hāxlēnsēs la^ēyōs dōgūl g'āx āxēmēs. Wā,
hē^ēmis māwīltsa X'ōsalōlē. Wā, laem ^ēwī^ēla la lōl, qāst. Laems
50 lōgwalaq," ^ēnēx^ēlaē. "Laem lēgadelts Nānogwisē," ^ēnēx^ēlaē.

name shall be One-Man-Eater." Thus he said. | "Now, take good 51
care, friend Xāxosenāso! when our great friend here, | 'wilenkü-
lag'ilis, comes in, that you may observe | all she does here." Thus
he said. |

Then a woman came in, singing her sacred song in the door of the ||
great winter-dance house. She came in. Her clothing was | made 55
entirely of hemlock-branches, not like the clothing of One-Man-
Eater, whose | head-ring was made of red cedar-bark, and also his
neck-ring, his | wristlets, and his anklets; but of hemlock-branches
was the head-ring | of the war-dancer of 'wilenkülag'ilis, and of
hemlock was her neck-ring, || and of hemlock were her armrings and 60
anklets. | Her belt was made of hemlock twisted together. | The
ends of the hemlock-belt went down to her knees. | As soon as she
came into the door of the great dancing-house, | her sacred song was
sung. Then she danced, || going towards the rear of the house; and 65
when the song ended, | she turned towards the fire in the middle of
the great dancing-house. | She spoke, and said, "O friends! | come,
one of you, to cut off my limbs and my head! | Whoever shall do
this to me will obtain as his treasure this great dance, || and my treas- 70
ure, and my name, 'wilenkülag'ilis." Thus she said. | After she had
finished her speech, the speaker | of the great winter-dancing house

Wä, la^mets yāl!ewēlōl, qāst, Xāxosenāso, qō g'āxēlg'ins 'nemōx^u- 51
dzēg'a, yīxg'a 'wilenkülag'ilisg'a qa's 'nāxwa^mēlōs q!äg'ex g'wä-
lag'ili^{las}lasg'a," 'nēx^{la}ē.

Wä, g'āx^{em}laē g'ax^alelēda yālaq!wāla ts!edāq lāx t!ex'ilāsa
'wālasē ts!ägats!ē g'ōkwa. Wä, g'āx^{la}ē gāxēla. La^mlaē 'nāxwa 55
q!wāxē g'wēlg'wālās, k'!ēs hē g'wēx^{sē} g'wēlg'wālās Nanōgwisē, yīxs
'nāxwa^{ma}ē l!āgēkwēs qex^{ema}yē lē^{wis} qenxawa^{yē} lē^{wis} qē-
qex^{ts!ana}yē lē^{wis} qēqex^{sida}yē. Wä, lā^{la}ē q!wāxē qex^{ema}-
'yasa tōx^{widē}, yīx 'wilenkülag'ilisē. Wä, lā^{la}ē q!wāxē qenxawa-
'yas. Wä, lā^{la}ē 'nāxwaem q!wāxē qēqex^{ts!ana}yas lē^{wis} qēqex⁻ 60
sida^{yē}. Wä, lā^{la}ē yīpemākwa q!wāxē, yīx la qenōyewēs. Wä,
lā^{la}ē g'āx^alelē^{mē} ōba'yasa qenōyā^{yē} q!wāx lāx ōkwāx^ayas.
Wä, g'il^{em}lāwisē g'āxēl lāxa t!ex'ilāsa 'wālasē ts!ägats!ē g'ōkwa
lā^{lasē} denx^{idayowē} yālaqūlayās. Wä, la^mlāwisē yō^{nākūla}
gūyōlēla lāxa ōgwiwalīasa g'ōkwē. Wä, g'il^{em}lāwisē q!ūlbē q!em- 65
dema^{laē} l!āsgemx^{id} lāxa lāqawalīasa 'wālasē ts!ägats!ē g'ōkwa.
Wä, lā^{la}ē yāq!eg^ala. Wä, lā^{la}ē 'nēk'a: "ya, 'nē^{nemokwai},
gēlanōk^u las qa's t!ōsemōdaōsaxg'in lās!alak 'wī^{la} lōgūn x'ōmse^k,
yīx hēla g'wēx^{idē} g'axen, la^mēsē lāl lōgwala^{g'in} 'wālasē^k lāda
lōgūn lōgwēg'in lē^{wūn} lēgemē 'wilenkülag'ilisē," 'nēx^{la}ē. Wä, 70
g'il^{em}lāwisē q!wē^{idexs} yāq!ent!ālaē lā^{lasē} yāq!eg^alē yāyaq!en-
temēlasa 'wālasē ts!ägats!ē g'ōkwa. Wä, lā^{la}ē 'nēk'a; "YūL, qāst

73 spoke, and said, "O friend | Xāxosenāsō^e! come and cut off the limbs
of our | friend here, and cut off her head, so that you may obtain
75 her || magic power." Thus he said. Then Xāxosenāsō^e | said at
once, "I shall do so, O friend;" and, as he said so, he stood up. | He
was given a shell knife (the knife of the ancient | people); and
Xāxosenāsō^e walked, and stood in front of the | great war-dancer.
80 Then ^ewīlenkūlag'īlis raised her || right hand; and she said, "O
friend Xāxosenāsō^e! | cut it off with my shoulder and | throw it
towards the door." | Xāxosenāsō^e cut off her shoulder and her whole
right arm; | and after he had taken them off, he threw them towards
85 the door. || Then he cut off the left arm and shoulder and threw
them | towards the door. Then the great war-dancer sat down on
the floor, | and he cut off her legs and threw them about on the
floor. | Then the great war-dancer told him to cut off her head; and
90 at | once Xāxosenāsō^e cut around her neck, and || took off her head
and threw it down. Now the limbs of the great supernatural one
were off, | and her body just lay on the floor of the house. | After
Xāxosenāsō^e had done so, he spoke, and | said, "O friends! it is not
my wish, what I have done | to our great friend: it was her own
95 wish that I should do this || to her." Thus he said. Then he went

73 Xāxosenāsō^e, gēlag'īl la qa^s wāg'aōs t!ōsemwālxg'a lāsīlālag'asg'īn
^enēmōx^udzēk' lō^e qa^s qāx'īdaōsaq qa^s wēg'aōs sōem lōgwalaxg'a
75 ^enawalak!wēnēg'as, ^enēx'laē. Wā, lā'laē hēx'īda^emē Xāxosenāso^ewē
^enēk'a: "Hēlen g'wālālē qāstā," ^enēx'laēxs laē lāx'ūlīla. Wā,
laem^elāwisē ts!āsō^esa gēlts!emē, yīx k'āwayāsa g'ālē be-
gwānema. Wā, lā'laē qās'idē Xāxosenāso^ewē qa^s lā lāxūmlīlaxa
^ewālasē tōx^ewīda. Wā, ēx^eem^elāwisē ^ewīlenkūlag'īlisē sag'ostōtsēs
80 hēlk'!ōlts!āna^eyē. Wā, lā'laē ^enēk'a: "Wā, qāst, Xāxosenāsō^e,
^ewīlōda^ema t!ōsōdeq^u lēwūn lāq!ūdenēx qa^s ts!ex-
stōlīlāōsasōx lāxa t!ex'īla," ^enēx'laē. Wā, hēx'īdaem^elāwisē Xāxo-
senāso^ewē t!ōs'idēx lāq!ūdenās qa^s ^ewīlōdēk' lō^e hēlk'!ōlts!āna^eyas.
Wā, g'īl^eem^elāwisē lāwāxs laē ts!exstōlīlas lāxa t!ex'īla. Wā, lā'laē
85 ētōd t!ōs'idēx gēmxōlts!āna^eyas lō^e lāq!ūdenās qa^s ts!exstōlīlēs
lāxa t!ex'īla. Wā, lā'laē k!wāg'alīlēda ^ewālasē tōx^ewīda. Wā,
lā'laē ^ewīla t!ōsemoyowē g'ōg'egūyās qa^s gwē'alēlemē. Wā,
lā'laēda ^ewālasē tōx^ewīd ^enēx' qa wēg'is qax'īdeq. Wā, hēx'ī-
da^eem^elāwisē Xāxosenāso^ewē t!ōtsēstēndēx q!ōq!onās. Wā, lā'laē
90 lāweyōdēx x'ōmsas qa^s ts!ex'alīlēs. Wā, la^emē ^ewīlāwē lāsīlāsa
^ewālasē ^enawalakwa. Wā, āem^elāwisē la ^emegwīlē bēx^usās. Wā,
g'īl^eem^elāwisē gwālē Xāxosenāso^ewē laē yāq!ēg'a'la. Wā, lā'laē
^enēk'a: "Yūl, hamatēl ^enē^enēmōk^u, nōsawēsē nāqa^eyaxen g'wēx'ī-
daasē lāxg'īns ^enēmōx^udzēk' hāsmēg'asēq wātdema qen hē g'wēx'ī-
95 deqeq," ^enēx'laē. Wā, g'īl^eem^elāwisē la k!wāg'alīl lāxēs k!wāēlasē

and sat down at the place where he had been seated before. | Then 96
 the body began to move. It rolled, and went rolling towards
 where | the head lay on the floor, and the head stuck on the body; |
 and the body rolled to where the two legs lay, | and they stuck on;
 and the body rolled to || where the arms lay, and they stuck on the 300
 body. | Then the great supernatural one arose and sang her sacred
 song; | and after she had finished her sacred song, she told the men
 to beat time on the boards rapidly. | Immediately they beat time;
 and 'wilenkülag'ilis | caught her supernatural power in her hands
 and threw it down on the floor of the || great winter-dance house, 5
 and the floor of the house began to be flooded. | The fire in the
 middle of the great | winter-dance house went out, and therefore it
 was dark inside. Then | the speaker of the great winter-dance
 house spoke, | and said, "O friend Xāxosenāsō! you obtained as your
 treasure the two things || that you have seen—the hāmshāmts!E; 10
 and his dress, and the name | One-Man-Eater and his sacred rooms
 and also this great magic power, | the war-dance; and what you did
 to her when you cut off her | limbs; and the flooding of your house;
 and also the dress, | and the name 'wilenkülag'ilis. And this I tell
 you; || do not be afraid to have your limbs cut off when you are 15
 asked | to play by the great supernatural one, Head-Winter-Dancer;
 for she has given to you the | magic power of being cut to pieces. You

lāa'lasē q!wēna'elilē bex'sās. Wā, lā'laē lōxūlil qa's lā lāx 'megwē- 96
 'lasasēs x'ōmsē. Wā, lā'laē k!ūt!lāLElaxa x'ōmsē lāxēs bex'sāwē.
 Wā, lā'laē lōxūlilēda bex'sāwē qa's lā lāx k'atk'edē'lasasa mā'elē
 g'ōg'egūyā. Wā, lāxaē k!ūtemgr'aaLEla. Wā, lā'laē lēx'elilēla qa's
 lē lāx k'atk'edē'lasasēs e'eyasowē. Wā, lālaxaē k!ūtemgr'aaLEla. 300
 Wā, lā'laē lāx'ūlilēda 'wālasē 'nawalakwa qa's yālaqwē. Wā,
 g'il'EM'elāwisē q!ūlbē yāla^uLENas laē wāxa qa lēxedzōdēsa 'nāxwa
 begwānema. Wā, hēx'ida'm'elāwisē lēxedzōda. Wā, la'laē 'wilen-
 külag'ilisē dāsgēmdxa 'nawalakwē qa's mex'alilēs lax āwīnagwīlasa
 'wālasē ts!āgats!ē g'ōkwa. Wā, lā'laē paō'idēda 'wāpē lax āwīna- 5
 gwīlasa g'ōkwē. Wā, la'mē laē k!elx'idēda lāqawalasa 'walasē
 ts!āgats!ē g'ōkwa. Wā, la'mē p!edeg'ila. Wā, hēem'elāwis la
 yāq!eg'a'atsa yāyaq!entemēlasa 'wālasē ts!āgats!ē g'ōkwa. Wā,
 la'laē 'nēk'a: "Wā, qāst, Xāxosenāsō! laems lōgwalaxēs mā'edatōs
 dōx'walelaxa hāmshāmts!Esē lē'wis g'wēlgwāla lē'wis lēgemē 10
 Nānogwisē lē'wis mawilē. Wā, hē'misa 'wālasē 'nawalakwa
 tōx'widē lē'wis layōs g'wēx'idaaseq, yīxs laaqōs t!ōsemwāla
 lāslālās lē'wa paōlaxēs g'ōkwaōs. Wā, hē'misa yāla^uLENē. Wā,
 hē'misa lēgemē, yīx 'wilenkülag'ilisē. Wā, g'a'mēsen wāldemōl
 qa's k'lēsaōs k'ilēla t!ōsemwālayōs lāslālaqōs, qasō g'āx aemlq!E- 15
 wasōsa 'wālasa 'nawalakwē Ts!āqāma'ya, qaxs le'maa'lasa 'nawala-
 kwasēs t!ōt!ets!ālase'waōs lāl. Wā, āeml'wits hē gwayi'lālālē

will do as she | did when she began to put on her arms and limbs." Thus he said in the | darkness. Xāxosenâsō^ε never saw again the ||
20 house and the men. The great | winter-dance house and all the people disappeared, and | Xāxosenâsō^ε was just sitting down on the ground. |

Then it occurred to him to go down the river that night. | He
25 walked, and came to the || lower end of the cascade, and he wished to try to sing the | sacred song of ^εwilenkūlag'îlis, for he wished to know it well before going | to the village Gek'!exsdels. Now he sang it, and | these are the words of the sacred song: |

1. "I was taken to the other side of the world, I was taken to the
30 other side of the world, || by the great supernatural power. I was taken to the other side of the world by the great supernatural | power. |
2. "I received everything, I received everything, from the great supernatural power. | I received everything from the great supernatural power. Wē, wē! |
3. "I have everything, I have everything, belonging to his super-
35 natural power. || I have everything, I have everything, belonging to his supernatural power. Wē, | wē! |

As soon as the sacred song was at an end, he felt very happy, | because he knew the words of the sacred song, and on account of

18 ^εgwayi'lālasasēxs laē k'lūtemg'aalela lāsłalās," ^εnēx'laē lāxa p!ede-
k'ila. Wā, laem'laē hēwāxa ētlēd dōx^εwalelē Xāxosenâso^εwaxa
20 g'ōkwē lē^εwa bēbegwānem. Wā, laem'laē x'is^εēdēda ^εwālasē ts!ā-
gats!ē g'ōk^u lē^εwa ^εnāxwa bēbegwānema. Wā, laem'laē Xāxosenâ-
so^εwē âem la k!was lāxa āwīnak!ūsq!alā^εmē.

Wā, laem'laē g'ig'aēx'id qa's lālag'i nekwatōselaxa ^εwāxa gānolē.
Wā, laem'lāwisē qās'ida. Wā, g'il^εem'lāwisē g'āx^εalela lax gwā-
25 ^εyasa k!amadzēna lāael ^εnēx' qa's wēg'i mens'ēd denx^εētsa yāla-
qūlayās ^εwilenkūlag'îlisē qaxs ^εnēk'aē qa's âlak!ālē q!ālelaq qō lāl
lāxēs g'ōkūlasē Gek'!exsdelsē. Wā, laem'lāwisē yālaqwa. Wā,
g'a^εmēs qāyatsa yāla^ulenasēg'a:

1. Qwēsenxelēdzemx'den, lāx'den qwēsenxelēdzems hēnōma
30 ^εnawalakwā. Lax'den qwēsenxelēdzemsēya aik'as ai ai ^εnawa-
lakwā.
2. ^εwī'lōlelēsax'den, lāx'den ^εwī'lōlelēsax ^εnenwalak!wēnaēk'asā,
g'āxden ^εwī'lōlelēisa^εyaqēya ai ai aik'as ^εnawalakwā, wē wē.
3. ^εnaḡōlelisax'den, g'āxden ^εnaḡōlelisayax ^εnenwalak!wēnaēk'a-
35 sahēyas, g'axden ^εnaḡōleliyaqēyas ai ai aik'as ^εnawalakwā, wē
wē.

Wā, g'il^εem'lāwisē q!ūlbē yālaqūlaēna^εyasēxs lāael âlak!āla ēk'ēs
nāqa^εyaxs laē q!āla ^εwī'lax qāqeyasasa yāla^ulenē lē^εwis ^εnāxwael

his | different treasures. Then it occurred to him that he would go ||
 in front of the house of his father and sing his sacred song before 40
 daylight, | so that his father might hear him. Then he started, for
 the house was not far away; | and as soon as he came to the beach
 in front of the house, | he walked out to the sea and sang his sacred
 song. Immediately | Wāxap!alasō^ε heard him, and he recognized
 the voice || of his prince Xāxosenāso^ε. He was singing his sacred 45
 song. Then | he arose from his bed and went out of his house. |
 Now he really recognized the voice of his prince. | He went to the
 houses of his tribe, and called the people | to come to his house.
 Daylight had not nearly come yet, || when they all came; and 50
 Wāxap!alasō^ε talked to his | tribe, the ancestors of the LĕLEGĕd of the
 Great-Kwakiutl¹ and | asked them to capture Xāxosenāso^ε. Thus he
 said. | His tribe agreed at once to do what he said. They took
 their | batons and the boards, and the men went out of || the house. 55
 As soon as they were all outside, they started, | and went down to
 the beach at low tide. Now it was full | daylight, therefore they
 could see Xāxosenāso^ε. He was walking in the water. | All the men
 stood in a row, and | they beat rapid time. Xāxosenāso^ε came
 ashore at once || when he heard the beating. When he came, he 60

ōgŭqāla Lōgwa^εya. Wā, lā^εlaē^ε nēnk^ε lēx^εīd qa^εs lā qās^εida qa^εs lā lāx
 L!āsagwisas g^εōkwāsēs ōmpaxa k^εlēs^εem nax^εida qa^εs lā yālaqwa lāq 40
 qa wūLElās ōmpasēq. Wā, lā^εlaē qās^εida qaxs k^εlēsāē qwēsālē
 g^εōkwās. Wā, g^εil^εem^εlāwisē lāg^εaa lāx L!ema^εisasēs g^εōkwaxs lāē
 qaqasamak^ε lāxa demsx^ε. Wā, lā^εlaē yālaqwa. Wā, hēx^εidaem^ε
 lāwise Wāxap!alasō^ε wūlāx^εalēlaq. Wā, lā^εlaē^ε malt^εlēxsdēqēxs
 hē^εmaēs lāwūlgāma^εyē Xāxosenāso^εwa yālaqlwāla. Wā, lā^εlaē 45
 hē^εx^εidaem^ε lāx^εūlil lāxēs ku^εlēlasē qa^εs lē lāwels lāxēs g^εōkwē.
 Wā, lawisla lāē ālak^εlāla malt^εlēxsdēndqēxs hē^εmaēs lāwūlgāma^εyē,
 wā, lā^εlaē lal^εes^εīd lāx g^εig^εōkwāsēs g^εōkūlōtē, qa^εs wī^εlē gwēx^εideq
 qa g^εāxēs wī^εla hōgwēl lāx g^εōkwaxa k^εlēs^εem ex^εāla qa^εs nāx^εidē.
 Wā, g^εāx^εlaē wī^εlaēla. Wā, laem^εlāwisē nēk^εē Wāxap!alasō^ε lāxēs 50
 g^εōkūlōta g^εālāsa nē^εmēmōtē LĕLEGĕdēsa wālas Kwāg^εu¹ qa^εs hēx^εi-
 da^εmē k^εim^εyax Xāxosenāso^εwē, nēx^εlaē. Wā, hēx^εidaem^εlāwisē
 nax^εwa ēx^εak^εē g^εōkūlōtasēx wāldemas. Wā, lā^εlaē āx^εētsewēda
 t^εemyayo Lĕ^εwa saōkwē. Wā, lā^εlaē wī^εla hōqūwelsēda bēbegwā-
 nemē lāxa g^εōkwē. Wā, g^εil^εem^εlāwisē g^εāx wī^εlewelsa lāē qās^εida 55
 qa^εs lā wī^εlentslēs lāxa L!ema^εisēxa x^εāts^εlaēsē, yīxs lē^εmaē qlūlx^εid
 nāx^εida, lāg^εilas dōqūlaemx Xāxosenāso^εwaxs lāē qaqasamak^εa.
 Wā, lā^εlaē yīpemg^εalisēda nax^εwa bēbegwānem qa^εs nē^εmāx^εidē
 Lĕxedzōda. Wā, hēx^εidaem^εlāwisē g^εāxē Xāxosenāso^εwē āLē^εstaxs
 g^εālaē wūlāx^εalēlaxa la Lĕxedzōda. Wā, laem^εlaē k^εlēs nā^εnawa- 60

¹ This should be Q!ōmk^ε!ut!es; however, since this division is much reduced in numbers and has joined the wālas Kwāg^εu¹ they are generally counted with them

- 61 did not | show that he had magic power. Xāxosenâsō^ε and all the men came up the beach. | They just beat rapid time as they | were coming up the beach; they beat time four times. Then | they all went into the house. He never told his father about his treasure. ||
- 65 And Xāxosenâsō^ε just listened to his tribe when they | talked about the great magician Head-Winter-Dancer; for | the ancestors of the numaym lēlēgēd were expecting him who would soon come, him who was looking for some one | with whom to play in the use of magic power. | Xāxosenâsō^ε just listened to what they said. Xāxosenâsō^ε was intending || to startle his tribe when they should come to know his treasure, when | Head-Winter-Dancer should arrive; therefore he kept quiet, and sat down | in the rear of the house. |

Now all the men went out of the house, | and many people asked one another why || Xāxosenâsō^ε had been singing a sacred song. They were forbidden by some men, who said, "Don't | talk that way! Don't make fun of Xāxosenâsō^ε, who was singing a sacred song! for we do | not know what treasure he may have obtained." Thus they said. |

When it was four days after Xāxosenâsō^ε had come | home to 80 Gek'!exsdels, he went away into the water || at the mouth of the river Ts!elgwad mornings and evenings; | and the men were afraid of what might be done by the | great supernatural Head-Winter-

- 61 lax^usemaxs g'āxaē. Wä, g'āx'laē hōx'wüsdēsela 'nāxwēda bēbegwānemē lō^ε Xāxosenâsowē. Wä, āem'lāwisē la lēxedzōdnaxwaxs g'āxaē alōlisela lā'laa qa's mōp!enē lēxedzōda. Wä, lā'laē laēl lāxa g'ōkwē 'wī'la. Wä, laem'laē hēwāxaem nēlasēs lōgwa'yē lāxēs 65 ōmpē. Wä, āem'lāwisē la hōlēlē Xāxosenâso'waxēs g'ōkūlōtaxs laē g'wāgwēx's'āla lāxa 'wālasa 'nawalakwē Ts!āqāma'yē, yīxs lē'maē nak'lāla g'ālāsa. 'nē'mēmōtasa lēlēgēdāqē laem elāq nē'idaxa ālā qa's ām'wūt lāx 'nawalakwa begwānema, 'nēx'laē. Wä, āem'lāwisē Xāxosenâso'wē hōlēlax wāldemas. Wä, hē'lat!a nāqēs Xāxosenâso'wē qa ōdax'idamēltsēs g'ōkūlōtē q!ā'alelalex lōgwa'yas qō 70 g'āxlē Ts!āqāma'yē. Wä, hē'mis lāg'ilas āem q!wēlālē lāxēs k!wāēlasa ōgwiwalīlasa g'ōkwē.

Wä, laem'lāwisē hoqūwelsēda 'nāxwa bēbegwānem lāxa g'ōkwē. Wä, laem'laē q!lēnema bēbegwānemē wālap!ax lāg'ilas yālaqūlē 75 Xāxosenâso'wē. Wä, la'laē belasō'sa wākwē begwānem qa k'lēsēs hē gwēk'lāla la aemlāfas yālaqūlaēna'yas Xāxosenâso'wē, "qaxg'ins k'lēs'mēk q!ā'alelax lōgwa'yaxs," 'nēx'laē.

Wä, g'il'ēem'lāwisē mōp!enxwa'sē Xāxosenâso'wē la nā'nakwa lāxēs g'ōkwē lāx Gek'!exsdelsē. Wä, laem'laē hēmenālaem la'sta 80 lāx ōx'siwa'yasa 'wās Ts!elgwadēxa gēgaāla lē'wa dzādzeqwa. Wä, laem'laē 'nāxwa k'ik'alēqēlēda bēbegwānemas gwēx'idaaslasa 'wālasa 'nawalakwē Ts!āqāma'ya qō g'āxlō. Wä, g'il'ēem'lāwisē

Daneer, if he should come. When | Xāxosenāso^ε had been in his 83 house for four days, in | the evening they saw a canoe coming, being moved by paddles. || They came, and told Chief Wāxap!alasō^ε. 85 Immediately | Xāxosenāso^ε asked Wāxap!alasō^ε to clear the | floor of his house, "for this is my friend Head-Winter-Dancer | who has been seen coming." Thus said Xāxosenāso^ε to his father Wāxap!alasō^ε. | Immediately Wāxap!alasō^ε asked his tribe to || clear the floor of his house, and the people | cleared the floor of his 90 house. Then | Wāxap!alasō^ε and his tribe were very glad; for indeed they guessed that | Xāxosenāso^ε had found a treasure, for otherwise he would not have asked his father to clear | his house. As soon as the house had been cleared, there were people talking || standing in the canoe in front of the village; and (one of them) 95 said, | "I only come to notify you, great tribe, that | our great friend the powerful Head-Winter-Dancer has arrived. I have come | to ask you to take care. Go and purify yourselves quickly! | When you have done so, I shall go and paddle for them, and ask them to come to-day; || for the traveling-canoes of our tribe are 400 at anchor | on the other side of the point Burnt-Point." Thus he said. |

Immediately the ancestors of the numaym LĒLEGĒd were asked by | Wāxap!alasō^ε to go into the water at the mouth of the river

mōp!ENxwa^εsē Xāxosenāso^εwē mēxa lāxēs g'ōkwē, wā, laem^εlāwisē 83 dzāqwaxs laē dōx^εwa^εlāla gwasx^εāla siō^εnākūla xwāk!ūna. Wā, g'āx^εlaē nēlase^εwa g'igāma^εyē Wāxap!alasō^ε. Wā, hēx^εidaem^εlā- 85 wise Xāxosenāso^εwē āxk'!ālax Wāxap!alasō^εwē qa ēx^εwitse^εwēs āwī-nagwīlasa g'ōkwē, "qaxs yū^εmēg'in ēnemōkwa, yīx Ts!āqāma^εya g'āxax dōgūla," ēnēx^εlaē Xāxosenāso^εwaxēs ōmpē Wāxap!alasō^εwē. Wā, hēx^εidaem^εlāwisē Wāxap!alasō^εwē āxk'!ālaxēs g'ōkūlōtē qa g'āxēs ēkwax āwīnagwīlasēs g'ōkwē. Wā, hēx^εidaem^εlāwise g'āx 90 ^εwīlē g'ōkūlōtas ēkwaxa āwīnagwīlasa g'ōkwē. Wā, laem^εlaē ēk^εē nāqa^εyas Wāxap!alasō^εwē LĒ^εwis g'ōkūlōtē, qā^εlaxs lē^εmaē k'ōtax Xāxosenāso^εwē laem Lōgwala, lā^εlaxs āxk'!ālaxēs ōmpē qa ēkwa-se^εwēsa g'ōkwē. Wā, g'ilem^εlāwisē gwāl ēkwaxs lāa^εlasa yāq!ent!lāla Lāxūxs lāxa xwāk!ūna hāngemālisxa g'ōkūla. Wā, lā^εlaē ēnēk'a: 95 "Ā^εmen g'āx hanālgiwa^εya, ēwālas lēlqwālālē^ε, yīsa ēwālasa Lōgwala-laxens ēnemōkwadzāē Ts!āqāma^εya. Wā, la^εmēsen g'āx qen q!ā-q!aq!emlaōL qa^εs ēnāxwa^εmaōs g'ig'iltalax^εida hālabala. Wā, qasō gwālō la^εmēsen lāl sēx^εbendēlqē qa g'āxlag'iltse^εxwa ēnālax qaxs hē^εmaa mexālē yaē^εyats!āsenu^εx^ε g'ōkūlōtāēda āwīlba^εyēxa 400 Lēgegwīlbala lax qwēsōdīlba^εyas," ēnēx^εlaē.

Wā, hēx^εidaem^εlāwisa g'ālāsa ēne^εmēmōtasa LĒLEGĒdē āxk'!ālasō^εs Wāxap!alasō^εwē qa^εs ^εwīlē la la^εsta lāxa ōx^εsiwa^εyas ^εwās Ts!ēlgwadē.

Ts!Elḡwad, | and Xāxosenāso^ε went also into the water. When ||
 5 the speech of the speaker in the canoe was at an end, he paddled
 back. | After the ancestors of the numaym | LĒLEḡēd had been in
 the water, they went into the house of Wāxap!alaso^ε; | and Xāxo-
 senāso^ε sat down in the rear of the house, | listening to what the
 10 tribe said, for the tribe was really afraid of the || reports about the
 great supernatural man Head-Winter-Dancer. | Now Xāxosenāso^ε
 knew that several | men referred to him, because he had been in the
 woods for four years. | He had come home, and they had never seen
 his treasure, | therefore the foolish ones among his tribe were sick
 15 at heart, || but many wise men of the tribe of Xāxosenāso^ε | said
 that they had faith in Xāxosenāso^ε, although he did not talk about |
 the reason why he had been singing his sacred song when he first
 came home, | and the wise men knew that he had a great treasure |
 20 and his father Wāxap!alaso^ε guessed that his || prince Xāxosenāso^ε
 had obtained a great treasure, when he asked his father to | clear
 out the floor of his house; for he was really glad when they first
 learned that the | great supernatural man, Head-Winter-Dancer,
 was coming. As soon | as the talking of his tribe became less, a
 25 man | who belonged to his tribe came in. He stood in the || door-
 way of the house of Wāxap!alaso^ε, and spoke. | The great super-

Wä, laEM^εlāwise ḡgwaqē Xāxosenāso^εwē la^εsta, yīxs â^εmaē q!ūlbē
 5 wāldemasa yāq!Entūltāla lāxa xwāk!ūna begwānemxs laē aēdaaqa
 sēx^εwida. Wä, ḡil^εEM^εlāwisē ḡwāl la^εsta ^εwīlē ḡālāsa ^εne^εmēmo-
 tasa LĒLEḡēdāxs lāa^εl ^εwīla ḡḡwēL lāx ḡōkwās Wāxap!alaso^εwē.
 Wä, âEM^εlāwisē Xāxosenāso^εwē lak!wāgalil lāxa ḡḡwiwalilasa ḡōkwē
 hōlēlax wāldemasēs ḡōkūlōte qaxs ālak!ālaē k'ilēlēs ḡōkūlōtas
 10 ts!ēlwEX^εLENasa ^εwālasē ^εnawalak^u begwānemē Ts!āqāma^εyē. Wä,
 laEM^εlaē Xāxosenāso^εwē q!āLElaEMxs hē^εmaē ^εnē^εnak'iltsa waōkwē
 begwānema, yīxs lāx^εdē mōx^εūnxēla ḡ'iyak^εela lāxa āLlē. Wä,
 ḡ'āxē nā^εnak^u lāxēs ḡōkwē. Wä, lā hēwāxa laEM x'it^εs!enlē Lḡgwa-
^εyas. Wä, hē^εmēs ts!ENEMS nēnāqā^εyasa nēsnenōlō lāx ḡōkūlōtas.
 15 Wä, lālē q!ēnema nēnāḡadē bēbegwānemxs ḡōkūlōtas Xāxosenā-
 so^εwē ^εnēx^εqēxs hēleqēlaas Xāxosenāso^εwaxs k'!ēsaē ḡwāḡwēx^εs'ala
 lāxēs lāḡ'ila yālaqūlaxa ḡ'ilx^εdemas ḡ'āx nā^εnakwa. Wä, hē^εmis
 q!ālag'iltsa nēnāḡadē bēbegwānemqēxs ^εwālasaēs Lḡgwa^εya. Wä,
 hē^εmēs k'ōt!ēdaats ōmpasē Wāxap!alaso^εwaq ^εwālasē Lḡgwa^εyasēs
 20 lāwūlgāma^εyē Xāxosenāso^εwaxs hē^εx^εida^εmaē āxk'ālxēs ōmpē qa
 ēkwase^εwēs āwīnagwilasa ḡōkwē, yīxs ālaē mōlaxs ḡ'ālaē q!ālaxa
^εwālasa ^εnawalak^u begwānemē Ts!āqāma^εyaxs ḡ'āx^εmaē. Wä, ḡ'il-
^εEM^εlāwisē ts!ēxā^εnakūlē wāldemas ḡōkūlōtas ḡ'āxaasa begwānemē
 ḡ'āxēla ḡayōl lāx ḡōkūlōtas. Wä, lā^εlaē Lax^ustōlila lāxa āwīLElāsa
 25 t!EX^εilās ḡōkwās Wāxap!alaso^εwē. Wä, lā^εlaē yāq!Eḡ^εāla. Wä,
 la^εlaē ^εnēk'ēda ^εwālasē^εnawalak^u begwānemē Ēx^εag'idē, qaxs hē^εmaē

natural man Ēx'ag'id—for that | was the name of the shaman who 27
 had come and was standing in the door of the house—said, | “Now,
 keep silent, tribe! that I may speak about what the supernatural
 power says | to me about our friend 'wīlenkūlag'īlis, who || has great 30
 magic power, and whom you call Xāxosenâsō', O tribe! | I shall be
 his attendant. Thus said my supernatural power, because I am
 a cruel | man. Just don't move, tribe! I am | told by this super-
 natural power that | Head-Winter-Dancer will first use his super-
 natural power, and we shall just look on. When they have finished, ||
 then our great friend 'wīlenkūlag'īlis will change places with him, 35
 and you | will use well your batons.” Thus he said. When his
 speech was at an end, | all sat down by the side of 'wīlenkūlag'īlis,
 and they whispered together. | Then they were all happy—Chief
 Wāxap!alasō' | and his tribe. The supernatural man || and Ēx'ag'id, 40
 and 'wīlenkūlag'īlis had not been sitting together for a long time—
 for now I stop calling him | Xāxosenâsō'—when 'wīlenkūlag'īlis |
 arose and went out of the house. He went back into the woods;
 and | Ēx'ag'id alone sat down at the place where they had been
 sitting, and | he gave instructions to his tribe to take care of all
 the || ways, of what they would do with the great supernatural man, 45
 Head-Winter-Dancer. | Thus he said. When he had just stopped
 speaking, a man | came in, reporting that many | canoes were

lēgēmsa pāxālaxa g'āxē lāx^ustālil lāxa t!EX'īlāsa g'ōkwēxa 'nēk'ē: 27
 “Wēg'aemasl tsemōtāfax g'ōkūlōt qen yāq!Ent!ālēs'g'a wāldemg'as
 'nawalakwa g'āxen qaens 'nemōx^udzēx lāxōx 'wīlenkūlag'īlisēxxwa
 'wālasēx 'nawalakwaxōs gwe'yāqōs Xāxosenâsō'wa g'ōkūlōt. Wā, 30
 nōgwaem^{el} neḡwālaLEq^u, 'nēk'ē 'nawalakwa yīn, yīxg'īn wāyadēk'
 begwānema. Wā, āemlwits k'!ēas yawinālalōs g'ōkūlōt. Wā, len
 'nēx'sō's 'nawalakwa qa hē'mis g'ali'lālaxa 'wālasa 'nawalakwē Ts!ā-
 qāma'ya. Wā, lāLENS āeml x'its!ax'īlāqē wāx'i g'wāhalil. Wā,
 lāLENS 'nemōx^udzēx L!ayogūlīxōx 'wīlenkūlag'īlisēx. Wā, la^mēts 35
 āeml aēk'!ALEXS t!emyayāqōs," 'nēx'!aē. Wā, g'īl^mēlāwisē q!lūlbē
 wāldemasēxs laē k!wanōdzēlīfax 'wīlenkūlag'īlisē qa's āwāpālē.
 Wā, laem^{el}laē 'nāxwa ēk'!ēx^{ed}ēda g'īgāma'yē Wāxap!alasō'wē
 L^{el}wis g'ōkūlōtē. Wā, k'!ēs'lat!a gaēl k!ūdzēlēda 'nawalakwē begwā-
 nemē Ēx'ag'idē Lō' 'wīlenkūlag'īlisē (qaxg'īn la^mēk' g'wāl lēqelas 40
 Xāxosenâsō'wē lāq). Wā, lā^{el}laē Lāx'ūlilē 'wīlenkūlag'īlisē qa's lā
 lāwēlsa lāxa g'ōkwē qa's lā āLē'sta lāxa āL'ē. Wā, āem^{el}lāwisē la
 lēx'aē^{em} la k!waēlē Ēx'ag'idē lāxēs k!waē^{el}lasē. Wā, laem^{el}laē
 Lēxs'ālaxēs g'ōkūlōtē qa ā^mēs 'nāxwa yāL!ā lāxēs 'nāxwāla qa's
 g'wēg'wālag'īlilasL L^{el}wa 'wālasa 'nawalak^u begwānemē Ts!āqāma'yē, 45
 'nēx'!aē. Wā, hēem^{el}lāwis ālēs q!wē^{el}ēd yāq!Ent!ālaxs g'āxaasa
 g'āxēlē begwānem ts!ēk'!ālelaxs g'āx^{em}āē g'āxawīlēlēda q!lēts!ax-

coming across. Those were the ancestors of the numaym Mēmogwins of the | Qwēq^usōt!ēnox^ε. As soon as they arrived at the beach, 50 Wāxap!alasō || invited them to come and eat in his house; and at once | all the canoes came ashore, and the [visitors] went up the beach, | walking behind the great supernatural man, Head-Winter-Dancer. | All wore head-rings and neck-rings of red cedar-bark, and | they 55 went into the house of Wāxap!alasō^ε. The || great supernatural man, Head-Winter-Dancer, did not allow his tribe to sit in the rear | of the house. He wanted his tribe to sit next to the door | of the house, and Wāxap!alasō^ε and his tribe were sitting in the rear of the house. | Thus he said. And the ancestors of the | numaym 60 lēlēgēd obeyed his wishes, for || Head-Winter-Dancer meant that they should sit at the door of the house of Wāxap!alasō^ε, | in order to drive them back if the tribe of | Wāxap!alasō^ε should try to escape when they were frightened by his playing. That is | why Head-Winter-Dancer wished the ancestors of the | lēlēgēd to sit in the rear of the house. Then the crew of Head-Winter-Dancer ate. || 65 He himself did not eat. After | the tribes had eaten, the great supernatural head-winter-dancer arose | naked; and at once one | man arose also, and asked for batons from Wāxap!alasō^ε. | Then he 70 was given many batons, and at once || the inan distributed the

48 mōla^εyē xwāxwāk!ūna, yīxa gālāsa ^εne^εmēmotasa Mēmogwins yīsa Qwēq^usōt!ēnox^u. Wā, gīl^εem^εlāwisē gāx^εalisa laē Wāxap!alaso^εwē 50 lē^εūltōdeq qa gāxēs wī^εla l!ēxwa lāx gōkwās. Wā, lā^εlaē hēx^εidaem wī^εla hōx^εwūltā lāxēs yaē^εyats!ē qa^εs lā hōx^εwūsdēsela lāxa l!ema^εisē elxlālēda wālasē ^εnawalak^u begwānemē Ts!āqāma^εyē. ^εnāxwael l!āgēkwēs qex^εema^εyē lē^εwis qenxawa^εyē. Wā, la^εlaē hōgwīl lāx gōkwās Wāxap!alaso^εwē. Wā, lā^εlaē k!ēs hēlq!alēda 55 wālasē ^εnawalakwē Ts!āqāma^εyaxēs gōkūlōtē hē k!ūs^εālila ōgwiwalilasa gōkwē, yīxs hāael gwe^εyōs qa k!ūs^εālilatsēs gōkūlōta ōstālilasa gōkwē qa hē^εmēs^εlas la Wāxap!alaso^εwa ōgwiwalilasēs gōkwē lē^εwis gōkūlōtē, ^εnēx^εlaē. Wā, lā nānagēg^εem^εlāwisa gālāsa ^εne^εmēmotasa lēlēgēdā wāldems, yīxs hāē ^εnē^εnak^εilts Ts!āqā- 60 ma^εyē qa^εs hā k!ūs^εālila ōstālilasa gōkwās Wāxap!alaso^εwē qa^εs ā^εmēl kāk^εimyalalex wāx^εla hēltsālts gōkūlōtas Wāxap!alaso^εwē, qō lāl k!il^εidēlts ām^εlēnēlas. Wā, hē^εmis lāgilas ^εnēk^εē Ts!āqāma^εyē qa hās wī^εla k!ūdzēla gālāsa lēlēgēdē ōgwiwalilasa gōkwē. Wā, laem^εlāwisē l!ēxwēda wī^εla lēelōtas 65 Ts!āqāma^εyē. Wā, lāla^εla k!ēs l!alawā^εlax hāē. Wā, gīl^εem^εlāwisē g^εwā l!ēxwēda lēlqwāla^εyē lā^εlasē lāx^εūlilēda wālasē ^εnawalakwē Ts!āqāma^εyē xa^εnāla. Wā, hēx^εidaem^εlāwisa ^εne^εmōkwē begwānem lāx^εūlil ōgwaqa qa^εs lā dāk^εlā^εlax t!emyayā lāx Wāxap!alaso^εwē. Wā, lā^εlaē ts!āsō^εsa q!ēnemē t!ēt!emyayā. Wā, hēx^εida- 70 em^εlāwisēda begwānemē la ts!awanaēsasa t!et!emyayō lāxēs gōkū-

batons among his tribe. | Then at once they beat rapid time; and | 71
 Head-Winter-Dancer got his supernatural power, and threw it on
 the floor of the house. | At once water welled up from the floor of
 the | house and flooded it. || Then the fire in the middle of the house 75
 was extinguished, and the water receded, | and the floor of the house
 became dry. | Wāxap!alasō^e and his tribe never moved, | although
 they were up to the waist in water, and when | the floor of the house
 was dry again, they re-arranged the fire in the middle of the house, ||
 and it blazed up. Then the great supernatural man, | Head- 80
 Winter-Dancer, told them to cut off his head; and immediately |
 one of the tribe of Head-Winter-Dancer—his name is not known—|
 arose, took his shell knife, and went to the place where Head-Winter-
 Dancer was standing | and cut off his head. As soon as it was off, ||
 the man went around the fire, carrying the head; | and after he had 85
 gone around four times, he put it on | where it had been before, and
 Head-Winter-Dancer arose as a whole man. | Then he sat down, for
 he had finished. Then | the man who had cut off his head spoke,
 and said, || “O friends of my side! I want these our friends to see | 90
 this great supernatural Head-Winter-Dancer.” Thus | he said.
 And at that time a sacred song was sung in the house of Wāxap!a-
 lasō^e. |

lōtē. Wā, hēx·idaem^elāwisē ^enemāx·id lēxedzōda. Wā, lā^elaē 71
 Ts!āqāma^eyē dāsgemdxa ^enawalāk^{wē} qas mēx^ealilē lāxa g·ōkwē.
 Wā, hēx·idaem^elāwisē q!ōlēmgrustāwēda ^ewāpē lāx āwīnagwīlasa
 g·ōkwē. Wā, la^emē paōlēlilēda ^ewāpē lāx āwīnagwīlas. Wā,
 g·il^eem^elāwisē ^ewi^ela k·lilx·idēda laqawalil lā^elasē xut!ex·idēda 75
^ewāpē. Wā, la^emē xwēlaqa lem^xwalilē āwīnagwīlasa g·ōkwē. Wā,
 hēwāxaem^elāwisē yāwīx·ililē Wāxap!alaso^ewē lē^ewis g·ōkūlōtē wāx·
^emaē la t!ēt!Ebo^eyolīxa ^ewāpē. Wā, g·il^eem^elāwisē lem^xwalilē āwī-
 nagwīlasa g·ōkwaxs laē x·āx·ēq!ex·it^ese^ewē laqawalīlasa g·ōkwē.
 Wā, g·il^eem^elāwisē x·iqostāxs laēda ^ewālasē ^enawalak^u begwānemē 80
 Ts!āqāma^eyē ^enēx· qas qax·it^ese^ewē. Wā, hēx·idaem^elāwisē lax·ū-
 lilēda g·āyolē lāx g·ōkūlōtas Ts!āqāma^eyē (la^emē k·lēs q!alē lēge-
 mas,) dālaxa q!ēts!emē qas lē lāx lawī^elases Ts!āqāma^eyē. Wā,
 lā^elaē qāx·idqēxs lā^ewīlaē. Wā, g·il^eem^elāwisē lawā x·ōmsas laē
 qās·idēda begwānemē dālaxa xewēqwē lā^estalilēlaxa laqawalilē. 85
 Wā, hē^elat!a la mōp!enē^estalilēxs laē xwēlaqa āx^ealēlōts lāxēs
 āxālaasē. Wā, la^emē xwēlaqa la senālax·id begwānemē Ts!āqā-
 ma^eyē laxēq. Wā, laem^elaē k!wāg·alila qaxs lē^emaē gwāla. Wā,
 lā^elaē yāq!eg·a^elēda begwānemē, yīxa qāk·āq. Wā, lā^elaē ^enēk·a:
 “Wā, nōs, ^enē^enē^emōk^u, qā^elaxg·īns ā^emēk· ^enēx· qas dōx^ewalēlēsens 90
^enē^enēmōkwaxg·ada ^ewālasek· ^enawalakwa lāxg·a Ts!āqāmēk·,” ^enēx·
 lāēxs lā^elasa yālaq!ūg·a^ela lāxa ālanā^eyas g·ōkwās Wāxap!alasō^e.

Immediately Ēx'ag'id arose from his seat, and | spoke. He said,
 95 "Now you have finished, great tribe! || Come to the rear of the house,
 and let me and my tribe go | to the door, so that you may also
 witness our supernatural power." | Thus he said. Immediately the an-
 cestors of the numaym Mēmogwins | went to the rear of the house,
 and the numaym | lēlēgēd went to the door of the house, and they
 500 sat down. || Then they all beat rapid time, and | 'wīlenkūlag'īlis
 sang his sacred song: "I was taken to the other side of the world, I
 was taken to the other side of the world, | by the great supernatural
 power. I was taken to the other side of the world, ai, ai, by the |
 supernatural power," and the other words. Then he came | into the
 5 house of his father, Wāxap!alasō. His dress was made of || hem-
 lock-branches. His tribe beat rapid time. | And when he had gone
 around the fire in the middle of the house, he caught his | super-
 natural power, and threw it on the floor of his house. Immedi-
 ately | water welled up from the floor of the house, | and it only
 stopped rising when it had put out the fire in the middle of the ||
 10 house. Then it went down again, and the | floor of the house was
 dry. They built up | the fire in the middle of the house; and as
 soon as it blazed up, | 'wīlenkūlag'īlis spoke, and said, "O friends!
 15 let | one of you come to cut off my limbs;" thus he said, || and at

93 Wā, hēx'idaem'lawisē Ēx'ag'idē lāx'ūlil lāxēs k'waēlasē qa's
 yāq!eg'a'lē. Wā, lā'laē 'nēk'a: "Wā, laems g'wāla, 'wālas lēlqwā-
 95 laLē. Wā, gēlag'a lax'ada ōgwiwalilēk' qen lā lōgūn g'ōkūlōtek'
 lāxwa ōstālilēx qa's ōgwaqaōs x'īts!ax'idexg'in nōsek' 'nawalakwa,"
 'nēx'laē. Wā, hēx'idaem'lawisa g'ālāsa 'nē'mēmotasa Mēmogwins
 la lāg'eyolil lāxa ōgwiwalilē. Wā, lā'laē lastōlilē 'nē'mēmotasa
 lēlēgēdē lāxa ōstālilasa g'ōkwē. Wā, g'il'em'lawisē 'wī'la k'lūs'ālī-
 500 lēxs laē hēx'idaem 'nāxwa lēxedzōda. Wā, la'mē yālaqulē 'wīlen-
 kūlag'īlisisōx: "Qwēsenxelēdzemx'den, lāx'den qwēsenxelēdzems
 hēnōma 'nawalakwā. Lāx'den qwēsenxelēdzemsēa aik'as ai ai
 'nawalakwā," lē'wis waōkwa qāqeyasa. Wā, g'āx'em'laē g'āxēla
 lāx g'ōkwasēs ōmpē Wāxap!alaso'wē. Wā, laem'laē 'nāxwaem
 5 q!wāxē g'wēlgwālās. Wā, laem'laē lēxedzā'yē g'ōkūlōtas. Wā,
 g'il'em'lawisē 'nemp!enē'stalilxa laqawalilaxs laē dāsgemdxā 'nawa-
 lakwē qa's mex'alilēs lāx āwīnagwīlasēs g'ōkwē. Wā, hēx'idaem-
 'lawisē q!ōlemg'ustāwēda 'wāpē lāx āwīnagwīlasa g'ōkwē. Wā,
 ā'em'lawisē g'wāl paō'nakūlaqēxs laē k'lelx'idaxa laqawalilasa
 10 g'ōkwē. Wā, lā'laē xwēlaqa xut!ex'idēda 'wāpē. Wā, la'mē xwē-
 laqa lem'xwalilēda āwīnagwīlasa g'ōkwē. Wā, lā'laē x'āx'ēq!e-
 x'ītse'wēda laqawalilē. Wā, g'il'em'lawisē x'īqōstāxs lāa'lasē yāq!e-
 g'a'lē 'wīlenkūlag'īlisē. Wā, lā'laē 'nēk'a: "YūL, 'nē'nēmōk", gēla-
 g'ax'ī 'nēmōkwa lax'da'xōL qa t!ōsemwālxg'in lāslālak'," 'nēx'laē.
 15 Wā, hēx'idaem'lawisē Ēx'ag'idē lā lax lā'wē'lasas 'wīlenkūlag'īlisē

once Êx'ag'id went to where 'wilenkūlag'īlis was standing. | He 16
 carried his shell knife, and said, "Your words are good, great friend. |
 I am cruel. Therefore I shall do according to your wish, Super-
 natural-One. | Let me do it!" Thus he said, and he cut around the
 shoulder-blade so that it remained | attached to the right arm. He
 cut it off and threw it toward the || door; and he took off the left 20
 arm and threw it down | in front of the place where Head-Winter-
 Dancer was seated; and he cut off the | right leg at the hip, and
 threw it down not | far from where Head-Winter-Dancer was
 seated; and he cut off the | left leg and threw it down; and finally he
 cut off his head, || and threw it down not far from where | Êx'ag'id 25
 was standing. And it was not long before the body moved | and
 rolled toward where the head lay. And when | it came to it, the
 head stuck to the body, | and it rolled toward the place where the
 right leg lay, and it stuck || on; and it rolled to where the left leg 30
 lay, | and it stuck; and it rolled to where the | right arm lay, and
 it stuck on; and he arose | and walked back to his left arm, and
 stuck it on. | And after he had done so, Head-Winter-Dancer and ||
 his tribe ran out of the house, and went aboard their canoes, | and 35
 they escaped from 'wilenkūlag'īlis. Now they were all going home.
 They were | ashamed, because Head-Winter-Dancer had been over-
 come by 'wilenkūlag'īlis. |

dālaxa q!ēts!ēmē. Wä, lā'laē 'nēk'a: "Ēk'ēs wāldēmōs, 'nemōx"- 16
 dzēk'as. Nōgwaem wayāda. La'mēsen wēg'īl lāx wāldemas, 'nawa-
 lakwa, qen g'wēg'īlasōl," 'nēx'laēxs laē t!ōs'īdex pelōts!ās qa āxā-
 lēs lāx hēlk'!ōtseyap!ayasēxs laē t!ōsōdeq qa's ts!exstōlīdē lāxa
 t!EX'īla. Wä, lā'laē ētōdxa gēm'xōltseyap!a'yas qa's ts!EX'ālīdēq 20
 lāxa L!āsalīla k!waē'lasas Ts!āqāma'yē. Wä, lā'laē t!ōsōdex hēlk'!ōt-
 tsīdza'ya g'āg'īlēla lāx onōlg'a'yas qa's ts!EX'ālīdē lāxa k!lēsē qwē-
 sāla lāxaax k!waē'lasas Ts!āqāma'yē. Wä, lā'laxae ētōdex gēm'xōlt-
 tsīdza'yas qa's ts!EX'ālīfēs. Wä, lā'laē ālēlxs dālaxs laē qax'ēideq-
 Wä, lā'laē ts!EX'ālīlasa xewēqwē lāxa k!lēsē qwēsālā lāx lāwī'lasas 25
 Êx'ag'idē. Wä, k!lēs'lat!a gaēl 'megwīla būx'sās laē q!wēnaēlīla
 qa's lā lēn'nakūla lax 'mēgwī'lasasa x'ōmsas. Wä, g'īl'ēm'ēlāwisē
 lāg'aa laqēxs laē k!ūt!āLElēda x'ōmsē lāxēs būx'sowē. Wä, lā'laē
 lēn'nakūla lāx k'adē'lasasēs hēlk'!ōtsīdza'yē. Wä, lā'laxaē k!ūt!ā.
 Lēla. Wä, lā'laē lēn'nakūla lāx k'adē'lasasēs gēm'xōlt'sēdza'yē. Wä, 30
 lā'laxaē k!ūt!āLElēla. Wä, lā'laē lēn'nakūla lāx k'adē'lasasēs hēlk'!ōt-
 tseyāp!a'yē. Wä, lā'laē k!ūt!āLElēla. Wä, lā'laē lāx'ūlīla qa's
 qās'idē la dāg'īlīlaxēs gēm'xōltseyap!a'yē qa's k!ūt!āLElēdēs. Wä,
 hēēm'ēlāwis ālēs g'wāh'xs laē q!ūmx'ewelsē Ts!āqāma'yē lē'wis
 g'ōkūlōtē lāxa g'ōkwē qa's lā hēxsela lāxēs yaē'yats!ē xwāxwāk!ūna, 35
 qa's lē hēltsās 'wilenkūlag'īlisē. Laem lāl nā'nakwa. Wä, laem
 max'ts!axs wāLaē Ts!āqāma'yē lāx 'wilenkūlag'īlisē.

Then ^εwilenkūlag·īlis asked his father Wāxap!alasō^ε | that his
 40 tribe should not go out of his house for a while, and || to tell him
 when Head-Winter-Dancer approached Burnt-Point, | and that all
 the men should hold their batons | in readiness to beat when he
 should go up to the roof of the house. | Thus he said. Then Wāxap!a-
 lasō^ε sent a | man to sit outside the house, and to announce when ||
 45 Head-Winter-Dancer should arrive at Burnt-Point. Then | ^εwilen-
 kūlag·īlis gave instructions to his tribe, and said, "As soon as I | go
 up on the roof, beat rapid time, and | continue to beat time until I
 stop singing my sacred song. | And when I stop, you also stop beat-
 50 ing time; for you will see || what will happen to our world and to
 my great friend Head-Winter-Dancer." | Thus he said. He just
 stopped speaking, when the one who was | watching Head-Winter-
 Dancer came into the house and | said that Head-Winter-Dancer
 was already near Burnt-Point. | Immediately ^εwilenkūlag·īlis went
 55 up to the roof of the house; || and when he sang his sacred song, his
 tribe beat time | in the house; and these are the words of his
 sacred song, which he obtained | from the thunderbird: |

"Burn them, burn them, burn them, you who burn the world! |

"Hail, hail, hail, hail, hailstorm is brought by you!" ||

38 Wā, laem^εlāwisē ^εwilenkūlag·īlisē āxk·lāxēs ōmpē Wāxap!ala-
 so^εwē, qa k·lēs^εmawīslēs la hōqūwelsē g·ōkūlōtas. Wā, hē^εmis qa
 40 nēlasē^εwēs qō lāl c̄x·ālalē Ts!āqāma^εyē lāxa LEgegwīlbāla. "Wā,
 hē^εmis qa ^εnāxwa^εmēsa bēbegwānemē dāxaxēs t!ēt!emyayowē gwā-
 lala qa^εs Lēxedzōdēl qenlō lāl lāg·ās lāxwa ōgwāsaxsens g·ōkwēx,"
^εnēx·lāē. Wā, laem^εlāē Wāxap!alasowē ^εyālaqasa ^εnemōkwē be-
 gwānem qa lās k!was lāx L!āsanā^εyases g·ōkwē qa g·āxl nēlats Ts!ā-
 45 qāma^εyē qō lāl lāg·aa lāxa LEgegwīlbāla. Wā, laem^εlāwisē ^εwilen-
 kūlag·īlisē lēxs^εalaxēs g·ōkūlōtē. Wā, lā^εlāē ^εnēk·a: "G·īl^εmax·in
 lāg·ās lāxwa ōgwāsē laaqōs ^εnemāx·īd Lēxedzōda. Wā hē^εmēts
 wāwaselil Lēxedze^εwēxg·in k·lēs^εmēlek· q!wē^εīd yālaqūla. Wā,
 g·īl^εmēsen q!wē^εīdex laēx ōgwaqa gwāl Lēxedzā^εya qa^εs dōqwalēlōs
 50 ^εnāxwax gwēx·īdaaslasens ^εnālax LE^εwūn ^εnemōx^udzaē Ts!āqā-
 ma^εya," ^εnēx·lāē. Wā, hēem^εlāwis ālēsē q!wē^εīdexs g·āxaasa q!ā-
 q!alālelg·īsax Ts!āqāma^εyē g·āxēla lāxa g·ōkwē. Wā, laem^εlāē
 nēlasēxs lē^εmaē elāq lāg·aē Ts!āqāma^εyē lāxa LEgegwīlbāla. Wā,
 lā^εlāē hēx·īda^εmē ^εwilenkūlag·īlisē lāg·ustā lāxa sālāsēs g·ōkwē.
 55 Wā, g·īl^εemlāwisē yālaqwaxs lāael Lēxedzōda yīx g·ōkūlōtas lāx
 āwīlelasa g·ōkwē. Wā, g·a^εmēs qāyats yālex^uLENasēg·a yīx g·ayā-
 nemas lāxa kūnkūnxūlig·a^εyē, g·ada:

Tsexwaamt, tsexwaamt, tsexwaamt xūmtxūmtelēg·a^εyā.

Tsaalx, tsaalx, tsaalx, tsaalx, tselxtselxelēg·a^εyā.

When he stopped singing, they also stopped | beating time in the 60
house. Immediately our world became dark, | and there was light-
ning and loud thunder. | Hail fell, and the hailstones were the size
of a head. | When the thunder and the hailstorm had passed, they
saw || the canoes all turned into rock; and these are now the many | 65
islands at the east side of the mouth of Hardy Bay, and they are
called | Spots-at-Mouth-of-Bay. Now Head-Winter-Dancer | and
his crew were dead. |

Then ^εwilenkülag'ilis was feared by his tribe, for they || discovered 70
that he had obtained a great treasure; and his tribe just wished | to
be slaves of ^εwilenkülag'ilis. He was the only | head chief of the
numaym l̄ēlēgēd. He did not do any | work, for his tribe were
working for him; that is, they gathered food | of all kinds for him,
and brought firewood and water. || If he wanted a canoe of a man, 75
he | just asked for it, and it was given to him. This is the end. |

Later on I shall tell how he disappeared again, and how after that |
he became a cannibal. |

It was when ^εwilenkülag'ilis had overcome the great supernatural | 1
man Head-Winter-Dancer. He had [not] been | treated as a chief for a
long time by his numaym, the l̄ēlēgēd. Then he said to his father |

Wä, g'il^εem^εlāwisē q!wēl^εid yālaqūlaxs laē ōgwaqa q!wēl^εidēda 60
lēxedzā'yē lāx āwilelāsa g'ōkwē. Wä, hēx'idaem^εlāwis p!edex^εi-
dens nālax. Wä, lā^εlaē l'enēx^εwida. Wä, lādzēk'as^εlaē kūnḡwa.
Wä, lā^εlaē tselx^εitsa yū^εma ā^εwāwens x'ōmsēxa tselxmesē. Wä,
g'il^εem^εlāwisē hāyāqēda kūnḡwa lē^εwa tselxāxs laael dōx^εwale-
laxa ḡwāḡwāk!ūnax'dāxs laē ^εnāḡwa tlēsemx^εidaxwa lāx q!ēnem 65
^εmaemk'āla lāxōx ^εnelk'!ōdexsta'yaxs Gwadzē'yēxa lāx lēgades
Dzādzobałtsēwē. Wä, laem^εlaē ālak'!āla ^εwi^εwülē Ts!āqāma^εyē
lē^εwis lēelōtdē lāxēq.

Wä, laem^εlaē k'ilemē ^εwilenkülag'ilisasēs g'ōkūlōtē, yīxs laē
q!āl^εalelax ^εwālasē l̄ōlēgwa^εyas. Wä, laem^εlaē g'ōkūlōtas ^εnēx' 70
qa^εs ālag'a^εmē q!āq!ek'ās ^εwilenkülag'ilisē. Wä, laem ^εnemōx^u^εem
la xa^εmāgemē^ε g'ig'āmē^εsa ^εne^εmēmotasa l̄ēlēgēdē. Wä, laem
k'leās ēaxēnēs qaxs ^εnāḡwa^εmaē ēaxeles g'ōkūlōtē qaē, yīxa pāpe-
wālaxa ^εnāḡwa qa^εs ḡwex'sdem hēmawāla lē^εwa leqwa lē^εwa tsāxa
^εwāpē qaē. Wāx'ē āx^εēxsdxā ḡwāk!ūnasa ^εnemōkwē begwānema, 75
ā^εmēsē dāk'!ālaq. Wä, lā hēx'idaem ts!ewē lāq. Wä, laem lāba.

Wä, āl^εemlwisen ḡwāḡwēx'sālal laqēxs laē x'is^εida ēt!ēda. Wä,
laem hāmshāmts!esl laxēq.

Wä, hēem^εlaēxs laē ^εyāx'idāmasē ^εwilenkülag'ilisax ^εwālasē ^εnawa- 1
lak^u begwānemē Ts!āqāmēx'dē. Wä, k'les^εem^εlāwisē ālaem ḡāla
la g'āḡ^εexsilasō^εsēs ^εne^εmēmota l̄ēlēgēdē. Wä, lā^εlaē nēlaxēs ōmpē

Wāxapa!alasō^ε, that he had not yet shown his supernatural treasures; || “for I obtained as supernatural treasure the flooding-waters and the cutting-off of | my limbs and four dances; for I have for my dance the | ĀwiloLēla!, and my first dance is Hayalik’ēla!. | And after I have finished the Hayalik’ēla!, I turn into the | speaker
 10 dance; and when my song of the speaker dance is ended, || I turn into the chieftainness dance; and when | the song of my chieftainness dance is ended, then I sing my sacred song | of the war dance and I turn into a war dancer; | and therefore my name is ‘wīlenkūlag’īlis.¹ Now | I wish you would give a winter dance,” thus he said to his father
 15 Wāxapa!alasō^ε, “that || I may also show my other great dance the | hāmshāmts!ēs, that has a sacred room; and the name Nānogwis; and the cannibal mask with | a man with turning top; and his red cedar-bark rings. I mean | that all my supernatural treasures should be seen.” Thus said ‘wīlenkūlag’īlis | to his father Wāxapa!alasō^ε.
 20 Immediately Wāxapa!alasō^ε || told his prince to go ahead and to disappear. | Now it was not known among the tribe what Wāxapa!alasō^ε and his | prince ‘wīlenkūlag’īlis had said. When | night came ‘wīlenkūlag’īlis lay down. It was not yet | near daylight when
 25 he arose and went to the river || ‘wāg’ēla. Then he walked up the river, and he wished to | arrive at its lake. He did not arrive there

Wāxapa!alaso^εwē, yīxs k’lēs^εmaē ‘wī^εla nē^εidāmasxēs lōgwa^εyē,
 5 “yīxg’in hēmēk’ lōgwa^εya paōlāsa ‘wāpē lōxgūn lāk’ t’lōsemwālayōgūn lāslālak’ lāxen mōx^εwidā^εlax lēlāda yīxg’in lādenōkwēg’asa ĀwiloLēlaē. Wā, hēm g’ālen yēx^εwidayowa Hayalik’ēlaē. Wā, g’īl^εmēsēn g’wāl yēxwa lāxen Hayalik’ēla^εlēna^εyē lāg’ēn lāselēl laxen Hayaq’ēntelēlaē. Wā, g’īl^εmēsē q’ūlbaxen q’ēmdēmē lāxen Haya-
 10 q’ēntelēla^εlēna^εyē lāg’in lāselēl lāxa Aōmalāē. Wā, g’īl^εmēsē q’ūlbaxen q’ēmdēmē lāxen Aōmalā^εlēna^εyē lāg’in yālaqwasen yāla^εu-
 LENē lāxa tōx^εwidē. Wā, laēmxaen lāselēl lāxen tōx^εwidāēna^εyē. Wā, hēmēsēn lāg’īla lēgades ‘wīlenkūlag’īlisē. Wā, laēmēsēn ‘nēx’ qas yāwix’īlāōs,” ‘nēx’^εlāēxēs ōmpē Wāxapa!alaso^εwē, “qa
 15 g’āxlag’īsē nē^εidēda ‘nemx’^εidāla ‘wālas lādaxa ma^εwiladē hāmshāmts!ēsa lē^εwis lēgēmē Nanōgwis lē^εwis hāmsemlēxa x’īlp’ēgexlāla begwānema lē^εwis l’āl’ēgēkūla. Wā, yū^εmēsēn ‘nē^εnak’īlōx qa ‘wī^εla^εmēsōx dōx^εwa^εlēlaxen lōgwa^εyēx,” ‘nēx’^εlāē ‘wīlenkūlag’īlisaxēs ōmpē Wāxapa!alaso^εwē. Wā, hēx’^εidēm^εlāwisē Wāxapa!ala-
 20 so^εwē wāxaxēs lāwūlgāma^εyē ‘wīlenkūlag’īlisē qa wāg’is x’īsēda. Wā, laēm^εlāē k’lēas q’ālax wāldemas Wāxapa!alaso^εwē lē^εwis lāwūlgāma^εyē ‘wīlenkūlag’īlise lāxēs g’ōkūlōtē. Wā, g’īl^εēm^εlāwisē gāno^εīda laē kūlx’^εida, yīx ‘wīlenkūlag’īlisē. Wā, k’lēs^εēm^εlāwisē ēx’āla qas ‘nāx’^εidēxs laē lāx^εwida qas lā qās^εida qas lā lāxa ‘wās
 25 ‘wāg’ēla. Wā, lā^εlāē qas^εūstālaq. Wā, laēm^εlāē ‘wālaqēla qas lāg’āē lāx dze^εlālas. Wā, lā^εlāē wēg’aaxs laē gāno^εīda. Wā, āēm-

¹Carrying everything.

before night came. Then | he went into the water of the river, and 27
 he took four hemlock-branches and | rubbed his body on the right-
 hand side with one hemlock branch, and | he imitated what he had
 first done with the four hemlock-branches. || As soon as he had 30
 finished, he lay down in the shelter of a cedar-tree | which stood on
 the bank of the river. As soon as daylight came in the morning, he
 washed again | in the river; and after he had done so, he again
 walked up the | river. Now it was past noon when he came to the |
 lake of the river 'wāg'ēla. Immediately, it is said, he built a house
 of hemlock-branches || on the shore of the lake. He always | went 35
 into the water on the shore of the lake every morning and every
 evening. | Now it was almost four months since he had disappeared.
 Then he dreamed | that he saw the Head-without-Body. Then it
 opened its mouth and the | hāmshāmts!es came out of the mouth.
 Then he cried, "Wip, wip, wip!" || And in his dream he saw how he 40
 went right up to 'wilenkülag'īlis, and | bit his left hand; and after
 the piece bitten by him had come off, | he went back into the mouth
 of the Head-without-Body. Then the Head-without-Body disap-
 peared. | Then 'wilenkülag'īlis awoke, and | he saw that it was
 daylight. || He arose at once and went into the water on the shore of 45
 the lake; and | after he had been in the water, he went down, fol-
 lowing the river, while he was walking down river. | When evening

'lāwisē la'sta lāxa 'wa, yīxs dālaaxa q!wāxē mōxlā. Wā, hē'mis la 27
 g'inx'wēdems lāxēs hēlk'!ōt!ēna'ya 'nemxlā q!wāxa. Wā, laem'laē
 āem nāqemg'iltawī'lāxēs g'ālē gwēg'ilasa, yīsa mōxlā q!wāxa.
 Wā, g'il'EM'lāwisē gwālexs laē külx!ēlsaxa t!enyaga'yasa wēlkwē 30
 lag'āgēxa 'wa. Wā, g'il'EM'lāwisē 'nā'nakūlaxa gaālāxs laē ēt!ēd
 la'sta lāxa 'wā. Wā, g'il'EM'lāwisē gwātaxs laē ēt!ēd qās'ūstālaxa
 'wa. Wā, laem'lāwisē gwāk'!ōdexlālēsa l!ēselāxs laē lāg'aa lāxa
 dze'lālas 'wās 'wāg'ēla. Wā, hēx'idaem'lāwisē g'ōkwēlaxa q!wāx-
 semē g'ōkwa lāx ōgwāga'yasa dze'lālē. Laem'laē hēmenālaem 35
 la'sta lāxa ōgwāga'yasa dze'lālaxa gēgaāla lē'wa dzādzeqwa. Wā,
 laem'lāwisē elāq mōsgemg'ilaxa 'mekūla x'īsātaxs lāael mēxelaxs
 dōqūlaaxa x'ōsalōlē. Wā, laem'lāwisē āqelaxs g'āxaē g'āx'welsēda
 hāmshāmts!esē lāx semsas. Laem'laē hāmmts!āla, 'wip 'wip 'wip-
 xael. Wā, lā'laē hē'nākūlaeng'a lāx 'wilenkülag'īlisē qa's q!ex'ēi- 40
 dēx g'emxōlts!āna'yas. Wā, g'il'EM'lāwisē lawāmasxēs q!ex'ēi-
 tse'wē lāael xwētagīl lāx semsas X'ōsalōlē. Wā, la'laē x'īs'ēdē
 X'ōsalōlē. Wā, hēx'idaem'lāwisē ts!ex'īdē 'wilenkülag'īlisē. Wā,
 laem'laē dōx'walelaqēxs le'maael 'nāx'ida. Wā, hēx'idaem'lāwisē
 lāx'wida qa's la'stē lāxa ōgwāga'yasa dze'lālē. Wā, g'il'EM'lāwisē 45
 gwāf la'staxs g'āxaē nagāmālaxa 'wāxs g'āxaē qāsatōselaq. Wā,
 laem wātōs lāx ōx'siwa'yasa 'wāxs laē dzāqwa. Wā, lā'laē āem

48 came, he had not arrived at the mouth of the river. Then | he lay
down under a cedar-tree; and when daylight came in the morning |
he arose and started. It was not yet noon when he arrived at the ||
50 mouth of the river 'wāg'ēla. Then he just sat down under a tree. |
They do not know what kind of a tree it was. He waited for even-
ing. | Therefore he did so. As soon as evening came, he walked |
along the beach. Now it was dark when he | arrived on the east
55 side of the river Ts!Elgwad. Then he cried, || "Wip, wip, wip!"
aloud, so that his father should hear him. |

Then his father Wāxap!alasō^ε heard him. | Immediately it
occurred to Wāxap!alasō^ε to | invite in his tribe when it would be
evening, that they should come and try to surround him that |
60 night. Thus he thought. Almost all his tribesmen had || heard the
cry: "Wip, wip, wip!" | Therefore the Sparrow Society at once arose
and went into the | winter-dance-house of Wāxap!alasō^ε (for this
name was given by the | ancestors of the Kwakiutl to a winter-
dance-house. Only lately it was named | the Emptied-House,
instead of Winter-dance-House, because recently they became
65 mixed with the || Rivers Inlet people; and recently the name Winter-
dance-House is Coming-out-House, | for the Nāk!wax'da^εx^u call the
winter-dance-house | Coming-out-House and Ceremonial-House; and

48 kŭlx!ēlsaxa wēlkwē. Wā, g'il^εEM^εlāwisē 'nā^εnakŭlaxa gaālāxs laē
lāx^εwida qa's qās'idē. Wā, k'!ēs^εEM^εlāwisē neqālaxs g'āxāē lāx
50 ōx^usiwa^εyasa 'wās 'wāg'ēla. Wā, āEM^εlāwisē k'!wāxlālēsaxa lā^εsē.
La^εmē k'!ēs q āLElax lāts!ēna^εyas. Wā, laEM^εlāē ēsela qa dzāqwēs
lag'ilas hē gwēx^εidē. Wā, g'il^εEM^εlāwisē dzāqwa^εs laē qās'ida
g'āg'ānts!ēsela lāxa L!EMa^εisē. Wā, laEM^εlāwisē p!EDEx^εidExs laē
lāg'aa lāx 'nelk'!ōtsewa^εyasa 'wās Ts!Elgwadē. Wā, lā^εlāē hāmts!E-
55 g'a^εla 'wip 'wip 'wipxa hāsela qa wŭLElēs ōmpasēq.

Wā, hēEM^εlāwisē ōmpasē Wāxap!alaso^εwē g'il wŭlāx^εalēlaq.
Wā, hēx^εidaEM^εlāwisē g'ig'aēx^εēdē Wāxap!alaso^εwē qa's hēx^εida^εmēl
Lēts!ōde!xēs g'ōkŭlōtē qō lāl dzāqwaLō qa's wāg'il k'ik'ilnālaxa
gānola 'nēnk'!ēqela^εlāē. Wā, laEM^εlāē hālselaEM k'!ēs 'naxwaEM
60 wŭLElē g'ōkŭlōtasēxa hāmts!ālā 'wip 'wip 'wipxelā. Wā, hē^εmis
lāg'ilasa gwēgwāts!EMē hēx^εidaEM 'wī^εla lāx^εwida qa's lā lāxa
yāwix^εelats!ē g'ōkwas Wāxap!alaso^εwē (yīxs hē^εmaē lēqelayosa
g'ālāsa Kwāg'u!axa g'ōkwē yāwix^εelats!ē yīxs ā!^εmaē lēqelasō^εs
lōbekwē lāxa yāwix^εelats!ē g'ōkŭxs laē q!ūq!ūlgōx^εwīd Lē^εwa Āwī-
65 k'!ēnoxwaxwa ā!^εmēx. Wā, lāxaōx ā!^εEM lēgEMōx^u g'āg'ilēlats!ē
lāxaaxa yāwix^εelats!ē yīxs hāē lēqelasēda Nāk!wax'da^εxwē yīs
g'āg'ilēlats!ē lō^ε ts!ēts!ēgats!ē g'ōk^u. Wā, lāxaē 'nēx^εma Kwāg'u!ē

the Kwakiutl also call it | Ceremonial-House. I just want to talk | 68
about this). ||

As soon as the members of the Sparrow Society were all in, | 70
Wāxap!alasō^ε told them to try to surround him that night, and |
Wāxap!alasō^ε also told them that he would call his tribe in the |
afternoon. "Now we all will sit down at the place where you wish
that | we sit down, that you may learn all the four songs, || the 75
songs of Nānogwis; that is, 'wilenkūlag'īlis; | for indeed we shall
just now see all the supernatural treasures of my | prince, when he
comes out of the woods." Thus said Wāxap!alasō^ε to the Sparrow
Society. | "He has sung his four songs | to me: therefore I know the
songs || of the great supernatural one who is a hāmshāmts!ēs." 80
Thus said Wāxap!alasō^ε | to the Sparrow Society. As soon as
day came in the morning, | all the members of the Sparrow Society
went home to their houses. They were very | glad on account of
the words of Wāxap!alasō^ε. |

As soon as evening came, a man who was sent by Wāxap!alasō^ε
went || to whisper an invitation to all the men to go to the sitting- 85
place.¹ | (Some men say that the sitting-place has the name |
Song-Leader-Place. Now all the men are never invited twice | for
the meeting; for the men immediately arise | when they are first

yîsōx ts!ēts!ēgats!ē g'ōkwā. Wā, â^εmen 'nēx' qen g'wāg'wēx's'ālē 68
lāq).

Wā, g'īl^εem^εlāwisē g'āx 'wī^εla hōgwēlēda g'wēgwāts!emē, lāa^εlasē 70
Wāxap!alaso^εwē nēlaxs lē^εmaē k'īk'īlnāla^εxa gānolē. Wā, laem-
xaāwis nēlē Wāxap!alaso^εwaxs lē^εmaē lēlts!ōdēlxēs g'ōkūlōtaxa lāla
g'wāl neqālāl: "Wā, la^εmēsens lāl 'wī^εla k!wālāl lāxēs g'wē^εyōlaōs
qens k!wālaas lē^ε q!lāq!ōl!aōs 'nāxwaxa mōsgēmē q!emq!em-
dema, yīx q!emdemx'sā^εyas Nānogwisē lāx 'wilenkūlag'īlisē; 75
qālaxg'īns hē^εmēk' ālēlens 'wī^εla dōx^εwalelelex lōgwa^εyasen lā-
wūlgāma^εya qō g'āx^εwūlt!alō," 'nēx^εlaē Wāxap!alaso^εwaxa g'wēgwāts!
emē. "Wā, la 'nāxwāem denx^εētsa mōsgēme q!emq!emdem
qaen. Wā, hē^εmēsen lāg'īla 'nāxwa q!ālelax q!emq!emdemlas
yīsa 'wālasa lōgwalaxēs laēna^εya hāmshāmts!ēsa," 'nēx^εlaē Wāxa- 80
p!alaso^εwaxa g'wēgwāts!emē. Wā, g'īl^εem^εlāwisē 'nāx^εīdxa gāālāxs
laē 'wī^εla nā^εnakwēda 'nāxwa g'wēgwāts!em lāxēs g'ig'ōkwē ālak' lāla
ēk'ēs nēnāqa^εyē qa wāldemas Wāxap!alaso^εwē.

Wā, g'īl^εem^εlāwisē dzāx^{ub}endexs laē 'yālagemas Wāxap!alaso^εwē
qa^εs lē ōpa^εla lē^εlālaxa 'nāxwa bēbegwānem qa lās lāxa k!wālaasē. 85
(Wā, la 'nēk'ēda waōkwē begwānemaqēxs lēgadaēxa k!wālaasas
nāq!āsē. Wā, la k'lē^εs 'nemplēna ma^εp!enē^εsta lē^εlālase^εwēda
'nāxwa bēbegwānem qaēda k!wāla, yīxs â^εmaē hēx^εīdaem lāx^εūli-

¹ A place in the woods where the songs are secretly taught. See Report of the U. S. National Museum, 1895, Plate 43.

- 90 called to go to the sitting-place. || When a man does not go—no matter whether he is a chief | or one of the common people—nobody talks about him.) | Then Wāxap!alasō^ε at once sang the songs | referred to by ^εwilenkūlag'ilis, the songs of Nānogwis, | the hāmshāmts!es, who has the Head-without-Body for his sacred room. ||
- 95 As¹ soon as the song leaders knew the four songs, | they talked about the one man belonging to the | common people. At once four men were sent to go and | call him to come to the sitting-place. Then
- 100 the four | men started, and before long they came back || walking with the man (the man who told the story to me did not know the name). | Immediately Wāxap!alasō^ε asked the chief of the Sparrows to speak, | and at once the chief of the Sparrows | asked the man to sit down, not very near | the place where all the men were
- 5 seated. Then || the chief of the Sparrows spoke, and said, "Now let us know | what is more important than to go into the woods to sit in our sitting-place; | for you know that no chief is too great that he should not | come here." Thus he said, and took off his head-ring of cedar-bark and | put it on the ground. "Done," he said, "go on
- 10 and consider || whether you wish to remain alive. Then you will take up this red cedar-bark and | give a winter dance next year. If

- lēda begwānemaxs g'ālaē Lē^εlālase^εwa qa^εs lā lāxa k!wālaase. Wā,
 90 g'il^εmēsē k'!ēs lēda ^εnēmōkwē begwānemaxa wāx^εmē g'ig'āma^εya
 lōxs hāē g'a'yōla begū^εlida^εyē. Wā, k'!eāst!a g'wāgwēx^εs'āla lāq.)
 Wā, la^εmē āem hēx^εidaem^εlaē Wāxap!alaso^εwē denx^εitsa q!emq!em-
 demē, yix g'wē^εyās ^εwilenkūlag'ilisē q!em!qemdem^εs Nānogwisē, yixa
 hāmshāmts!esē māwī^εladesa X'ōsalōlē.
- 95 Wā, g'il^εem^εlāwisa nēnāgadē ^εwī^εla q!ālaxa mōsgem q!emq!em-
 demxs laē g'wāgwēx^εs'id lāxa ^εnēmōkwē begwānem g'a'yōl lāxa
 begū^εlida^εyē. Wā, laem^εlaē ^εyālagema mōkwē bēbegwānem qa
 lās Lē^εlālaq qa g'āxēs lāxa k!wālaasē. Wā, laem^εlāwisa mōkwē
 bēbegwānem qāsida. Wā, k'!ēs^εlat!a g'ālaxs g'axaē aēdaaqa
 100 qāqelaxa begwānemē. (K'!ēs^ε q!ālē lēgemas, yīsa nōsa qaen.)
 Wā, hēx^εidaem^εlāwisē Wāxap!alaso^εwē āxk'!ālaxa g'wēse-
 ma^εyē qa yāq!ent!ālēs. Wā, hēx^εidaem^εlāwisa g'wēsema^εyē
 āxk'!ālaxa begwānemē qa k!wāg'aelsēs lāxa k'!ēs ālaem lāla
 lāx k!ūts!edzāsasa ^εnāxwa bēbegwānema. Wā, lā^εlaē yāq!eg'a-
 5 lēda g'wēsema^εyē. Wā, lā^εlaē ^εnēk'a: "Wēg'a^εx'enu^εx^u q!ālax
 āwīlagawa^εyasenu^εx^u g'āxēx ālālels k!wāla lāxwa k!wālaasēx,
 yīxs q!ālela^εmaaqōs yīxs k'!eāsaē gūnt!asa g'ig'ig'āma^εyē qa^εs k'!ēsē
 g'āx lāq^u," ^εnēx^εlaēxs laē āxōdxēs qex^εema^εyē L!āgekwa qa^εs
 āx^εelsēq. "Wā." Wā, lā^εlaē ^εnēk'a: "Wēg'a dōqwalaxēs nāqa^εyōs
 10 qasō ^εnēx^εL qa^εs q!ūlaōs, la^εmēts dāx^εidelex^εg'ada L!āgekūk' qa^εs
 yāwix'īlēlōsax qwēseyenxla. Wā, qasō k'!ēsL dāx^εidelex^εq' la^εmēts

¹The following is an intercalation, explaining part of the procedure of the winter ceremonial.

you do not take it up, you will | die where we are sitting here." 12
 Thus he said. Immediately the | man arose from the place where he
 was sitting, and took up the red cedar-bark and | hid it in his armpit,
 and then he had saved his life; for he had || hidden the red cedar-bark 15
 which he was going to put into his box, which was in | his house.
 The red cedar-bark was not to be seen again until he would give a
 winter dance | the next winter, when he was to invite for a winter
 dance. This is called | Begging-for-One's-Life—the taking up of
 the red cedar-bark when it is put down on the sitting-place to | be
 taken up by the one who disobeys the chief of the Sparrow Society;
 for the || chief of the Sparrow Society is the chief of the winter 20
 dance. Generally he is | chief, for the chief of the Sparrow Society
 has no dance. |

(I will talk for a little while about this. When | the chief the
 father of Q!emtq!ādas gave a winter dance, while | Ts!ōx^uts!aēs
 was still a child—for this was his name in summer—|| all those who 25
 were to disappear were placed in a row to be seen by all the men |
 who had been taken by the supernatural power of the winter dance.
 Then | Ts!ōx^uts!aēs stood among them on the right-hand side of
 those who were to disappear; and | after they had been looked at,
 they went into the woods where the whistles sounded. Then |
 Ts!ōx^uts!aēs went backward; and he was taken by the chief of the
 Sparrow Society, || not by the father of Ts!ōx^uts!aēs. Then the 30
 chief of the Sparrow Society said, | "You will not go, friend Ts!ōx^u-

lē! lāxENS k!wālaasēx," ēnēx^ē!aē. Wā, âem^ēlāwisē hēx^ēida^ēma 12
 begwānemē lāx^ēūls lāxēs k!wādzasē qa^ēs lē dāx^ēīdxa L!āḡekwē qa^ēs
 q!ūlāl^ēdēq lāxēs demḡūlasē. Wā, la^ēmē q!ūlāxanux^us qaxs lā^ēmē
 q!ūlāl^ēidxa L!āḡekwē qa^ēs lāl g'its!ōdēlts lāxēs g'ildasēxa ha^ēnēla lāx 15
 g'ōkwās. Wā, āl^ēemlwisē dōx^ēwaḡelēla L!āḡekwaxs lāl yāwix'īlāxa
 lāla ēt!ēdēl ts!āwūnxa qō lāl yāwix'īlālō. Wā, hēem lēḡades
 q!ūlāxēxa dāx^ēidāxa L!āḡekwaxs g'ig^ēaeldzemaē lāxa k!wālaasē qa
 dāx^ēitse^ēwēsa hāt!ēlāx wāldemasa ḡwēḡwēsema^ēyē qaxs hē^ēmaē
 g'igāmēsa ts!ēts!eqaxa ḡwēḡwēsema^ēyē yīxs hēmenalā^ēmaē g'igāmē 20
 begwānemā, yīxa ḡwēsema^ēyē, yīxs k'!ēasaē laēnēsa ḡwēsema^ēyē.

(Wā qens yāwas^ēidē ḡwāḡwēx^ēsāla lāq. Wā, hē^ēmaaxs laē yāwi-
 x'īlē g'igāma^ēyē ōmps Q!emtq!ādaswūla, yīxs hē^ēmaē ālēs g'inā-
 nemē Ts!ōx^uts!aēsa qaxs hē^ēmaē lēḡems lāxa hēenxē. Wā, hē^ēma-
 axs laē yīpemḡalē^ēlema x'īs^ēidlē qa dōx^ēwaḡelēsa ēnaḡwa begwā- 25
 nemx lālanemasa ēnawalakwasa ts!ēts!ēqa. Wā, la^ēmē lāḡelīlē
 Ts!ōx^uts!aēsa lāx hēlk'!ōdenōlemalīlasa x'īs^ēidlē. Wā, g'il^ēmēsē
 ḡwāl dōqwasōxs laē alē^ēsta lāx hēk'!ālasasa LEX^ēEXSē. Wā, g'il-
 mēsē la elx^ēlā^ēyē Ts!ōx^uts!aēsa laē dāx^ēitse^ēwa yīsa ḡwēsema^ēyē
 ōḡū^ēla lāx ōmpas Ts!ōx^uts!aēsa. Wā, la ēnēk^ēēda ḡwēsema^ēyē: 30
 "K'!ēsLES lālōl, qāst, Ts!ōx^uts!aēs, g'aem ēx^ēg'in ḡwēx^ēsdemk."

32 ts!aēs. My way is the best." | And he still held him while all the men shouted. | Then the supernatural spirit and all those who had disappeared were frightened away. | And after they had frightened away the supernatural spirit and all those who had disappeared, then
 35 the || chief of the Sparrow Society, who was holding Ts!ōx^uts!aēs spoke, and said, | "Come, give me red cedar-bark to put on the head of my friend here." | Thus he said. Then he was given a head-ring of red cedar-bark and a neck-ring | of red cedar-bark spread open. He spoke, and said, "Go on, | look at him, friends. I put on the
 40 head of my friend || what I took away from the supernatural power." Thus he said, and put around the neck the | red cedar-bark, and put the head-ring of red cedar-bark on his head. | As soon as he had done so, he took a rope and put it around his waist as a belt. | Then he took a thin cane and gave it to Ts!ōx^uts!aēs, | and he said while
 45 he gave to him his cane, || "Friend, this is your Sparrow cane, for you will be a great Sparrow, | that you may not be afraid of anything that happens in this winter-dance | house; for now you have a name, since you have a cedar-bark head-ring; and you are a member of the Sparrow Society." Thus he said. | Then he turned his face toward all the men, and said, "O | friends! You will not wish that a
 50 winter dance be given || to our friend here — the great one who has red cedar-bark rings and who is a member of the Sparrow Society. | Now do not call him Ts!ōx^uts!aēs. You shall call | him Q!emt-

32 Wä, la dälax'säemqēxs laē xāl'idēda 'nāxwa bēbegwānem. Wä, la'mē xālostoyowēda 'nawalakwē lē'wa 'nāxwa la x'is'ida. Wä, g'il-mēsē gwāla xālostōdasa 'nawalakwē lē'wa x'ix'is'idē lāasē ēt'lēd
 35 yāq!ēg'a'lēda gwēsema'yē yīxa dälāx Ts!ōx^uts!aēsa. Wä, la 'nēk'a: "Gēlag'a ts!ās L!āgekwa g'āxen qen qex'emdēxg'in 'nemōkūk,'" 'nēx'laē. Wä, la ts!āsōsa qex'ema'yē L!āgekwa lē'wa qenxawa'yē L!āgek^u lēpāla. Wä, la yāq!ēg'a'la. Wä, la 'nēk'a: "Wēg'a dōqwalax hamātel 'nē'nemōk^u, la'men qex'emdelesg'ins 'nemōkūk'
 40 lāxg'a lē'ne'manemk' lāx 'nawalakwa,'" 'nēk'exs laē qenxōtsa L!āgek-wē lāq. Wä, la qex'emdeq yīsa qex'ema'yē L!āgekwa lāq. Wä, g'il'mēsē gwāla laē āx'ēdxa denemē qa's qenōyōdēs lāq qa wū-sēg'anōs. Wä, la āx'ēdxa wī'enē dzōmēg'ala qa's ts!ē'wēs lāx Ts!ōx^uts!aēsa. Wä, la 'nēk'exs laē ts!āsa sek!aganō dzōmēg'ala.
 45 "Wä, qāst, yōems gwēsp!ēqlōx, yīxs 'wālasaaqōs gwēselēsa yīxs k'leāsēlaqos k'ilemlōl lāxens gwaēlasēx lāxwa ts!ets!egats!ēx g'ōkwa, yīxs laaqōs lēgades qex'emāk^u gwēselēsa," 'nēx'laē. Wä, la gwēgemx'ēid lāxa 'nāxwa bēbegwānema. Wä, la 'nēk'a: "Yūl ha'mātel 'nē'nemōk^u, k'!ēsles āwūlqelal qa's lālōs yāwēnemnux^u-
 50 LESg'ins 'nemōkūk' lāxgada 'wālasek' qex'emāk^u gwēselēsa. Wä, laems gwāl lēqelas Ts!ōx^uts!aēsa lāqek. Wä, laems lēqe-

q lādas." Thus he said. "And when he is an old man, | he shall be 53
chief of the Sparrow Society." Thus he said.) |

As soon as the men took up the red cedar-bark, he || spoke, 55
and said, "O friends! this, our master, | the red cedar-bark,
has come. Now I shall go and put it away into my box, | that
it may help in my purification, until next winter." Thus he said,
as he | went away to hide the red cedar-bark, and put it into
his box in his | house. As soon as he had gone away, the
chief of the Sparrow Society spoke, || and said, "Now we have 60
acted correctly on behalf of our friend; | for he has taken our
master, the red cedar-bark, to make us happy | next winter." Thus
he said. "Now let us talk about | our attempt to surround the
novice this night. Now these are the ones who will wipe the floor
of the house— | the fool dancers, the grizzly-bear dancers, and the
hāmaa—and those next || who are brought back (after their initia- 65
tion), each in his way. And when | they come in, then our beloved
ones (the princesses) shall come in, each according to her way. |
And then the ghost dancer will come—the supernatural one—
when daylight comes in the morning." ¹ | Thus he said. |

When he had spoken, they all went out of the woods, and staid ||
for a short time in their houses. Then they ate quickly, for | it was 70
evening. As soon as it was getting dark, four men were called |

laLES Q!emtq!adasē lāq," 'nēx·'laē. Wä, g'il·mēsē la nōmas be- 52
gwānema laē gwēsema'ya, 'nēx·'laē.)

Wä, g'il·emlāwisē dāx·'idēda begwānemaxa L!āḡekwē lāa'lasē
yāq!eg·a'la. Wä, lā'laē 'nēk·a: "Wä, 'nē·nemōk", g'āx·emg·a āda- 55
g'aensg·ada L!āḡekük· qa lālag·iltsek· g'ig·aalts!āl lāxen g'ildasa
qen q!ēqelālag·i lōk" qaōxda āpsenx·idlēx," 'nēx·'laēxs laē
qās'ida q!lūlālelaxa L!āḡekwē qa's lā g'ēts!ōts lāxēs g'ildasē lāxēs
g'ōkwē. Wä, g'il·emlāwisē la qās'ida lāa'lasē yāq!eg·a'lēda gwēse-
ma'yē. Wä, lā'laē 'nēk·a: "Laemlens hēlaxāmasa qaens 'nemō- 60
kwa qaxs le'maē dāx·'idxens ādaxa L!āḡekwa qa's ēk·lēqelāmasl
g'āxensaxs qwēsyenxla," 'nēx·'laē. "Wä, la·mēsens gwāgwēx·s'ālāl
lāxens k'ik·ilnālaēnēnēlaxwa ḡānolēx. Wä, hē'mens dēg·ilēlemlēda
nōenlēmala lē'wa nenānē lē'wa hāmaa. Wä, hē'mis mā·k'ilala
kwēkwēxelakwē lāxēs ḡwēḡūx·sdemē. Wä, g'il·emlwisē 'wī'laēl qō 65
g'āxlens lāelwēna'ya ēx·eml g'āyaxela lāxēs ḡwēḡūx·sdem. Wä,
lālē lālēlala Lelōlālaxa 'nawalakwē, lālas 'nā·nakūlalex ḡāa-
lala," 'nēx·'laē.

Wä, g'il·mēsē ḡwālē wāldemas laē 'wī'la hōxwūlt!a qa's lā yāwa-
s'id lāxēs g'ig·ōkwē. Wä, la·mē hālemq!es'ēd hām·'ida qaxs 70
le'māael dzāqwa. Wä, g'il·emlāwisē p!edex·stō·nakūlaxs laē lē'lā-

¹ That is to say, the ghost dancer will finally succeed in bringing back the novices.

72 whose hereditary office is to walk and call those who try to surround the novice; for there is | no way that one should go on calling who does not own the privilege. As soon as the | four members of the Sparrow Society came—who walk to invite—Wāxap!alasō^e
 75 took || four good cedar-bark blankets, and gave one to each of the members of the Sparrow Society | who went to call. Then he took new flat red cedar-bark, and | gave it to them, and he put the broad cedar-bark around their necks, | and he put the spread red cedar-bark around their heads. As soon as | they had put on the cedar-
 80 bark rings, they put on eagle down, || and they blackened their faces with charcoal, and they took a | well-made, shaved, round cedar stick. This is the cane of the Sparrows. | And they all went out of the winter-dance house. | They went to the east end of the village and went into | the house, and they stood inside of the door,
 85 and || they spoke. And the one who has the right to speak first began to speak, and said: |

“We shall try to go into the house, shamans. |

“We shall beat time that it may be heard by those who rule the winter dance, shamans. |

“Now sprinkle your body, Ha^emase^ewēd. |

“Now sprinkle your body, Hāmsbē^e. You shall go to wipe the
 90 floor, || little Sparrows. Go in while it is daylight, shamans.” |

When they had gone to all the houses, they went for a short time into | the winter-dance house. Then the heralds walked again, and

72 lase^ewē mōkwē k'!ēs^eōnōkwasa qāsa qaēda k'!k'!nālālē, yīxs k'!eāsaē gwēx^eidaas lā qāsaxa k'!ēsē āxnōgwades. Wā, g'il^emēsē g'āxēda mōkwē gwēgūdzaxa qēqaselg'islē laa^elasē Wāxap!alaso^ewē āx^eēdxa
 75 mōwē ēs^eek' k'!ōbawas qa^es ts!ewēsa 'nāl^enemē lāxa gwēgūdzaxēs qēqaselg'islē. Wā, lā^elaē āx^eēdxa alōmasē Lepāla L!āgekwa qaxaas ts!ewēs lāq. Wā, laem^elaē qēqenxālaxa āwōdzō L!āgekwa. Wā, lā^elaxaē qēqex^eemālaxa Lepāla L!āgekwa. Wā, g'il^emēsē gwāla āx^eālelōdālasēs qēqex^eila L!āgekwa laē qemx^ewitsa qemx^ewāsa kwē-
 80 kwē. Wā, hēem^elāwisa ts!ōma laē ts!ōts!ēlēmnda. Wā, lā^elaē āx^eēdxa aēk'!aakwē k'!āk^u lēx^een k!waxLā^ewa; wā, hēem gwēsp!ēqsē. Wā, lāx^eda^ex^ulaē 'wī^ela hōqūwelsa lāxa yāwix^eīlats!ē g'ōkwa. Wā, lā^elaē hēbelsela lāxa 'nelbālasasa g'ōx^udemsē. Wā, lā^elaē hōgwēla lāxa g'ōkwē qa^es lē q!waēl lāx lāx āwīlēlāsa t!ex^eila. Wā, la^emē
 85 qāg'ā^elē āxnōgwadāsa g'ildzaqwa qa^eyāla. Wā, lā^elaē 'nēk'a:—

“La^emens hēnax'alēlai', pēpexalai'.

“La^emens wūlāxodlai' hōlaxelālxens q!ālalelai', pēpexalai'.

“Laems xōsit!ēdlai' Ha^emase^ewēdai'.

“Laems xōsit!ēdlai' Hāmsbayai', laemles dēg'ilēlemlōl g'wā-
 90 gūgwēdzema 'nā^enemts!āemles pēpexalai'.”

Wā, g'il^eem^elāwisē 'wīlxtolsaxa g'ōkūlāxs laē yāwas^eid hōgwēl lāxa yāwix^eīlats!ē g'ōkwa. Wā, lā^elaē ēt!ēd qāsax^eda^exwēda

went into the houses, | and for a short time they went again into the winter-dance house. || When they went back to call, they 95 said, "Now we really go back to call;" | for the first two times they go to call, they only say, | "We go to call." And after they have finished their speeches, they say, | "Now we really go back to call. 'Wo, wo, wo! get ready, | be ready, when we come to haul you away, Sparrows, || and you, Sparrow women.'" Thus they said to 200 them. Then they all staid | thus in all the houses. When they went into all the | houses, they did not go into the winter-dance house. | Then they just went back to the east end of the village, and went into the | house and said, "We have come. Now we really come to call, || 'Wä, wä, wä, arise, arise!'" And at once | the 5 Sparrows and their wives arose, and went into the house in which the novice was to be surrounded. | They went into all the houses, and then they went | into the dance-house. They did not stay long. Then the | four heralds said, "Now we shall go to look for a face." || Thus they said, and went out of the winter dance-house, and 10 they went straight | to the east end of the village. and went into a house. | Then they said, "We come to try to see a face;" and when they found a | man sitting in the house, they asked him to go. They do not ask the | uninitiated to go too. And they use the same

mōkwē qāselg'īsa. Wä, g'il'ēme'laxaāwisē 'wilxtolsaxa g'ōkū- 93
lāxs laē ēt!ēd yāwas'id hōgwēl lāxa yāwix'īlats!ē g'ōkwa.
Wä, lā'laē qātsē'sta. La'mē 'nēk'a: "La'menu'x'ū ālax'id qātsē- 95
'stai'," yīxs ā'maē 'nēk'exs g'ālaē qāsa mālp!enē'sta: "La'me-
nu'x'ū qāsa'." Wä, g'ilnaxwaem q'ūlbē 'nēk'!ēna'yas: "La'me-
nu'x'ū ālax'id qātsē'stai'. Wō, wō, wō, xwāna'īd qa's
gwālaaōs qenu'x'ō g'āxlē ālak' nānēxelilax'da'xōl gwē-
gūdzā lō's gwēgūts!axsemā," 'nēk'eq. Wä, laem'laē 'nāxwa hē 200
gwēk'!āla lāxa 'nāxwa g'ig'ōkwa. Wä, g'il'ēme'lāwisē 'wilxtolsaxa
g'ōkūlāxs laē k'lēs la hōgwīl lāxa yāwix'īlats!ē g'ōkwa. Laem'laē
āem xwēlaqa lāxa 'nelbalasasa g'ōx'demsē qa's lē hōgwīl lāxa
g'ōkwē, qa's 'nēk'ē: "G'āx'menu'x'ū; la'menu'x'ū ālax'id qātsē'stai'.
Wä, wä, wä, lāx'wid, lāx'wid." Wä, āla'mēsē hēx'idaem q'lwāg'e- 5
lilēda gwēgūdzā lē'wis gēgenemē, qa's lā hōxts!ā lāxa k'ik'ilne'lats!ē
g'ōkwa. Wä, g'il'ēmxaāwisē 'wilxtolsaxa g'ig'ōkwaxs laē hōgwīl
lāxa yāwix'īlats!ē g'ōkwa. Wä, k'lēst!a gēg'ilil'īd lāqēxs laē 'nēk'ēda
mōkwē qaselg'īs bēbegwānema: "La'menu'x'ū lāl dādoqūmāl,"
'nēx'laēxs laē hōqūwels lāxa yāwix'īlats!ē g'ōkwa. Wä, lā'laē hē- 10
'nakūla lāxa 'nelbālasasa g'ōx'demsē qa's lē hōgwīl lāxa g'ōkwē.
Wä, lā 'nēk'a: "G'āx'menu'x'ū dādoqūmai." Wä, g'il'mēsē q'lāxa
k'!waēlē 'nemōkwa laē āxk'!ālaq qa lās. Wä, lā k'lēs āxk'!ālaxa
bāxūsē qa lās ōgwaqa. Wä, lā'laē hēx'sāem wāldems yīxs laēLaē

- 15 speech as they enter || the houses. After they have been to all the houses, they enter | the winter dance-house. Then they tell them that all have come in | whom they have invited. Immediately the speaker of the | winter dance-house arises. He belongs to the old men, the | head of the chief of the Eaters, for this is their Sparrow name.
- 20 He speaks || and says, "Now come, shamans, come in. Now I shall call | the uninitiated to come and witness what we are doing." Thus he says, and | goes out of the door of the dance-house, and he | stands outside. Then he shouts aloud, "Come, uninitiated, | come and witness what we are doing. Look from the door into the house
- 25 and sit by the door while we are || trying to surround the novice." Thus he says. Then he comes back into the house, and | stands outside of the place where the Sparrows who will sing are seated in the rear of the house | in which the novices are to be surrounded. Then the uninitiated come in | and sit down at the left-hand side inside of the door of the winter dance- | house. Then the Sparrow
- 30 Society and the uninitiated are inside, || only the hāmshāmts!Es, grizzly-bears, | fool-dancers, wasp-dancers, cruel-dancers have not come in. | Then the speaker of the dance-house speaks again, | and says, "O friends! You are not yet all inside. | Come, now, friends,
- 35 and go to our friends the great dancers, || that they may come and keep watch over what we are going to do here." Thus he says. |

- 15 lāxa g'ig'ōkwē. Wä, g'il'mēsē 'wiltolsaxa g'ig'ōkwaxs laē hōgwīl lāxa yāwix'ī'latslē g'ōkwa. Wä, laem'laē nēlaqēxs lē'maē 'wī'laēlēs qāsasē'wē. Wä, hēx'idaem'laēwisē lāx'ūlilē yāyaq!entemēlasa yāwix'ī'latslē g'ōkwa, g'ā'yōl lāxa q'lūlsq'lūlyakwē bēbegwānemxa lāxuma'yasa Hēmēl^u, yīxs hē'maē gwēdzexlāyosē qa's yāq!eg'a'lē.
- 20 Wä, la'nēk'a: "Wä, gēlag'a, pēpāxāl, g'āx'ems 'wī'laēla. La'mēsen lāl lē'lālaḥa bāxūsa qa g'āxēsē x'its!ax'ila g'āxens," 'nēx'laēxs laē qās'ida qa's lā lāwels lāxa t!ex'īlāsa yāwix'ī'latslē g'ōkwa qa's lē lāx'ūls lāx l'āsanā'yas. Wä, la hāsela 'nēk'a: "Wä, gēlag'a, bāxū-sai', gēlag'a x'its!ax'īlax qa's g'āxaōs 'nā'nēlgēmlil k'lūstālil lāxg'ada
- 25 k'ik'īlnelāk'," 'nēx'laē. Wä, g'āx'laē xwēlaqa, laēla qa's lā lāx'ūlil lāxa l'āsalīlas k'lūdzē'lasasa denxelalē gwēgūdzalāx neqēwalīlasa k'ik'īlnā'latslē g'ōkwa. Wä, g'āx'laē hōgwēlēlēda bēbaxūsē qa's lā k'lūs'ālil lāxa gēmxōtstālīlas āwīlēlāsa t!ex'īlāsa yāwix'ī'latslē g'ōkwa. Wä, laem'laē 'wī'laēlēda gwēgūts!emē lē'wa bēbaxūsē.
- 30 Wä, lēx'a'mē k'lēs'em g'āx g'āxēlēda hāmshāmts!Esē lē'wa nēnānē lē'wa nōentemala lē'wa hāmaselalē lē'wa hāwāyadalalē. Wä, lā'laē ēdzaqwa yāq!eg'a'lē yāyaq!entemēlasa yāwix'ī'latslē g'ōkwa. Wä, lā'laē 'nēk'a: "ya, 'nē'nēmōk^u, k'lēs'mēg'ins 'wī'laēla. Wä, gēlag'a, 'nē'nēmōk^u qa's laōs lāxens 'nē'nēmōx^udzāxa lēlaēnēnōkwa
- 35 qa g'āxlag'isē q'lāq!alālaxens gwēgwālag'īl'lasla," 'nēx'laē. Hēm

Then the four heralds are sent out. The | four heralds go out at 37
 once, and it is not long before they come back | each singing his own
 sacred song; and when | they all come into the door, they stand in
 a row. And as soon as || they have all finished their sacred songs, 40
 the chief of the Sparrow heralds | speaks and tells the Sparrows that
 those who have been invited are coming, | and also that the song-
 keepers shall watch their songs | and their batons so as not to make
 a mistake, and also the | children that they shall not cry. Thus they
 say, and they walk together || to the rear of the winter dance-house 45
 As soon as | they arrive in the rear of the house, the hāmshāmts!Es
 come in | and sit down in the rear of the house in the middle. |
 After them come the grizzly-bears and sit down at the right-hand
 side of the | hāmshāmts!Es. Then come the fool-dancers and sit
 down at the || left-hand side of the hāmshāmts!Es. Next come | the 50
 cruel-dancers and sit down next to the fool-dancers. Then the |
 thunder-bird dancers come and sit down next to the grizzly-bears.
 Next come the | hōx^uhok^u and sit down next to the thunder-birds. |
 Next come the war-dancers and sit next to the cruel-dancers. When ||
 all the dancers are in — those who are now named the Seals — | the 55
 chief of the Sparrow Society arises and tells all the Sparrows that |
 now all the dancers have come in and also the Sparrows. | “Now,
 shamans, we will do what we came here for, into this winter dance- |

‘yālagēsēda mōkwē qēqaselg^{es}. Wā, hēx[·]idaem[·]lāwisē la hōqū- 36
 welsēda mōkwē qēqaselg[·]esa. Wā, k[·]lēs[·]lat!a gātaxs g[·]āxaē aēda-
 aqa ‘nāxwa yēyālaqūlasēs yēyāla^uLENē. Wā, g[·]il[·]em[·]lāwisē g[·]āx
 ‘wī[·]laēL lāx āwīLElāsa t!EX[·]ilāxs laē yīpemg[·]alīa. Wā, g[·]il[·]em[·]lāwisē
 ‘nāxwa q!ūlbē yālaqūlayās laē yāq!Eg[·]a[·]lē gwēsema[·]yasa qēqasel- 40
 g[·]ESē. Wā, laem[·]laē nēlaxa gwēgūdzāqēxs g[·]āx[·]maēs lax[·]dē lē[·]lāla-
 se[·]wa. “Wā, hē[·]mis qa yāl!āwisa ‘nāxwa nēnāgadē lāxēs denxe-
 layō LE[·]wis t!Emyayowē qa k[·]lēsēs lēlaqoba[·]la. Wā, hē[·]misa g[·]in-
 g[·]inānemē qa k[·]lēsēs q!wāg[·]a[·]la,” ‘nēx[·]laēxs laē ‘nemāg[·]ilīl la
 qās[·]ida qa[·]s lā lāxa ōgwiwalīasa ts!āgats!ē g[·]ōkwa. Wā, g[·]il[·]em- 45
 lāwisē lāg[·]aa lāxa ōgwiwalīaxs g[·]āxaē g[·]āxēla hēhāmshāmts!ESē
 qa[·]s lā k!ūs[·]ālīl lāxa ōgwiwalīasa g[·]ōkwē lāx neqēwalīlas. Wā,
 g[·]āx[·]laē māk[·]ilēda nēnanē qa[·]s lā k!ūs[·]ālīl lāx hēlk[·]!ōdnōLE[·]malīasa
 hēhāmshāmts!ESē. Wā, g[·]āx[·]laēda nōen[·]ema[·]la qa[·]s lā k!ūs[·]ālīl lāx
 gēm[·]xanōLEma[·]līasa hēhāmshāmts!ESē. Wā, g[·]āx[·]laē mak[·]ilēda hā- 50
 wāyadalalē qa[·]s lā k!wābalīlaxa nōen[·]ema[·]la. Wā, g[·]āx[·]laēda kwē-
 kūkūn[·]ūlalē qa[·]s lā k!wābalīlaxa nēnānē. Wā, g[·]āx[·]laē māk[·]ilēda
 hēhōx[·]hokwē qa[·]s lā k!wābalīlaxa kwēkūkūn[·]ūlalē. Wā, g[·]āx[·]laē
 māk[·]ilēda hāwīnalal qa[·]s lā k!wābalīlaxa hāwāyadalalē. Wā, g[·]il-
 mēsē ‘wī[·]laēLēda ‘nāxwa lēlaēnokwaxa la lēqelasō[·]s mēemg[·]wat laē 55
 lax[·]ūlīlēda gwēsema[·]yē. Wā, la[·]mēs nēlaxa ‘nāxwa gwēgūdzāqēxs
 lē[·]maē ‘wī[·]laēLēda ‘nāxwa lēlaēnokwa LE[·]wa gwēgūdza. “Wā, la-
 mēsens q!āgemg[·]alīl, pēpāxāl, lāxens g[·]āxēla ‘wī[·]laēLEla lāxwa ts!ā-

house." Thus he says. Then the fool-dancer cries, "weē!" and ||
 60 at once the song-dancers begin the song of the fool-dancer. As
 soon | as the song is at an end, he becomes quiet. Then the | fool-
 dancers become excited, one after another, and each one has a song; |
 and this is called by the men of olden times "Wiping-the-Floor-of-
 the-Dance House;" namely, | the fool-dancers and the grizzly-bear
 65 dancers. Therefore the fool-dancers go first, || for they belong to
 the kwēxelak^u, which is called by the people of olden times | "half-
 initiated-winter-dancers," who only sit in the house when they disap-
 pear in the kwēxelak^u house, | for they are not taken away by the
 spirits when they come to take them | into the woods. This is called
 by the people of olden times "driving away." Those who are
 70 caught in the | bay of Fort Rupert are the hāmshāmts^{les}, q^lāmināgās,
 tōx^εwid, || grizzly-bear, thunder-bird dancer, and the others. This |
 has the name "Driving-away;" and these really disappear in the
 woods. And this | is called the "fully-initiated-winter-dance."
 And those who have the name "half-initiated-winter-dancers," |
 the kwēxelak^u, they are the ones who wipe the floor—the fool-
 dancers and the grizzly-dancer and the | floor-cleaning-woman—for
 75 when all the fool-dancers come in, they are not || dressed with the red
 cedar-bark like the hāmats^{la}, q^lāmināgās, tōx^εwid, and the others |
 in the half-initiated-winter-dance, for they all belong to the Sparrow
 Society. As soon as | the fool-dancers come in, the kwēxelak^u |

gats^{lēx} g^ōkwa," ^εnēx^εlaē, laa^εlasē weēxāda nōlemala. Wā, hēx-
 60 ^εidaem^εlāwisa nēnāgadē denx^εits q^lemdemasa nōlemala. Wā, g^l-
^εmēsē q^llūlbē q^lemdemasa laē yā^εida. Wā, laem ^εnā^εnemōk^lumk^a.
 xwāsēda nōlemala. Wā, lāxaē ^εnā^εnemsgemē q^lemdemasa. Wā,
 hēm g^{we}yāsa g^{āl}ē begwānem dēg^llēmexa ts^lāgats^{lē} g^ōkwaxa nō-
 nemala ^{lē}wa nēnq^lōlēla. Hēd lāg^lilas hē g^{āl}agⁱwa^εya nōnemala
 65 la yīxs hāē āxnōgwatsēxa kwēxelakwēxa g^{we}yāsa g^{āl}ē begwānem
 wīx^ssās ts^lēts^lēqaxa āem āwāg^llīlēla x^{is}āla lāxa kwēxāts^{lē} g^ōkwa,
 yīxs k^lēsaē āx^εētsō^εsa hayalilagāsē qa^s lā layō lāxa haeyalilagāsasa
 āl^{lē}xa g^{we}yāsa g^{āl}ē begwānem xelkwaxa la k^{emy}asō^ε lāxa
 ōxlalisas Tsāxisēxa hāmats^{la} ^{lē}wa q^lāmināgās ^{lē}wa tōx^εwidē
 70 (^{lē}wa) nānē ^{lē}wa kūkūnxūlālē ^{lē}wis waōkwē. Wā, hēm
 lēgades xelkwē, hā^εstaem ālak^lāla la x^{is}āla lāxa āl^{lē}. Wā, hēm
 lēgades lāx^ssāsē ts^lēts^lēqa. Wā, la lēgades wīx^ssās ts^lēts^lēqaxa
 kwēxelakwēxa la dēg^llēmexa nōnemala ^{lē}wa nēnq^lōlēla, ^{lē}wa
 ēkūlēmexa ts^lēdaqaxs laē ^εwī^εlaēlēda nōlemala, yīxs k^lēsaē q^lwā-
 75 lenx^usa hāmats^{la} ^{lē}wa q^lāmināgās ^{lē}wa tōx^εwidē ^{lē}wa waōkwē
 lāxa wīx^ssāsē ts^lēts^lēqa qaxs ā^εmaē la ^εnāxwa g^{wē}gūdzā. Wā, g^l-
^εmēsē ^εwī^εlaēlēda nōnemala laas l^lāyō yīx^εwidēda kwēxelakwē

women dance in their turn, the nānaqawalīl hāmats!a, and the hāyālik'ēla!l. | The words of the song of the || nānaqawalīl hāmats!a 80 and of the hāyālik'ēla!l are different from the words of the full-initiated-winter-dance, | for the women who disappear only stay in the rear of the kwēxelak^u house. | As soon as the floor-cleaning-woman comes in, the speaker | of the ceremonial of the surrounding of the novice—the head speaker, who is like Hōlelid—speaks (that is | what you have seen at Fort Rupert), and says, “Now, || those 85 who wipe the floor have come in, and those who clean the floor. Now let us go to the end, friends. | Now I shall speak as a herald. Come now!” Thus he says, and | calls two Head-Sparrows. As soon as the two | Sparrow men come, the speaker of the winter dance-house says, | “Come to our friend Hāmasewid. Did she not sprinkle herself to || come and dance at her dancing-place here?” 90 Thus he says, and sends the two | old Sparrow men to swing the rattles inside of the door of the | house for surrounding the novice; and when the | two Sparrow men go out, two old men—the two door-keepers—| each holds a round rattle, and || stands on the inside 95 of the door; and it is not | long before the two Sparrow men come in. They stand | inside of the door; and one of them speaks, and | says, “The good one, our friend, is coming.” Thus they say, and go to | stand in the rear of the house. Then the two men with the

ts!ēdaqaxa nānaqawalīlē hāmats!a lē^{wa} hāyālik'ēla!l. Wā, lā 78
ōgūqāla^{mē} qāqē^{yāsas} q!ēmdemas lax qāqē^{yāsas} q!ēmdemasa
nānaqawalīlē hāmats!a lē^{wa} hāyālik'ēla!lāsa lāx'sāsē ts!ēts!ēqa 80
qaxs ā^{maē} āwāg'īlīlāla x'īsāla lāxa kwēxelats!lē g'ōkwa ts!ēdāqē.
Wā, g'īl^{mēsē} wī^{laē}lēda ēkūlēlēmē ts!ēdaqā laas yāq!ēg'a!lē yāya-
q!entemēlasa k'īk'īlnālaxa g'wēsema^{yēxa} hē g'wēx's Hōlelidē (xēs
dōgūlōs lāxg'a Tsāxēsek'). Wā, lā 'nēk'a: “Lā^{mē} wī^{laē}lēlens dē-
g'īlēlēmā lē^{wa} ēkūlēlēmā. Wā, la^{mēsē} nēxbāg'alīlai', 'nē^{ne}- 85
mokwai'. Wā, la^{mēsē} qāg'al. Wā, gēlag'a,” 'nēk'exs laē lēx-
ēdxa ma'lōkwē g'wēgwāts!ēmā. Wā, g'īl^{mēsē} g'āxēda ma'lōkwē
g'wēgwāts!ēmā. Wā, lā 'nēk'ē yāyaq!entemēlasa ts!āgats!lē g'ōkwa:
“Hāg'a laxens 'nemōkwa Hāmasewidā. K'lēsaē xōs'idekwa qa
g'āxēsē yīx'wīda lāxg'as yī^{wē}lasek',” 'nēk'exs laē 'yālaxsa ma'lō- 90
kwē q!ūlsq!ūl'yak^u g'wēgūdza qa yayatemīl lāx āwīlēlās t!ēx'īlāsa
k'īk'īlnā^{lats!lē} g'ōkwa. Wā, g'īl^{mēsē} la hōqūwelsēda ma'lōkwē g'wē-
gwāts!ēm laas qās'idēda ma'lōkwē t!āt!ēx'īlax'sēla ma'lōk^u q!ūlsq!ūl-
yak^u g'wēgūdza q!wālxewūnkūlaxa lōelxsemē yēyādēna qa's lā
q!wāg'alīl lax 'wāx'sanēxstālīlāsa āwīlēlāsa t!ēx'īla. Wā, k'lēst!a 95
gālaxs g'āxaē hōgwīlēda ma'lōkwē gwāts!ēm. Wā, lā q!wāg'alīl
lāx āwīlēlāsa t!ēx'īla. Wā, la yāq!ēg'a!lēda 'nemōkwē. Wā, lā
'nēk'a: “G'āxk'as'ōēm^{g'īns} 'nemōkūk',” 'nēk'exs laē qās'ida qa's
lā q!wāg'alīl laxa ōgwiwalīlāsa g'ōkwē. Wā, lā yat!ēdēda ma'lōkwē

- 300 rattles || rattle near the door, and immediately the song-keepers beat time | on their boards. Then Hāmasewid comes in with fast steps, | going to the rear; and when she comes to the dancing-place in the | rear of the house, the song-keepers sing their songs. As soon as her song is | at an end, the song-keepers beat time on their
5 boards, || and immediately she who has been dancing goes with fast steps out of the | door; and when she has gone out, two | heralds—Sparrow men—are sent again to go and call the next one to | dance. And they do the same that they have done with the next one before; | and when one after another of the dancers has danced, the two ||
10 heralds are sent to go and call a woman who really dances well. They call her name.¹ The woman had | the name Q!āyaxstālas. She was a good dancer. | This is done by the Gwētela in the ceremonial of surrounding the novice. Now | she was called, because the dance of Q!āyaxstālas was the hāmshāmts!es, and it was not |
15 long before the two heralds came in. They stood || inside of the door, and one of them spoke, and | said, "Our good friend is coming. She is really clean." | Thus he said. Then the other one also spoke, and said, | "O shamans! Don't believe what my friend says. | Q!āyaxstālas does not agree to come and dance, for she is tired.
20 She has been digging || clams this evening." Thus he said, and went with his friend | to stand in the rear of the house. Then there was
-
- 300 yāyatemilē lāxa t!ex·ila. Wā, hēx·ida^{emēsa} nēnāgadē lēxedzō-daxēs t!emēdzō. Wā, g·āxē g·āxēlē Hāmasewidē qa's lā tsaxāla lālaa lāxa ōgwiwalilē. Wā, g·il^{emēsē} lāg·aa lāxa yē^{wē}lasa ōgwiwalilē laē denx'idēda nēnāgadās q!emdemas. Wā, g·il^{emēsē} q!ūlbē q!emdemas laē lexdzōdēda nēnāgadāxēs t!emēdzō. Wā,
5 hēx·ida^{emēsē} la tsaxālaxa yīxwax·dē ts!edāqa qa's lā lāwels lāxa t!ex·ila. Wā, g·il^{emēsē} lāwelsa laē ēt!ēd ēyālagēmēda ma^{lōk}u qāselg'is gwēgūdzā qa's lā ēt!ēd lē^{lālaxa} mak'ilalaxa g·ilx·dē g·āx yīxwa. Wā, ā^{mēsē} la naqemg'iltewē gwayī^{lālasē} qaēs mā^{k'ilasē}. Wā, g·il^{emēsē} g·ēk'!ōlt!endaxa yīxwa, laē ēyālagēmēda ma^{lōkwē}
10 qāselg'isa qa's lā lē^{lālaxa} ālā la yī^{wēnox}u ts!edāqa, yīxs lēxlēda^{maax} lēgēmāsa ts!edāqē yīxs lēgādaas Q!āyaxstālasēxa yī^{wēnoxwē} ts!edāq. Hē gwēg'ilayāsa Gwētela lāxa k'ik'ilnāla. Wā, la^{mē} lē^{lālase}wa yīxs hāmshāmts!esaē lēdā Q!āyaxstālasē. Wā, k'ēst!ē gālāxs g·āxaē g·āxēlēda ma^{lōkwē} qāselg'isa. Wā, lā q!wāg·a^{lila}
15 lāx āwilelāsa t!ex·ila. Wā, lā yāq!eg·a^{lēda} ēnemōkwē. Wā, lā ēnēk'a: "G·āxk'as^{ōemg'ins} ēnemōkūk'. Laemk' ālak'!āla kwākwa," ēnēk'ē. Wā, lā ōgwaqa yāq!eg·a^{lēda} ēnemōkwē. Wā, lā ēnēk'a: "ēya, pēpexālai', gwāla ōq!ūsxg'a wāldēm^{g'asg'en} ēnemōkūk' wila-qwē sex^{ts!a} g·āx yīxwē Q!āyaxstālasa qaxs qelk'aax dzēk'aaxa
20 g·āwēq!ānēmaxwa dzāqwax," ēnēx·laēxs laē qās^{ida} lē^{wis} ēnemōkwē qa's lā q!wāg·alil lāxa ōgwiwalilāsa g·ōkwē. Wā, lā ēwip ēwip

¹ The preceding and following passages evidently describe a particular ceremony, hence the change in tense.

the cry, "Wip, wip, | wip!" at the door of the house. And the 22
two men with the rattles at once rattled at the same time, | and at
once the song-leaders beat time on the | beating-board. Then the
hämshämsts!es came with fast steps and went to the || dancing- 25
place in the rear of the house. Four songs were sung | by the song-
leaders on behalf of Q!äyaxstālas; and as soon as the last song was at
an end, | Q!äyaxstālas stood still; and the speaker of the house
spoke, | and said, "O friends! Look | at your minds! Nobody
can overcome our great friend. || Now I shall look for a shaman who is 30
really a full-initiate to go and listen | for the one for whom we are
dancing." Then he called a shaman to be Listener, | for that is the
name of the one who had been called; and as soon as the speaker of
the house ended his | speech, the shaman went out of the house. | He
spoke, and said, "I am Quick-Spark," || (for he pretended to be 35
Mouse-Woman in the story). "Now I will go around | our world,
looking for what we came in this winter dance-house." | Thus he
said, and turned around to the right in the rear of the house | and
went to the door, and there he turned again to the right; and | then
he went out of the door. Now Q!äyaxstālas was dancing || standing 40
in the dancing-place in the rear of the house. It was not long |
before the Listener came in and stood inside of the door | and said,
"Keep still, keep still, shamans, and listen | to me! I have been

‘wīpxä lāxa t!EX’ila. Wä, hēx’ida‘mēsē ‘nēmāx’dē yat!ēdēda ma‘lō- 22
kwē yāyatēmīl. Wä, lä hēx’ida‘mēda nēnāgadē lēxdzōdaxa
t!EMēdzō. Wä, g’āxaasa hāmshämsts!ESē tsaxāla qa’s lä lāxa yī‘wē-
‘lasē lāxa ōgwiwalilē. Wä, läda mōsgem q!EMq!EMdēmē dēnx’ida- 25
yāsa nēnāgadē qa Q!äyaxstālasē. Wä, g’il‘mēsē q!ūlbēda elx!a‘yē
q!EMdems laē Q!äyaxstālasē lāx’ūlila. Wä, lä yāq!eg’a‘lē yāya-
q!ENTēmēlasa g’ōkwē. Wä, lä ‘nēk’a: “‘ya, ‘nē‘nēmōk’, wēg’a dō-
qwalaxēs nēnāqayōs qaxs k’!ēasaē la hāyāqaxg’ins ‘nēmōx’dzēk’.
Wä, la‘mēsen dōx’widLEX ālāk’!alā lax’sā pexāla qa lālag’iltē hōlē- 30
laxens sēsenatelag’ilila.” Wä, lä lē‘lālaxa pexāla qa’s Hōlaq!ESA
qaxs hē‘maē lēgēmsa la lēlwūlt!alēlems. Wä, g’il‘mēsē q!ūlbē
wāldemasa yāyaq!entēmīl g’āxaas g’āx’wūlt!alilēda pexāla. Wä, lä
yāq!eg’a‘la. Wä, lä ‘nēk’a: “Nōgwaem Hēlts!ax ānōbex’idē”
(qaxs hēbōlaē Hālamālaga lāxa nūyamē). “Wä, la‘mēsen lāl lā’sta- 35
līselatxens ‘nālax ālāx laasasens g’āxēla lāxwa ts!ägats!ēx g’ōkwa,”
‘nēk’EXs laē x’īlp!ēd hēlk’!EWē’sta lāxa ōgwiwalilē. Wä, lä qās’ida
qa’s lä lāxa t!EX’ila qa’s ēt!ēdē x’īlp!ēd hēlk’!EWē’sta. Wä, lä
lāwēls lāxa t!EX’ila. Wä, āx’sā‘mēsa yīxwax’dē yīx Q!äyaxstālasē
lā‘wīl lāxēs yē‘wē‘lasa ōgwiwalilasa g’ōkwē. Wä, k’lēst!a gālaxs 40
g’āxaē g’āxēlē Hōlaq!ESē qa’s lāx’ūlilē lāx āwīlēlāsa t!EX’ila.
Wä, lä ‘nēk’a: “Wä, ts!EMōt!ēd ts!EMōt!ēd, pēpEXl, qa’s hōlēlaōs
g’āxen. Laemx’dēn lā’stalēsxens ‘nālax. La‘mēsen sābenatoxa

all around our world, and I have learned | his different cries.”
 45 Thus he said, and went to the || rear of the house. Then the speaker
 of the dancing-house spoke, | and said, “I think that the super-
 natural power is already | approaching, for the dance of Q!āyaxstālas
 can not be excelled; | for the supernatural power has come and has
 been heard by Listener.” Thus he said. | Then the song-leaders
 50 beat fast time on the beating-board, and || Q!āyaxstālas went out
 of the door with fast steps. They continued doing this. | And when
 almost all the women dancers were in the house, then two | listeners
 brought the supernatural power, the ghost-dancer. | And after she
 had danced, the supernatural power whistled at the place where
 those who had disappeared are called. | That place is called Super-
 55 natural-Power-Place. After || the ghost-dancer finished dancing, the
 two Listeners were sent out. They | went out of the house and
 listened for the supernatural power, which was making a sound. |
 At once they went out; and they just showed their faces outside of
 the | door, when they heard the supernatural power sounding like
 60 whistles. | Then they came back and stood inside of the door, || and
 one of them said, “Now we have obtained it, shamans, for we | have
 really heard the supernatural power.” Then | all the Sparrows went
 out, but | the hāmshāmts!Es, the grizzly-bears, the tōx^εwid, | the
 hāwīnalā!, and the thunder-bird, and the hāmaa, did not go out. ||

ōgūqlālā lāxēs gwēk!ālasa,” ‘nēk^εExs gāxaē qāsida qa’s lā lāxa
 45 ōgwiwalīlasa gōkwē. Wā, lā yāq!Eg^εa!ē yāyaq!Entemēlasa ts!āga-
 ts!ē. Wā, lā ‘nēk^εa: “Gwā!ēla^εmēg^εin ‘nēk^εEx ‘nawalakwa laem gāx
 ēxā!a laēlag^εa la hēyaq!ēmag^εins yīxwak lāxg^εa Q!āyaxstālasēk^ε
 qaxs hē^εmaē ‘nawalakwē gāxa wū!ēltsens Hō!aq!Esēx,” ‘nēx^ε!aē.
 Wā, la^εmē lēxdzodēda nēnāgadāxēs t!Emēdzō. Wā, la^εmē tsaxālē
 50 Q!āyaxstālasaxs laē lāwelsa lāxa t!Ex!īla. Wā, lā hēx^εsāem gwē-
 gīla. Wā, gīl^εmēsē Elāq ‘wī!aēlēda yīxwa ts!ēdaqa laē ma!ōkwa
 hō!aq!Esē. Wā, hē^εmis la lā!elaxa ‘nawalakwa lelō!āla!ē. Wā,
 gīl^εmē gwā! yīxwaxs laē hēk^ε!Eg^εa!ēda ‘nawalakwē lāxa k^εim^εyaasaxa
 xīx^εsā!a. Wā, hēem lēgades ‘nawalak!wās. Wā, gīl^εem gwā!
 55 yīxwēda lelō!āla!ē laē ‘yālagēmēda ma!ōkwē hō!aq!Esa qa’s lē
 hōqūwels lāxa gōkwē qa’s lē hōlēlaxa ‘nawalakwa hēk^ε!āla. Wā,
 hēx^εida^εmēsē lax^εda^εx^ε hōqūwelsa. Wā, ā^εmisē nē!emx^εid lāxa
 t!Ex!īlāxs laē wū!āx^εa!elaxa ‘nawalakwaxs lē^εmaē hēk^ε!ālaxa lē-
 x^εExsē. Wā, gāxda^εxwē xwēlaqa qa’s q!wāg^εalī!ē lāx āwī!elāsa t!E-
 60 x!īla. Wā, lā ‘nēk^εēda ‘nemōkwē: “La^εmens lāla, pēpexāl, qaxg^εa-
 nu^εx^ε la^εmēk^ε āla wū!āx^εa!elax ‘nawalakwa.” Wā, hēx^εida^εmēsē
 ‘wī!a la hōqūwelsēda gwēgūdza. Wā, lā k^ε!ēs ōgwaqaem la
 hōqūwelsēda hāmshāmts!Esē lē^εwa nēnānē lē^εwa tōx^εwidē
 lē^εwa hāwīnalā!ē lē^εwa kūkūn^εūla!ē lē^εwa hāmaa. Wā,

But all the fool-dancers went out and the grizzly-bear dancers | 65
together with the Sparrow Society, for they are not allowed to see
the | painters who paint the sacred room — the Head-without-Body—
and those who prepare the | supernatural treasure of the tōx^éwid.
Therefore they all went out together with the | fool-dancers, the
nānaqawalīl, and the nōlēmē^ésta, and also the || grizzly-bear dancer,— 70
for all these belonged with the half-initiates, the kwēxelak^u. Then |
the sacred room was quickly painted before daylight came in the
morning, | and it was put up; and as soon as it was finished, they
waited for | daylight; and when it was broad daylight in the morning, |
four members of the Sparrow Society were called; and when they
came in, || they quickly painted their faces with charcoal and after 75
this had been done, they | put eagle-down on to them; and they
always had belts around their waists. | And they kept together
always with their Sparrow canes. | As soon as this was done, they
went out of the door of the winter dance- | house. They entered
all the houses and called || all the hāmshāmts!ēs, grizzly-bears, 80
tōx^éwid, | hāwīnalāl, and thunder-bird dancers, and also the
hāmaa; | for they all had gone out for a while to eat in their | houses.
Then the heralds said, “We are walking | to capture the super-
natural power.” Thus they said when they named the various ||
dancers of those who owned dances, and also the members of the 85

hē^émislāl la ^éwīla hōqūwelsēda nōenlēmāla lē^éwa nenq!ōlēla 65
^énemāx^éid lē^éwa gwegūdza, qaxs k!ēsaē hēq!ōlēm dōqūlaxa
k!āk!et!ēnoxwaxs laē k!ātaxa mawilēxa xeqwalōlē lē^éwa gītāxa
lōgwa^éyasa tōx^éwidē, yīxs hē^émaē la hōqūwels nemāx^éid lē^éwa
nōenlēmālaxa nānaqawalilē lē^éwa nōlēmē^ésta; wā, hē^émislēda
nenq!ōlēla, qaxs hā^ésta^émaē g^éa^éyōl lāxa wīx^ésāxa kwēxelakwē. Wā, 70
laem hā^énakwēla k!ātase^éwēda mawilaxs k!ēs^émaē ^énāx^éidaxa gaāla
qa^és āx^éālēlēmē. Wā, g^éilēmēsē gwāla laē āem ^énāxwa ēsela qa
^énāx^éidēs. Wā, g^éilēmēsē q!ūlāla ^énāx^éidxa gaālāxs laē ēt!ēd lē-
^élālase^éwēda mōkwē gwegwāts!ema. Wā, g^éilēmēsē g^éāx hōgwīla laē
hānax^éwid ts!ōts!ēlēm^étsa ts!ōlna. Wā, g^éilēmēsē gwāla laē qemx- 75
^éwitsā qemxwāsa kwēkwē laxēs hēmenāla^émaē wūsēg^éekwasēs wū-
sēg^éanō. Wā, lā hēmenālaem q!ap!ēx^ésā lē^éwis gwegwesp!eqē. Wā,
g^éilēmēsē gwāla laē qās^éida qa^és lā hōqūwels lāxa t!ex^éilāsa ts!āgats!ē
g^éōkwa. Wā, la^émē lāl!ēsela lāxa ^énāxwa g^éig^éōkwa qa^és lē^élālēxa
^énāxwa hāmshāmts!esa lē^éwa nēnānē lē^éwa tōx^éwid lē^éwa 80
hāwīnalāl lē^éwa kwēkūkūnxūlalē; wā, hē^émislēda hāmaa
qaxs lē^émaē yāwas^éid ^éwīla hōqūwels qa^és lā hām^éx^éid lāxēs
g^éig^éōkwē. Wā, la^émē ^énēk^éēda qēqaselg^éisē: “La^émenu^éx^u qāsai’
qaens k^éīmyaēnēlaxa ^énawalakwē,” ^énēk^éexs laē lēlēqelax a^éōgūla
lēlādesa lēlāēnēnukwē lē^éwa gwegūdza. “Wā, la^émēts lāl lēxexsē- 85

- 86 Sparrow Society. "Now you will go and beat | the house-boards, you half-initiates, for those who will be met with dances are our people who are going to be caught, the supernatural ones." | Thus said one of the heralds. As soon as the speech was at an end, | the three others said together, "Arise quickly!" | They entered first the house at the lower end of the village, and they came
 90 toward the || upper end of the village, going toward the winter dance-house. | Immediately all the Sparrows and those who own dances came in, | and entered the winter dance-house. When | they had all come in, the members of the Sparrow Society, of the half-initiates, | the fool-dancers, the bear-dancers, and the nānaqawalīl, and the nōlēmēsta came in, || and sat down at the right-hand side
 95 inside of the door of the winter-dance | house. As soon as all those who owned dances—the half-initiates and the Sparrow Society—were in, | the speaker of the winter-dance house spoke, and | said to the full-initiates, "Now, shamans, put eagle-down on yourselves, | you full-initiates, for we will go to catch our great friend." Thus he
 400 said. || "Now, you full-initiates, Sparrow women, you will meet him dancing. You | half-initiates, Sparrows and Sparrow women, you shall beat the house-boards," | thus he said, and all the Sparrows, and all the dance owners | arose and went out of the door of the dancing-house. |
- 5 (They never did as modern people are doing. || The tōx^εwid and the thunder-bird dancers each sing one at a time their sacred songs |

- 86 g'ilōl, wēwix'sâ qa yāyā^εwālalaxens k'imyasōlaxa ^εnawalakwē," ^εnēk'ēda ^εnēmōkwē lāxa qaselg'isē. Wā, g'il^εmēsē q'lūlbē wāldemas laē ^εnēmādzāqwa, ^εnēk'ēda yūdukwē waōx^us: "Hālag'ilīlesai'," yixs hāē g'il laēla gwābalasasa g'ōx^udemsē. Wā, lā gwāsōlēla lāxa
 90 ^εnēlbalasasa g'ōx^udemsē lālaa lāxa ts!āgats!ē g'ōkwa. Wā, lā^εlaē āem hēx^εidaem ^εwī^εla g'āxēda gwēgūdza lē^εwa ^εnāxwa lēlaēnok^u qa^s g'āxē ^εwī^εla hōgwēla lāxa ts!āgats!ē g'ōkwa. Wā, g'il^εem^εlāwisē g'āx ^εwī^εlaēla g'āxaas hōgwēlēda gwēgūdzāsa wix'sâ lē^εwa nōen^εemala lē^εwa nenq!ōlēla lē^εwa nānaqawalīlē lē^εwa nōlēmēsta
 95 qa^s lā k'lūs^εālīl lāxa hēlk'!ōtstālīlasa āwīlēlāsa t!ex^εilāsa ts!āgats!ē g'ōkwa. Wā, g'il^εmēsē ^εwī^εlaēlē lēlaēnokwasa wix'sâ lē^εwis gwēgūdza laa^εlasē yāq!eg^εa^εlē yāyaq!entemīlasa ts!āgats!ē g'ōkwa. Wā, lā^εlaē ^εnēk'a lāxa lāx'sâ: "Laems k'imx^εwidlōl, pēpexāl, yūlaxs lāx'sāēx qens lālag'il k'imya^εxens ^εnēmōx^udzā," ^εnēx^εlaē. "Wā,
 400 la^εmēsles yāyā^εwālalōl, lēlax'sâ, gwēgūgūts!axsem. Wā, lāles lēxexsēg'ēlōl, wēwix'sâ gwēgūdza lē^εwōs gwēgūgūts!axsemx," ^εnēx^εlaēxs laē ^εwī^εla q!wāg'ilīlēda gwēgūdza lē^εwa ^εnāxwa lēlaēnēnokwa qa^s lā hōqūwels lāxa t!ex^εilāsa ts!āgats!ē.

(Wā, la^εmē hēwāxa hē gwēg'ilōx lax gwēg'ilatsa ālēx begwānemxs
 5 ^εnāl^εnēmōklūmk'aē yēyālaqwaxa tōx^εwidē lē^εwa k'ik'inqālalēla

before all the Sparrows go out of the house, when they are about to 6
 catch | those who have disappeared. They did so only lately when
 they became mixed with the | Āwik'!ēnox^u, for they do that way
 when they catch those who have disappeared — the hāmats!a, |
 and his k'inqēlalela, and q!āminâgâs, and the nōntsē'stāla!, and ||
 grizzly bear of the door of the house of Cannibal-at-North-End-of- 10
 World, for at first | they all sing their sacred songs at the same time,
 those whom the Āwik'!ēnox^u call | ōlala, and who are called by the
 Kwāg'u! tōx'wid, and the shaman dancers and | the k'inqēlalela.
 As soon as all have sung each his sacred song, the | Āwik'!ēnox^u all 15
 come out of the winter dance-house to catch || those who have
 disappeared.) |

As soon as all have gone out, they shout at the same time, and say,
 "Oh, | you shall be made poor by the supernatural power! Wō,
 wō, wō." They say so four times. | Then they walk together to the
 place where the supernatural power is caught, | at the mouth of the 20
 river Ts!Elgwad for that is where the hāmshāmts!Es shows himself. ||
 As soon as those who are to catch him arrive at the mouth of the |
 river, the hāmshāmts!Es comes out of the woods, and takes hold of |
 one of the Sparrows, and bites a piece out of his left arm; | and as
 soon as the piece that he has bitten comes off, he takes another one
 of the | Sparrows and bites him; and he bites another one; and ||
 still another one, the last one; and as soon as the last one has been 25

yīxs k'!ēs^{maē} hōqūwelsēda 'nāxwa g'wēgūdzā, yīxs k'!imyēlaxa 6
 x'ix'isāla yīxs ā!maēx hē g'wēg'ilaxs laē q!ūq!ūlgox'wid lē^{wa}
 Āwik'!ēnoxwē, yīxs hāē g'wēg'ilaxs k'!imyaaxēs x'ix'Esālaxa hāmats!a
 lē^{wis} k'!inqālalela lē^{wa} q!āminâgâs lē^{wa} nōntsē'stāla! lē^{wa}
 nēnstālīas t!EX'īlās g'ōkwās Bax^ubakwālanux^usīwē, yīxs ā^{mawis}- 10
 laē 'nāxwa 'nā^{!nemōk}!ūmk'a yālaqūlaxa g'wē'yāsa Āwik'!ēnoxwē
 ōlala, yīx g'wē'yāsa Kwāg'u!ē tōx'wida lē^{wa} paxālala!ē lē^{wa}
 k'ik'inqālalela. Wā, g'īl^{mēsē} 'wīla yālaqwaxs laē hōqūwelsēda
 Āwik'!ēnoxwē lāxa ts!āgats!ē g'ōkwa qa's lā lāxēs k'!imyaasLaxēs
 x'ix'Esāla.) 15

Wā, g'īl^{em}lāwisē 'wīlawelsa laē 'nemādzaqwa 'nēk'a: "Sās wūn-
 g'īl mewēlas 'nawalakwa. Wō, wō, wō, wō." Wā, mōp!Endzaqwaxs
 laē 'nēk'a. Wā, lālaē lōxmālaxs laē qās'ida qa's lā lāxa k'!imyaasē
 ōx^usiwa'yasa 'wās Ts!Elgwadē, qaxs hē^{maē} nēx'nē'latsa hāmshām-
 ts!Esē. Wā, g'īl^{em}lāwisē lāg'aa, yīxa k'!imya lāxa ōx^usiwa'yasa 20
 'wa, g'āxaalasa hāmshāmts!Esē g'āx'wūlt!a lāxa āL!ē qa's dāx'īdēxa
 'nemōkwē lāxa g'wēgūdzā qa's q!EX'īdēx gēmxōlts!āna'yas. Wā,
 g'īl^{mēsē} lāwāmasxēs q!Ek'oyō laē ēt!ēd dāx'īdxa 'nemōkwē g'wē-
 gūdzā qa's q!EX'īdēq. Wā, lā ēt!ēdxa 'nemōk^u q!EX'īdēq. Wā,
 lā ēt!ēd q!EX'īdxa la elx!āya. Wā, hē'misa la elx!ē q!EX'ītsō's 25

26 bitten, | he takes hold of the hāmshāmts!es; and then the three
members of the Sparrow Society, who had first been bitten, | help
the one who was bitten last. Now the four members of the Sparrow
Society who have been bitten are called | the sālalela of the hāms-
hāmts!es. | They just go ahead of those who try to catch the (novice),
30 and they go back. And all go to the || beach of the winter-dance
house. Then the | half-initiate Sparrows and the Sparrow women
first come out. Each | carries a baton, and they are just standing
outside near the front boards of the | house, and they beat time on
the front boards of the house in | five part rhythm, which is called
35 "one beat between." As soon as || the half-initiate Sparrows beat
time on the boards, all | the dancers, the full-initiate Sparrow women,
come out of the house and stand in a row on the | shore in front of
the dancing-house. They just dance with | the time-beating on the
front boards of the house. No song is sung. This is | called "meet-
ing with a dance those who have been caught," namely, the dancing
40 without || a song, when those who have caught those who have dis-
appeared arrive at the beach. | Some Kwākiutl say "the one taken
hold of," for that is another name for | the one caught. Now the
hāmshāmts!es dances with his four | songs, which are sung by the
song-leaders on the beach of the winter dance- | house. As soon as
45 the last song of the song-leaders is ended, || the full-initiate Sparrow
women, who meet the novice with dancing, come into the house, and

26 dāx·idxa hāmshāmts!esē. Wā, lēda yūdukwē g·ilx·dē q!EX·itsō's
gwēgūdzā la g·iwālaxa la elxlē q!EX·itsē'wa. Wā, laem lēgadēda
mōkwē q!ēq!EG·ek^u gwēgūdzas sālalelaxa hāmshāmts!es. Wā,
ā'misē la g·ālag·iwalitsa k'īmyāxs g·āxaē aēdaaqa, qa's lā 'wī'la lāx
30 L!ema'isasa ts!āgats!ē g·ōkwa. Wā, hē'mis g·il g·āx hōqūwelsēda
wēwix·sā gwēgūdzā lē'wis gwēgūts!axsemē. Wā, la'mē q!wālxe-
wūnkūlaxa t!emyayowē. Wā, ā'misē q!wāxseg·ilsaxa tsāqema'yasa
g·ōkwē. Wā, lā 'nemāx·id t!emēdzōdxa tsāqema'yasa g·ōkwasa
t!emsawēltā'yas t!emyasxa lēgadās lēxelakwē. Wā, g·il'ēm·dē-
35 wēsē lēxelx·idēda wix·sā gwēgūdzā g·āxaas hōqūwelsēlēda 'nāxwa
yēyixūtā'ya lēlax·sā gwēgūts!axsema qa's lā yīpemg·aels lāx ōxwi-
wa'yasa L!āsanā'yasa ts!āgats!ē g·ōkwa. Wā, laem wūl'ēm yīxwasa
lēxedzā'yaxa tsāgemē, k'!eās q!emdem denxelayā. Wā, hēem
lēgades yāya'wālāxa k'īmyānemē yīxa wūl'ēm yīxwasa k'!eāsē
40 q!emdema yīxs g·āxaē g·āx·alelēda k'īmyāxa x'isālax·dē. Wā, la
'nēk·ēda waōkwē Kwāg·ulqēxs dānemaē qaxs hē'maē 'nem lēgemsa
k'īmyānemē. Wā, la'mē yīxwēda hāmshāmts!esasa mōsgemē
q!emq!emdems laē denxelayāso nēnāgadēlāx L!ema'isasa ts!āgats!ē
g·ōkwa. Wā, g·il'mēsē q!ūlbēda elxlā'yē denxelayāsa nēnāgadē laē
45 'wī'la hōgwīla yāya'wāla lēlax·sā gwēgūts!axsema qa's lā k'lūs·ālil

sit down | on each side of the rear part of the sides of the house. 46
 Then the | half-initiates come in and sit down at each side of the
 door. | As soon as they are all in, those who caught the novice come
 in, and they stand | in the rear of the house; and when they have all
 come in, the || hāmshāmts!Es comes into the door and cries, "Wip 50
 wip, wip!" | and the four whom he has bitten are still near him. At
 once | the song-leaders sing songs with fast time-beating; and as
 soon as the songs with the fast time-beating are at an end, | the song
 leaders sing again with slow time-beating. | There are three songs
 with slow time-beating, || besides the one with fast time-beating. 55
 Now all the | full-initiate Sparrow women dance near the hāms-
 hāmts!Es when he is dancing; | and when the last song of the song-
 leaders is at an end, the | song-leaders beat fast time on the boards.
 Then the hāmshāmts!Es runs about quickly, | going around the fire
 in the middle of the house. As soon as he goes toward his || sacred 60
 room, the Head-without-Body, the mouth of the Head-without-
 Body, opens, and | the hāmshāmts!Es goes into the mouth. The |
 four companions of the hāmshāmts!Es have no time to go in also
 before the mouth of the | sacred room with Head-without-Body
 shuts. Immediately all the | members of the Sparrow Society and
 all the Sparrow women go out, and go home to their || houses. Only 65
 the owners of dances are still sitting in the | winter dance-house.
 When evening comes Wāxap!alasō calls his | four heralds, members

lāxa 'wāx'sanēgwiłasa 'nelk'!ōdoyâlilasa g'ōkwē. Wā, g'āxē g'āxē- 46
 lēda wēwix'sā qa's lā k!ūs'ālil lāxa 'wāx'sōtstâlilasa t!Ex'ila. Wā,
 g'il'mēsē 'wī'laēla g'āxaas hōgwiłēlēda k'im yax'dē qa's lā q!wāg'a-
 lil lāxa ōgwiwalilasa g'ōkwē. Wā, g'il'mēsē 'wī'laēla g'āxaasa hāms-
 hāmts!Esē g'āxēla lāxa t!Ex'ila. Wā, la'mē 'wip 'wip 'wipxa. Wā, 50
 la'mē hēx'sā'ma mōkwē q!ēq!eg'Ex'us neḡwālalelaq. Wā, hēx'ida-
 'mēsa nēnāgadē denx'its tsaxāla q!Emdems. Wā, g'il'mēsē q!lūba
 tsaxāla q!Emdems laē ēt!ēd denx'idēda nēnāgadāsa neqāxelas t!Em-
 yas q!Emdems. Wā, yīxs yūdux'semaē neqāxela q!Emq!Emdems
 ōgū'la lāxa 'nemsgemē tsaxāla q!Emdems. Wā, la'mē 'nāḡwa yīḡwē- 55
 mēla lēlax'sāwē ḡwēḡūts!axsemxa hāmshāmts!Esaxs laē yīḡwa.
 Wā, g'il'mēsē q!lūbēda elx!a'yē denxelayāsa nēnāgadāxs laē lēxe-
 dzōdēda nēnāgadāxēs t!Emēdzō. Wā, lā ālt!eqelēda hāmshāmts!E-
 saxs laē lā'stalilēlaxa laqāwalilē. Wā, g'il'mēsē la ḡyōlēla lāxēs
 māwila x'osalōlē, laē āqelilē semsasa x'osalōlē. Wā, lā laēlēda 60
 hāmshāmts!Esē lāx semsas. Wā, la'mē wīsomāla la ōḡwaqa laēlēda
 mōkwē sālalelaxa hāmshāmts!Esaxs laē qemḡwīdēda semsasa
 x'osalōlē mawila. Wā, la'mē hēx'idaem 'wī'la hōqūwelsēda 'nāḡwa
 ḡwēḡūdza lē'wa 'nāḡwa ḡwēḡūts!axsema qa's lā nā'nak' lāxēs
 g'ig'ōkwē. Wā, ā'mēs!a hēx'sāem k!ūdzēlēda lēlaēnēnokwa lāxa 65
 tsā!ḡats!ē g'ōkwa. Wā, g'il'mēsē dzāqwaxs laē lē'lālē Wāxap!alasō-
 'waxa mōkwē qēqaselḡis ḡwēḡūdza. Wā, g'il'mēsē g'ax hōḡwīla

68 of the Sparrow Society. As soon as they come | into the winter dance-house, they dress up in the way in which | heralds always
70 dress. As soon as they have finished, they come out || of the winter dance-house, and go to the other end of the village. | Then they step into the door of the house, and stand inside of the door. | Then one of them, the speaker, says:

"We will try to restore to his senses Nānogwis, shamans. |

"We will tame Nānogwis, shamans. ||

75 "We will quiet Nānogwis, shamans. |

"We will heal Nānogwis, shamans." |

It is only one of them who speaks; and as soon as he has finished the | four ways of calling, the three companions | of the speaker say
80 all together, "You will go in before dark, shamans." || And the members of the Sparrow Society, who are invited, always say when the speech of the herald is finished, | "We shall go now;" and the heralds always | speak this way, going to all the houses. | Some of the members of the Sparrow Society go at once into the winter-dance | house; and the boys of the Sparrow Society beat fast time for the members
85 of the Sparrow Society, || when they go in. When all the members of the Sparrow Society come in, going together, | the Sparrow boys beat fast time, and say at the same time "Hai hai!" | The Sparrow boys only stop beating time when almost all | the members of the Sparrow Society are in the house. As soon as the heralds have called

68 lāxa ts!āgats!ē g'ōkwa, laē hēx'idaem q!wālx'ida lāxēs hēmēna-
laem q!wālx'ēxs qēqaselg'isāē. Wā, g'il'mēsē gwāla laē hōqūwelsa
70 lāxa ts!āgats!ē g'ōkwa qa's lā lāxa āpsbālasasa g'ōx'dems. Wā, lā
hōgwīl lāxa t!ex'ilāsa g'ōkwē qa's q!wāg'alilē lāx āwīlēlāsa t!ex'ila.
Wā, lā 'nēk'ēda 'nemōkwē yāq!entema'yas:—

"La'mens nanāqemalai', pēpexālai', lāx Nānogwisai'.

La'mens temelqwalai', pēpexālai', lāx Nānogwisai'.

75 La'mens yālalai', pēpexālai', lāx Nānogwisai'.

La'mens hēlik'alai', pēpexalai', lāx Nānogwisai'."

Wā, la'mē 'nemōx'ema yāq!ent!āla. Wā, g'il'mēsē 'wilxtōdxa
mōx'widāla qāyalaēnēs laē 'nēmādzaqwēda yūdukwē qāswūtsa
yāq!entema'yas, 'nēk'a: "Nānemts!āemles, pēpexālai'." Wā, lā
80 hēmēnāla'mēda gwēgūdzaxa qāsase'wē 'nēk'ēxs laē q!ūlbē wāldē-
masa qēqaselg'isē: "Hēlenu'x" gwālalē." Wā, lā hēx'sā'mēsē
gwēk'lālēda qēqaselg'isē lāxtolsālaxa 'nāxwa g'ig'ōkwa. Wā,
la'mē hēx'ida'ma waōkwē gwēgūdza lā hōgwēlēla lāxa ts!āgats!ē
g'ōkwa. Wā, la'ma gwāgūgwēdzemē lēxlēxa qaēda gwēgūdzāxs
85 laē hōgwīlēla. Wā, g'il'mēsē 'wī'laēlēda gwēgūdza lāxēs lāllōxmā-
laē laē t!emsalodēda gwāgūgwēdzemē qa's 'nēmādzaqwē hai haixa.
Wā, āl'mēsē gwāla gwāgūgwēdzem lēxlēxaxs laē elāq 'wī'laēlēda
'nāxwa gwēgūdza. Wā, g'il'mēsē mōp!enē'stēda qēqaselg'isē lāna-

four times, | going back, all the members of the Sparrow Society and the || Sparrow women and the Sparrow children come into the house. 90 At once the | four who had been bitten by the hāmshāmts!Es in the morning, who are | now his assistants, stand on each side of the sacred room with the Head-without-Body. | The assistants do not stand there a long time before the mouth of the sacred room with the Head-without-Body opens; | and immediately Nānogwis, for that is the name of the hāmshāmts!Es, || shouts, "Wip, wip, wip!" inside of 95 the sacred room with the | Head-without-Body, and at once the song-leaders sing with fast beating of time. | Then Nānogwis comes out wearing on his head the | cannibal-mask with revolving top. He goes around the fire in the middle of the house | dancing; and as soon as he has gone around the fire in the middle of the house, || the mouth of the Head-without-Body opens, and Nānogwis goes into 500 the mouth of the | Head-without-Body. As soon as he has gone in, the mouth shuts, | and the four assistant members of the Sparrow Society have no time to go in also. | Two of them stand on each side | of the mouth of the Head-without-Body of the sacred room. Then the song with fast beating is at an end, || and the mouth of the 5 Head-without-Body opens again. | Nānogwis cries "Wip, wip, wip!" inside of the | mouth, and immediately the song-leaders sing a song with slow beating of time. | Then Nānogwis comes out of the mouth and | dances. He dances around the fire in the middle of the house;

xwa qatsēstaxs g'āxaē 'wīlaēlēda 'nāxwa g'wēgūdzā lē'wa g'wēgūts!axsemē lē'wa g'wāgūgwēdzemē. Wā, laēm āēm hēx'idaēm la 90 q!wāgalilēda mōkwē q!lēq!eg'ex^usa hāmshāmts!Esaxa gaālaxa la sālalelaq lāx 'wāx'sanōlema'yasa māwīlē x'osalōla. Wā, k'les'lat!a gaēl q!waēla sālalelāxs laa'lasē āqelilē semsasa x'osalōlē māwīla. Wā, lā'laē hēx'idaēmē Nānogwis, qaxs hē'maē lēgēmsa hāmshāmts!Esē hāmts!eg'a'la. 'wip 'wip 'wipxa lax āwīl!exawa'yasa semsasa 95 x'osalōlē māwīla. Wā, lā'laē hēx'idaēma nēnāgadē denx'ides tsaxāla q!emdems. Wā, g'āx'em'laē Nānogwisē āxemāloxēs x'īlp!egexlāla hāmsemā. Wā, lā'laē lā'stalilēlax laqawalīlaxa g'ōkwaxs yīxwaē. Wā, g'īl'em'lawisē lā'stalilēlax laqawalīlaxs laē āqelilē semsasa x'osalōlē. Wā, lā'laē haēlelaēmē Nānogwisē lāx semsasa 500 x'osalōlē. Wā, g'īl'em'lawisē laēlexs laē qemk!ūg'a'lēda semsē. Wā, laēm'xaē wīsomāla ōgwaqa laēlēda mōkwē g'wēgūdzā sālalelas. Wā, āēm'lawisē la q!waēlēda maēma'lōkwē lāx 'wāx'sanōdzexsta'yas semsasa x'osalōlē māwīla. Wā, laēm'laē q!ūlbē tsaxāla q!emdems. Wā, lā'laē ēt!ēd āqelilē semsasa x'osalōlē. 5 Wā, lā'laē 'wip 'wip 'wipxa Nānogwisē lāx āwīl!exawa'yasa semsē. Wā, lā hēx'idaēma nēnāgadē denx'ides neqāxela q!emdems. Wā, g'āx'em'laē Nānogwisē g'āx'wūlts!ā lāxa sems qa's yīx'widē. Wā, laēm'laē yexsēstālaxa laqawalīlaxa g'ōkwē. Wā,

10 and || when the song with slow time-beating is at an end, Nānogwis | just sits down on the floor of the house. He does not wear the cannibal-mask, for he | has on his head the flat head-ring of red cedar-bark, and his | neck-ring is also of flat cedar-bark. As soon as the song-leaders sing the other song | with slow beating of time, he
 15 dances. When || that is at an end again, Nānogwis sits down on the floor of the house; and when | the song-leaders sing the last song with slow beating of time, | Nānogwis arises and dances again. He dances | as he is going toward the sacred room with the Head-without-Body. As soon as | he reaches it, the mouth opens, and
 20 Nānogwis goes into the || mouth of the sacred room with the Head-without-Body. And as soon as he has gone in, | the mouth shuts. After this Nānogwis has been quieted. |

The tongs and white cedar-bark were never used as | modern people use them for the hāmats!a who has been caught, when they | bring him back to his senses the first time in the evening after he has
 25 been caught, when he still || has on his head-ring of hemlock-branches and his neck-ring of hemlock-branches, and when he | dances to a song with fast beating of time and with one | song with slow beating of time. As soon as the song with slow beating of time is at an end, | the hāmats!a never tries to dance, for he pretends that he is not | in his senses. He has many attendants who try to hold him when he is
 30 running about. || Therefore the speaker of the winter dance-house |

10 laem^ēlāwisē q!ūlba neqāxela q!emdems. Wä, âem^ēlāwisē Nānogwisē k!wāg'alīla. Wä, la^ēmē k'!ēs āxemāxēs hāmsemlē qaxs â^ēmaē qex'emālaxa lepāla l!āgekwa. Wä, lāxaē lepāla l!āgekwe qenxawa^ēyas. Wä, g'il^ēmēsē ētlēd denx^ēēdēda nēnāgadās 'nems-gemē neqāxela q!emdems laē hēx^ēidaem yīx^ēwīda. Wä, g'il-
 15 'emxaāwisē q!ūlbaxs laē Nānogwisē k!wāg'alīla. Wä, g'il^ēmēsē ētlēd denx^ēēdēda nēnāgadāsa elx!a^ēyē neqāxela q!emdems laē hēx^ēida^ēmē Nānogwisē lāx^ēūlil qa^ēs yīx^ēwīdē. Wä, la^ēmē yō^ēna-kūlaxs laē gweyōtela lāxēs māwīla x'osalōlē. Wä, g'il^ēem^ēlāwisē lāg'aa lāqēxs laē āqelilē semsas. Wä, lā^ēlaē Nānogwisē laēL lāxa
 20 semsasēs x'osalōlē māwīla. Wä, g'il^ēem^ēlāwisē laēLEXS laē qem-k!ūg^ēa^ēlēda semsē. Wä, la^ēmē yā^ēlīdē Nānogwisē lāxēq.

Wä, la^ēmē hēwāxa āx^ēētse^ēwēda ts!ēslālā lē^ēwa k'ādzekwē lāx gwēg'ilasasa ālēx begwānema qaēda k'imyānemē hāmats!a, yīxs g'il^ēmaē nanāqamasōxa ganōlas k'imyanemx'demas, yīxs hēx^ēsā-
 25 'maē qex'emēsēs q!wāxē lē^ēwis qenxawa^ēyē q!wāxa, yīxs laē yīxwasa 'nemsgemē tsaxāla q!emdems. Wä, hē^ēmisa 'nemsgemē neqāxela q!emdems. Wä, g'il^ēmēsē q!ūlba neqāxela q!emdems lāx hēwāxaē nextemōxwēt yīxwaxa hāmats!a qaēxs k'!ēsbōlāē la nāgēsāla. Wä, laem q!lēnemē hēlēk'āsxa wāx^ēē dāda^ēlaqēxs dzā-
 30 laxwi^ēlālaē. Wä, hē^ēmis lāg'ilasa yāyaq!entemēlasa ts!āgats!ē

speaks, and says, "Now, keep still, song-leaders, | that the attend- 32
ants may place (the white cedar-bark) upon our | great friend here,
that they may burn over his face with the white cedar-bark napkin
of our young women, for probably some of them are menstruating. |
We will really try to secure him, that our great friend may be tamed. ||
Now come, K!wāk!waxsdāla, and perform your office." Thus he 35
says. | Then the speaker of the house sits down, and the attendants
assemble | and sit around the hāmats!a at the left-hand side in the
rear of the winter dance- | house. Then K!wāk!waxsdāla comes
carrying long tongs | with white cedar-bark tied to the end. This is
called "face burner of the || newly returned hāmats!a." The name 40
of this one is "hāmats!ayādzewāl," | if his ancestors come from the
Āwīk!lēnox^u; and if his ancestors come from the | Bellabella he is
called "burner of the newly returned hāmats!a." Then | K!wā-
k!waxsdāla, who is burner of the newly returned hāmats!a, | for that
is his name, arises. He speaks, and says, || "I have come, friends, 45
to do what you wish me to do. It is a | difficult matter. Now here
are also the white cedar-bark napkins of our four | beloved ones (the
princesses) with which I shall burn the face of this great supernatural
one. Now, | song-leaders, beat fast time for me." Thus he says
and puts white cedar-bark | tied to the tongs of the fire in the
middle of the winter dance-house. || As soon as the white cedar-bark 50
eatehes fire, he looks at the hāmats!a, and | he goes to him with fast

yāq!Eg'a!a. Wā, lā 'nēk'a: "Wāg'aemlās selt!ēdLEX nēnāgad 31
qa wāg'iltsa hēlik'a hāxsemlīaxg'ins 'nemōx'dzēk' qens wāg'il
newēqumdqek' yīs ēdemasens ēalostāgasēx k'!ēasg'anemaēl ēxenta-
sōx qaxg'ins la'mēk' ālak'!āla lālōl!a qa yāl'īdēsgr'ins 'nemōx'dzēk'.
Wā, la'mēts g'āxlōl, K!wāk!waxsdāl lāxgas k'!ēs'ōgwōs," 'nēx'ēlaē. 35
Wā, la'mē k!wag'ahlēda yāyaq!entemilē. Wā, ā'mēsē la lōxsemlī-
lēda hēlik'a k!ūtsē'stālaxa hāmats!a lāxa gēmxōtēwalīlāsa ts!āgats!ē
g'ōkwa. Wā, g'āx'mē K!wāk!waxsdāla dālaxa g'ilt!a ts!ēslāla.
Wā, lā k'!ilx'bālaxa k'ādzekwē. Wā, hēm lēgades newēgwayoxa
ālwūlt!āla hāmats!a. Wā, g'a'mēs lēgēmsa hāmats!ayādzewālēxa 40
g'āyōlas g'ilg'alisē lāxa Āwīk!lēnoxwē lōxs hāē g'āyōlē g'ilg'alisē
lāxa Hēldza'qwc newēqūlg'isaxa ālwūlt!āla hāmats!a. Wā, lā
lāx'ūlilē K!wāk!waxsdālaxa newēqūlg'isaxa ālwūlt!āla hāmats!a,
qaxs hē'maē lēgēmsē. Wā, lā yāq!Eg'a!a; wā, lā 'nēk'a:
"G'āx'men 'nē'nemōk' lāxgas gwe'yōgwōs qen ēaxēna'yaxg'ada 45
laxwālak'. Wā, g'āx'emxaāwisg'ada cēdemgasens mōkwēx
hālwīna'yens, qen newēqūlaxwa 'wālasēx lōgwala. Wā, la'mēts
nēnāgad lēxlexalōl qaen," 'nēk'exs laēxs laē āxlentsa k'ādzekwē
kūlbēsa ts!ēslāla lāxa laqāwalīlāsa ts!āgats!ē g'ōkwa. Wā, g'il-
'mēsē x'ix'eqelēda k'ādzekwaxs lāē dōqwalāxa hāmats!āxs laē 50
tsaxāla. Wā, lā hēx'ida'ma nēnāgadē lēxedzōdxēs t!ēmēdzō.

52 steps. At once the song-leaders beat fast time. | Then the burner jumps up, and the song-leaders strike with their batons, all at the same time. | Four times the burner jumps up. Then he | swings over all of them the face-burner for the hāmats!a. Immediately ||
 55 the hāmats!a cries "Hap!" Four times he swings his | burner over the hāmats!a; and after he has done so four times, | the burner throws into the corner of the house his cedar-bark for burning, and | utters the cannibal cry each time when he turns around and swings the | burning cedar-bark over the hāmats!a. As soon as this
 60 is done, || the new hāmats!a utters the cannibal-cry, and immediately the song-leaders beat fast time | on the boards. Four times the new hāmats!a goes around the | fire in the middle of the dancing-house, and his | hemlock-branches are dropping off as he is running; and as soon as all the hemlock-branches have dropped off, after | he has gone around four times, he goes into his sacred room, and immedi-
 65 ately || his cannibal headmask shuts its mouth. Then the song-leaders sing | the one song of all the forehead-masks which come from the Āwīk'!ēnox^u, | or from the Bellabella. Then he comes out of his room wearing his cannibal forehead-mask and dances; | and when the song is at an end, he sits down | outside of the sacred room and shakes himself, while the song-leaders are beating fast time. ||
 70 Then he turns around four times, wearing his cannibal head-mask, and cries out "Hap, hap, hap!" | and the (jaws of the mask) snap.

52 Wä, g'il'mēsē dex'ustāwēda newēqūlg'isē laē t!Emsalōdēda nēnā-gadē. Wä, lä mōp!ēna dex'ustāwēda newēqūlg'isaxs laē melē-geleyīntsēs newēgwayowē lāxa hāmats!a. Wä, hēx'ida'mēsēda
 55 hāmats!a hāmts!eg'a'la. Wä, lä mōp!ēna melēgeleyīntsēs newēgwayowē lāxa hāmats!a. Wä, g'il'em mōp!ēnaxs laē ts!ex'ēdēda newēqūlg'isaxēs newēgwayōwē lāxa onēgwiłasa g'ōkwē qa's hāmts!eg'a'lē lāxēs q!wałxo'maē x'īlp!ēdexs laē melēgeleyīntsa
 60 newēgwayowē lāxa hāmats!a. Wä, g'il'mēsē gwāla laē hāmts!eg'a'lēda alōmasē hāmats!a. Wä, hēx'ida'mēsa nēnāgadē lēxēdzōdxēs t!ēmēdzō. Wä, la'mē mōp!ēnēstalilēda alōmasē hāmats!a lā'sta-lilēlaxa laqawalīłasa ts!āgatslē g'ōkwa. Wä, la'mē tēqemg'elxlā-laxēs q!wāq!ūxelax'dē. Wä, g'il'mēsē wī'lāwēdā q!wāq!ūxelāsēxs laē mōp!ēnēstalīla. Wä, la'mē laēl lāxēs māwīlē. Wä, hēx'ida'mēsē
 65 qemk!ūg'a'lē hāmsiwa'yas. Wä, lä hēx'ida'ma nēnāgadē denx'īts nēmsgemg'ilga'yasa nāxwa hēhāmsiwēsa g'āyōlē lāxa Āwīk'!ēnoxwē lē'wa Hēldza'qwē. Wä, g'āx'ma hāmsiwāla yīx'wēlt!āliłēla lāxēs māwīlē. Wä, g'il'mēsē q!ūlbē q!ēmdemas laē k!wāgalīl lāx l!āsalīlasēs māwīlē la bakwēg'ilaxs laē lēxalēda nēnāgadē. Wä,
 70 g'il'mēsē mōp!ēna x'īlp!idēda hāmsiwālāxs laē hap hap hap hapxaxs laē qemk!wāla. Wä, la'mē lāx'ūliłaxs laasē ēt!ēd denx'ēdēda nēnā-

Then he arises and the | song-leaders sing again the same songs, which 72
they sang first, and he goes toward the door dancing | and wearing
his cannibal head-mask. When the song is at an end, | he sits down
while the song-leaders are beating fast time, and he shakes him-
self; || and when he has turned around four times, he utters the 75
cannibal-cry; and when | he rises again, the song-leaders sing again.
Then he | dances again, going to the rear of the house, and he dances
in front of the sacred room. As soon as | the song is at an end, the
song-leaders beat fast time. Then he goes into his | sacred room;
and when he has gone into his sacred room, the hāmats!a comes out ||
naked, and goes around the fire in the middle of the house. Then 80
he | goes right back into his sacred room. And it is not long before |
the song-leaders sing a song with slow time-beating. Then the
hāmats!a comes | out of his sacred room, and dances, and he wears a
black bearskin blanket, | and he wears a red cedar-bark ring around
his neck, and a red cedar-bark ring on his head, || and anklets, and 85
arm-rings. | The k'inqālaLEla dances near him, going in front of the
hāmats!a, who is not | wild. Four songs with slow beating | are
sung with his dance while he is wearing the black bear-skin blanket.
When the last | song of the song-leaders is nearly ended, he goes into
his sacred || room. Now he is tamed. For four winters | he always 90
dances four times, according to the manner of the Āwik'!ēnox^u; and |
after the hāmats!a has danced four times for four winters, | he
ceases being hāmats!a; and | after he has been hāmats!a, he becomes

gadē, yīxaasēs g'īlx'dē denxelayā. Wā, la^εmē gweyōlēla yīx^ustōlile- 72
lēda hāmsiwāla lāxa t!ēx'ila. Wā, g'īl^εemxaāwisē q!ūlbē q!ēmdema-
sēxs laē k!wāg'alīfāxs laē lēxalēda nēnāgadē qaēxs laē bākwēg'ila.
Wā, g'īl^εmēsē mōp!ēna x'īlp!ēdexs laē hāmats!ēg'a'la. Wā, laemxaē 75
lax^εūlīfāxs laē ēt!ēdēda nēnāgadē denx'ēda. Wā, laemxaē ēt!ēd
yīxūyōlīlēla qa's lā yīxwalax L!āsālīfāsēs māwīlē. Wā, g'īl^εmēsē
q!ūlbē q!ēmdemas laē lēx'ēdēda nēnāgadē. Wā, la^εmē lats!ālīl lāxēs
māwīlē. Wā, g'īl^εmēsē lats!ālīfā lāxēs māwīfāxs g'āxaasa hāmats!a
xanāla qa's lā lā'stalīlēlaxa laqawalīfāsa g'ōkwē. Wā, lāxaē 80
hēts!ālīlēlaem lāxēs māwīlē. Wā, k'!ēstlē gāfāxs laē denx'i-
dēda nēnāgadās neqāxela q!ēmdems. Wā, g'āx^εmēda hāmats!a
yīx^εwūlts!ālīlēla lāxēs māwīlē. Wā, la^εmē ^εne^εx'ūnālaxa L!entsemē.
Wā, laemxaāwisē qenxālaxēs L!āgēkwē lē^εwis qex'ema^εyē L!āgēkwa
lē^εwis L!āgēkwē qēqex'sidza^εya lē^εwis qēqex'ts!āna^εya. Wā, la^εmē 85
yīxwēmēlēda k'inqālaLEla lāx g'ālag'iwa^εyasa hāmats!a lāxēsk'!ēsaē
la kwēgēkwa. Wā, lā mōsgēmē q!ēmq!ēmdemas neqāxela t!ēm-
yats yīx^εwīdayōs laē ^εne^εx'ūnālaxēs L!entsemē. Wā, g'īl^εmēsē elāq
q!ūlbēda la elxlē denxelayāsa nēnāgadāxs laē lats!ālīl lāxēs māwīlē
hēmēlats!ā. Wā, la^εmē yāfida. Wā, la^εmē mōxūnxēlaxa ts!āwūnxē 90
hēmenālaem ^εnemp!ēna yīxwa lāx g'wēg'ilasasa Āwik'!ēnox^u yīxs
g'īl^εmaē g'wāla mōxūnxē ts!āwūnx maēmōp!ēna yīxwēda hāmats!āxs

ōlala, | for not one of the hāmats!a of the Āwik'!ēnox^u and of the ||
95 Bellabella does not become ōlala after he has gone to the end of four
winters being hāmats!a. |

But the Kwāg'uł do differently with their hāmshāmts!ēs, | and
with the hāmats!a who has whistles, for they perform only once in
winter; | for they wish to give up the hāmats!a quickly, and they at
once become | members of the Sparrow Society, those who can not
stand being away from their wives for a long time. However, when
600 the mind of a hāmats!a is strong, || then he remains a hāmats!a for a
long time; that is, those who are really of | noble descent. And this
is different among the Kwāg'uł, when they have | brought back to
his senses the recently returned hāmats!a in the evening. Then |
all the members of the Sparrow Society go out of the house, and also
the Sparrow women and | Sparrow children. Only those who own
5 the office of || purifying the newly returned hāmats!a remain sitting
inside, for | toward daylight he will be purified. |

And this is also different from the way of the Āwik'!ēnox^u and
Bellabella, | when they wash the newly returned hāmats!a four
days | after he comes out of the woods. He dances four nights ||
10 until the time when he is to be washed. The new dancer does not
take off | his red cedar-bark ring for four years, and also he does not |
do any work for four years; and it is never forgotten | by all the men

93 laē gwał hāmats!a. Wā, laēmē ōlalaxs laē gwał hāmats!a, yixs
k'!ēsaē k'!ēs ōlalax'itsa hāmats!āsa Āwik'!ēnoxwē ɽēwa Hēldza-
95 ɽqwaɽs laē lābendxa mōxūnxē ts!āwūnxē hāmats!a.

Wā, lāla ōgūqāla gvēg'ilasasa Kwāg'ułē lāxēs hāmshāmts!ēsē
ɽōma medzēdzadē hāmats!a, yixs āmaē ɽnemxēnxēlaxa ts!āwūn-
xēxa ɽnēk'ē qa's hālabalē gwał hāmats!a. Wā, āmisē hēx'idaem
gvētsēstēda wāyats!āla gvēlāla ɽēwis gēnemē; wāx'i lāk!wēmasē
600 nāqaɽyasasa hāmats!a, wā, gālaēmēsē hāmats!a, yixa ālak'lāla nāx-
sāla begwānema. Wā, g'aēmēs ōgūqālayōsa Kwāg'ułaxs g'ilmaē
gwałā nānāqamāxa āɽwūlt!āla hāmats!āxa gānolē laē hēx'idaem
ɽwila hōqūwelsēda ɽnāxwa gvēgūdzax ɽēwa gvēgūts!axsemē ɽēwa
gvēgūgwēdzemē. Wā, lēx'aēmēsē la klūdzelēda k'!ēs'onokwasa
5 kwāsaxaxa āɽwūlt!āla hāmats!a qaxs hēx'idaēmaē kwāsasēwaxa
la gwēmē lāx ɽnāx'ida.

Wā, la ōgūqāla gvēg'ilasasa Āwik'!ēnoxwē ɽēwa Hēldzaɽqwē,
yixs āmaē kwāsaxa āɽwūlt!āla hāmats!āxs laē mōp!ēnxwa'sēs
ɽnāla gāx'wūlt!a. Wā, lā hēmenāla yixwaxa mōxsa gāgēnōla,
10 lālaa lāxa kwāsax'demaq. Wā, laem dzēlēlāx'sā lālaa lāxa mō-
xūnxē ts!āwūnxaxa k'!ēs lawāēnoxwēs ɽlāl!ēgekūla. Wā, lāxaē k'!ēas
ēaxēnaɽyaxa mōxūnxē ts!āwūnxaxa. Wā, lāxaē k'!ēs ɽlālēwēsō la

that he is to be given to eat first in the houses, | even in summer time. If they do not give first to the new || hāmats!a, he at once gets 15 excited, and bites those who give food to the | guests. Therefore the new hāmats!a is really feared, | even in summer. I think that is all about this. |

And this is the way in which the heralds among the Kwāg'u! call the half-initiates | who have no hāmats!a in the winter dance:— ||

“Now we will go over its surface, shamans. |

20

“Now we will go into the house, shamans. |

“Now we will beat time on boxes, shamans. |

“Now we will look on, shamans. |

“Now we will really be in the house, shamans.” ||

This is what the four heralds of the Sparrow Society say when 25 they | beat time four times, according to the ways of the Kwāg'u!, when the novice first disappears. | After they have been away for four days, they are assembled to be given red cedar; | and when this has been done, after four days, | beginning from the time when they were assembled, the boards are beaten for those who have disappeared; and || after four days more, time is beaten again for those 30 who have disappeared; and | after four days more, time is beaten again for those who have disappeared; and | after four days more, the heralds say, |

“Now we will really be in the house, shamans.” |

g'ílq!Esāmatsōsa 'nāxwa begwāmenixs ha'māpaē lāxēs g'ig'ōkwaxa 13
wāx'Em hēenxa. Wä, g'íl'mēsē k'!ēs la g'ílq!Esamatse'wēda dzēle-
la hāmats!a laē hēx'idaem xwāsa qa's lä q!ex'idxa hāmg'ilāxēs 15
hāmg'ilase'wē. Wä, hē'mis lāg'ilas āla k'ilema dzēlela hāmats!axa
wāx'mē hēenxa. Wä, lax'st!aak^uEm 'wīla lāxēq.

Wä, g'a'mēs gwēk'!ālatsa qāsāsa Kwāg'u!ē qaēda wix'sāsē ts!ēts!ē-
qaxa k'!eāsē hāmats!a ts!ēts!ēqa:—

“La'mens lāsgemlīlālai' pēpexālai'.

20

La'mens lāts!āg'alēlai' pēpexālai'.

La'mens kwēxsemdlai' pēpexālai'.

La'mens x'its!ax'ilālai' pēpexālai'.

La'mens ālag'alelai, pēpexālai'.”

G'aem wāldemsa mōkwē qēqaselg'is gwēgūdzā, yixs laē mōp!ena 25
kwēxela lāxēs gwēg'ilasa Kwāg'u!axs yixs g'ālāē x'is'ālilēda x'is'ēdē.
Wä, lä mōp!enxwa'sē 'nālā la x'isāla. Wä, lä q!ap!ēkwa la yāqwa-
sōsa L!āgekwē. Wä, g'íl'mēsē gwāla, wä lä mōp!enxwa'sē 'nālās
g'āg'ilēla lāxa q!ap!ēkwaxs laē kwēxelase'wēda x'isāla. Wä, lä
ēt!lēd mōp!enxwa'sē 'nālā laē et!lēd kwēxelase'wēda x'isāla. Wä lä 30
et!lēd mōp!enxwa'sē 'nālās laē et!lēd kwēxelase'wēda x'isāla. Wä,
lä et!lēd mōp!enxwa'sē 'nālās, wä, la'mē 'nēk'ēda qēqaselg'isē:

“La'mens ālag'alelai', pēpexālai'.”

Then all the different winter dance-masks are brought into the ||
 35 winter dance-house, and they are put down behind the curtain, |
 which is stretched across the whole width of the rear of the house;
 namely, the fool-dancer masks | and all the different masks. Now
 they are doing this and | bringing the masks into the house while the
 heralds go inviting | and before the Sparrow Society comes in. As
 40 soon as the || four heralds belonging to the Sparrow Society have
 invited four times, all | the members of the Sparrow Society come in;
 and for a short time the speaker | of the winter dance-house speaks,
 and he tells the song-leaders and | all those who have dances and all
 the members of the Sparrow Society to take care. When his speech
 is at an end, | the song-leaders sing their song, and the boards are
 45 beaten for || the women. Then a woman comes in dancing; and
 when the song is at an end, | she goes back behind the curtain in
 the rear of the house. | And when all have danced for whom the
 boards have been beaten, for those who have disappeared in the
 inside | of the house, then the speaker of the dancing- | house
 speaks, and he says to the members of the Sparrow Society that this
 50 is the last dance. And || when he says this, the fool-dancer cries,
 "WEē!" and also the bear-of-the-house and | all the masks behind
 the curtain in the | rear of the dancing-house. Immediately the
 song-leaders | beat fast time on their boards. Then they let down

Wä, la^{emē} laēLElayuwēda ^{enāxwa} ōgūqala ts!ēts!āqēwē lāxa
 35 ts!āgats!ē g^{ōkwa} qa^s lā āx^{alilē}layu lāx āladzelilasa la yāwapem-
 līl hēk!ōtēyōlīla lāxa ōgwiwalīlāsa g^{ōkwē}, yīxa nēnōtemaḡemlē
 LE^{wa} ^{enāxwa} qa^s g^{wēx}s^{dem} yaēxumla. Wä, la^{em} nānaqemk!a
 g^{āxē}LElayō lāxa kwēx^{elats!}lē g^{ōkwa} yīxs laē qās^{idēda} qēqasel-
 g^{isē}, yīxs k^{lēs}maē g^{āx} hōgwiLēda g^{wēg}ūdza. Wä, g^{il}mēsē mō-
 40 p!lēnēsta qātsēstēda mōkwē g^{wēg}ūdza qēqaselg^{isa} laē wī^{laē}Lēda
^{enāxwa} g^{wēg}ūdza. Wä, la^{emē} yāwas^{id} yāq!eg^alē yāyaq!entemē-
 lasa kwēx^{elats!}lē g^{ōkwa}. Wä, la^{emē} hāyāl!ōlaxa nēnāgadē LE^{wa}
^{enāxwa} lēlaēnēnokwa LE^{wa} ^{enāxwa} g^{wēg}ūdza. Wä, g^{il}mēsē q!ūlbē
 wāldemas laasē denx^{idēda} nēnāgadās q!emdemas kwēx^{elase}wē
 45 ts!edāqa. Wä, g^{āx}mēsēda ts!edāqē yīxwa. Wä, g^{il}mēsē q!ūlbū
 q!emdemas laē alē^{sta} lāxa yāwapemlīlē lāxa ōgwiwalīlāsa g^{ōkwē}.
 Wä, g^{il}mēsē wī^{la} yīx^{widēda} kwēx^{elakwē} x^{ix}ESāla lāx āwīLE-
 lāsa g^{ōkwē}. Wä, lā yāq!eg^alē yāyaq!entemēlasa kwēx^{elagwats!}lē
 g^{ōkwa}. Wä, la^{emē} nēlaxa g^{wēg}ūdza^{xs} le^{maē} yūxla. Wä, hē^{mis}
 50 ālēs ^{enēk}EXS laasē wēxēda nōtemaḡa LE^{wa} nēnenq!ōlēla LE^{wa}
^{enāxwa} qa^s g^{wēx}s^{dem} yaēxuml lāx āladza^{yasa} yāwapemlīlē lāxa
 ōgwiwalīlāsa kwēx^{elats!}lē g^{ōkwa}. Wä, lā hēx^{ida}ma nēnāgadē
 Lēxedzōdxēs Lēxedzowē. Wä, la^{emē} ts!enk^{waxē} yāwapemalīlas.

the curtain, | and all the masks show themselves. Four times || the 55 curtain is hauled up, and four times they are seen by the | spectators. This is called "many masks lying on the box in the house," when they are | gathered together and shown with the beating of boards. When this is finished, all | the members of the Sparrow Society and all the dance owners go out and | go home to their houses. Then the winter dance is finished after this. || And now they. 60 all have secular names when day comes, and they sing | secular songs when they give a feast. Now I have finished talking | about the winter dance. |

(The Äwīk'!ēnox^u invite after the return of the hāmats!a as | follows:—) ||

"I come to ask you, I come to ask you, winter dancers. We will 65 tame the damdamxala, | ōlala, you who look out for danger (the Sparrow Society) who obtain as a supernatural treasure the name Four-Man-eater, the good | cannibal." |

LEGEND OF THE G'ĒXSEM, NĀK!WAX'DA^{EX}X^u

The ancestors of the numaym G'ēsxem of the Nāk!wax'dax^u lived | 1 at Wāwālē; and their chief was named Ts!EX^{EX}ēd, and he had for his | prince K!wāk!wabalas. Ts!EX^{EX}ēd was really a bad | man, and therefore his tribe did not like him, || therefore he was hated by his tribe. 5

Wä, la^{EX}mē 'nāxwa nēl'ēdēda yaēxumlē lāxēq. Wä, lä mōp!Ena nē-
xostoyewē yāwapemalīlas. Wä, la^{EX}mē mōp!Ena dōx^{EX}wa!Eltsa x'ī- 55
ts!ax'ila. Wä, hēem lēgades hāx^usemlīlaxa q!lēnemē yaēxuml yīxs
q!ap!ālaē nēl'ēd lāxa kwēxelakwē. Wä, g'ilēmēsē gwāla laē 'wīla
hōqūwelsēda 'nāxwa gwēgūdza lē^{EX}wa 'nāxwa lēlaēnokwa qa's lä
nā'nak^u lāxēs g'ig'ōkwē. Wä, la^{EX}mē gwāl ts!ēts!ēqa lāxēq qaxs le-
'maē 'nāxwa bēbaxūdZEXLālaxa la 'nāx'ida. Laem denxelasa 60
baxūyāla q!ēmdemxs k!wēlaē. Wä, la^{EX}wēsLEN gwāl gwāgwēx'sāla
lāxa ts!ēts!ēqa lāxēq.

(The Äwīk'!ēnox^u invite after the return of the hāmats!a as follows:—)

"Ök!ūla, ök!ūlanōgulau ts!ēts!eqau hēlik'alens damdamxalau 65
ōwalalau ēk!agamaxstāēl hēk'alensex lōgwalayax Mōda^{EX}na tānis-
k'as^{EX}ō."

LEGEND OF THE G'ĒXSEM, NĀK!WAX'DA^{EX}X^u

G'ōkūla^{EX}laē gālāsa 'nē^{EX}mēmotasa G'ēxsemasa Nāk!wax'da^{EX}xwē 1
lāx Wāwālē. Wä, lā^{EX}laē g'īgadesa lēgades Ts!EX^{EX}ēdē. Wä, lā^{EX}laē
lāwūlgādes K!wāk!wabalasē. Wä, laem^{EX}lāwisē āla 'yāx^{EX}sem
begwānemē Ts!EX^{EX}ēdē, lāg'ilas k'leās aēk'ilas g'ōkūlōtasēq. Wä,
hē^{EX}mis lāg'ilas l'ēdzeltēs g'ōkūlōtē. Wä, lā^{EX}laē hēmenālaem^{EX}lāwisē 5

6 And Ts!EX^ēd always | struck his prince, K!wāk!wabalas: | there-
fore K!wāk!wabalas could not endure the way he was treated by his
father. | And K!wāk!wabalas remained lying down, and did not
arise in the morning. | Then his father called him, and K!wāk!wabalas
10 did not || rise. That was the reason why Ts!EX^ēd became angry at
his prince, | and Ts!EX^ēd took a pair of tongs and struck his |
prince. And after he had been struck by his father, | K!wāk!wabalas
rose and went out of the house, and he went | into the woods behind
15 his father's house. He walked and went || inland. He went to
commit suicide in the woods. As soon as | evening came, the tribe
of Ts!EX^ēd searched for him in the woods, and they did | not give
up until the next evening. Then the | ancestors of the G'ēsXEM of
the Nāk!wax'da^x all came out of the woods. | And in the morning,
20 when day came, Ts!EX^ēd called his || tribe into his house; and when
they were | all inside, Ts!EX^ēd arose, and begged his people | not
to give up looking for his prince; for K!wāk!wabalas was his
only son, | therefore he wanted him to be looked for. And |
25 his tribe said that they would eat breakfast quickly. The || wife
of Ts!EX^ēd, Ts!Eqāla gave breakfast to them. After | they
had eaten their breakfast, they went out, and all | the strong young
men went into the woods to look for K!wāk!wabalas. | In the even-

6 Ts!EX^ēdē k'!lāk'axēs lāwūlgāma^{yē} K!wāk!wabalasē. Wā, hēem-
lāwis lāg'ilas 'wayats!ōl K!wāk!wabalasax gwēg'alt!Eqelasasēs ōm-
paq. Wā, laem^{lā}wisē K!wāk!wabalasē gaēl, k'!lēs lāx^wīdxa gaāla.
Wā, lā^{lā}ē ōmpas gwēx^īdeq. Wā, lā^{lā}ē K!wāk!wabalasē k'!lēs
10 ts!EX^īda. Wā, hēem^{lā}wis ts!engums Ts!EX^ēdē lāxēs lāwūlgā-
ma^{yē}, lāg'ilas Ts!EX^ēdē dāg'ililāxa ts!lāla qa's lā kwēxas lāxēs
lāwūlgāma^{yē}. Wā, g'il^{em}lāwisē gwāl kwēxasōsēs ōmpē laa^{lā}sē
lāx^wīdē K!wāk!wabalasē qa's lā lāwels lāxa g'ōkwē qa's lā lāx
ālanā^{yas} gōkwasēs ōmpē. Wā, laem^{lā}wisē qās'id qa's lā lāxa
15 āl^{lē}. Wā, laem^{lā}ē tōyag'a lāxa āl^{lē}. Wā, g'il^{em}lāwisē dzā-
qwaxs laē 'wīla g'ōkūlōtas Ts!EX^ēdē la ālāq lāxa āl^{lē}. Wā, ā^{em}-
lāwisē yāx^īdeqs laē dzāqwa. Wā, g'āx^{em}lāē āem 'wīla
hōx^wūlt!axa g'alāsa 'nemēmōtasa G'ēxsemasa Nāk!wax'da^{xwē}.
Wā, g'il^{em}lāwisē 'nāx^īdxa gaālāxs laael lē^{lā}lē Ts!EX^ēdāxēs
20 g'ōkūlōtē qa lās 'wīlaēl lāx g'ōkwas. Wā, g'il^{em}lāwisē g'āx
'wīlaēlexs laē lāx^ūlilē Ts!EX^ēdē qa's hāwāxelēxēs g'ōkūlōtē qa
k'!lēsēs yāx^īd ālāx lāwūlgāma^{yas} qaxs 'nemōx^umaē xūnōx^usē
K!wāk!wabalasē lāg'ilas 'nēx' qa lās ālāse^{wa}. Wā, āem^{lā}wisē
'nēk^ē g'ōkūlōtas qa's hālabalē gaaxstāla. Wā, hēem^{lā}wisē gēne-
25 mas Ts!EX^ēdē yīx Ts!Eqāla gaaxstālāmaseq. Wā, g'il^{em}lāwisē
gwāla gaaxstālāxs laē 'wīla la hōqūwelsa. Wā, lā^{lā}ē 'wīla^{ma}
lā^{lā}kūwē hā^{yā}ā^a alē^{sta} lāxa āl^{lē} qa's lā ālāx K!wākwabalasē.
Laem^{lā}wisē dzāqwaxs g'āxāē 'wīla nā^ēnakwa. Wā, la^{mē} 'nēk^ēda

ing they came home; and | one of the young men said that he had seen K!wāk!wabalas's tracks, || but before he had followed them far 30 into the woods he stopped seeing them, and he gave it up | because he could not find them again. Now they all gave up looking for him. It was | midsummer when K!wāk!wabalas went into the woods. |

Now I shall talk about K!wāk!wabalas after | he had been struck with the tongs by his father Ts!EX^ēd. He || thought he would give 35 up enduring his father's dislike | for him. "I will kill myself in the woods and die." Thus he said as | he arose and went out of his father's house; and he went back | between his father's house and the next house. As | soon as he came to the rear of the house, he ran up || the river Wāwalē; and he followed it, going up the river of | 40 Wāwalē. In the evening he washed in the river. Then | it occurred to him that he would try to obtain by good luck a magic treasure | while he was walking in the woods; for K!wāk!wabalas knew that his mother, Ts!Eqāla, | came from the SōmxolīDEX^u of Rivers Inlet, and || K!wāk!wabalas thought of going there. As soon as night 45 came, | he lay down under a cedar-tree at a sheltered place; and in the | morning, when day came, he arose, washed himself in the river, and | after he had finished, he walked up the river. When | evening came, he washed himself in the river; and after he had done so, || he lay on his back and went to sleep. In the morning, when | day 50

enēmōkwē hēlaxs dōx^ēwalēla^ēmaax qāqesmotas K!wāk!wabalasē. Wä, k'!ēs^ēlat!a ālēg'ilaxs laē gwāl dōqūlaq. Wä, lā^ēlaē yāx^ēīDEXs 30 laa^ēlālāq. Wä, laem^ēlaē wī^ēla yāx^ēīd ālāq yīxs negełtsemēg'a^ēyaē hēenxaxs laē toyag^ē K!wāk!wabalasē.

Wä, la^ēmēSEN gwagwēx^ēsālā! lāx K!wāk!wabalasē. Wä, hē^ēmaa^ēlaxs laē gwāl kwēxasō^ēsa ts!ēslalāsēs ōmpē Ts!EX^ēdē, wä, lā^ēlaē enēnk'!ēx^ēīda, "wäg'ilā yāx^ēīDEL lālabaa^ē yāx^ēSEMē nāqēs āsē 35 qa^ēs, wä la^ēmēSEN lāl tōyag'il lāxa āl^ē qen hēl hē^ēlē," enēx^ēlaēxs laē lax^ēwida qa^ēs lā lāwels lāx g'ōkwasēs ōmpē qa^ēs lā ālēsta lāx āwagawa^ēyas g'ōkwasēs ōmpē lē^ēwa ōgū^ēlamē g'ōkwa. Wä, g'il^ēEm^ēlāwisē lāg'aa lāx ālanā^ēyas g'ōkwaxs laē dzelx^ēwida enana^ēlaaqa lax wäs Wāwalē. Wä, hayōstalaem^ēlāwisē nāgama lax wäs 40 Wāwalē. Wä, lā^ēlaē dzāqwaxs laa^ēl la^ēstax^ēīd lāxa wā. Wä, laem^ēlaē g'ig'aēx^ēd qa^ēs wäg'il wāweldzē^ēwa lālōgwasdē^ēya laxēs gwālag'ildzaslē qaxs q!ālēla^ēmaē K!wāk!wabalasaxēs ābemp Ts!Eqālaxs g'ayōlaē laxa SōmxolīDEXwasa Āwīk'!ēnoxwē. Wä, hē^ēmis enēnk'!ēgēs K!wāk!wabalasē qa^ēs lālaLē. Wä, g'il^ēEm^ēlāwisē gāno^ēīDEXs 45 laē t!ēk'!EXlēlsaxa wēlkwē lāx t!enyaga^ēyas. Wä, g'il^ēEm^ēlāwisē nā^ēnākūlaxa gaālāxs laē lax^ēūlsa qa^ēs lā la^ēstax^ēīd lāxa wa. Wä, g'il^ēEm^ēlāwisē gwālexs laa^ēl qayamālaxa wa. Wä, g'il^ēEm^ēlāwisē dzāqwaxs laē la^ēstEX^ēīda lāxa wa. Wä, g'il^ēEm^ēlāwisē gwālexs laē t!ēk'!EXlēlsaxa wēlkwē qa^ēs mēx^ēdē. Wä, g'il^ēEm^ēlāwisē nā^ēna- 50

51 kũlaxa gaālāxs laael ɭax̥ʷɭsa qaʼs lā laʼstex̥ʷida lāxa wā. Wā,
g̥il̥em̥lāwisē ɣwālexs laē qayamalax wās Wāwaɭē. Wā, g̥il̥em̥lā-
wisē dzāqwaxs laē laʼstex̥ʷida. Wā, g̥il̥em̥lāwisē ɣwālexs laē
t̥l̥ēk̥!ex̥ɭelsaxa wēlkwē qaʼs mēx̥ēdē. Wā, g̥il̥em̥lāwisē ʼnāʼna
55 kũlaxa gaālāxs laē ɭax̥ʷida qaʼs lā laʼstax̥ʷida. Wā, g̥il̥em̥lā-
wisē ɣwālexs laē qās̥ida. Wā, k̥!ēs̥lat̥!a qwēs̥gilaxs laē lāg̥aa
lāxa dze̥lāl̥ē. Wā, hēx̥ʷidaem̥lāwisē laʼstex̥ʷid lāq. Wā, g̥il̥em̥-
lāwisē ɣwālexs laē qās̥ida ālan̥ēɣwēs̥elaxa lēx̥ē dze̥lāl̥a. Wā,
k̥!ēs̥lat̥ʷa ālat̥!a neg̥yōlisax ʷwāsgemasasa lēx̥ē dze̥lāl̥exs laē
60 dzāqwa. Wā, lāʼlaē laʼstex̥ʷid lāq. Wā, g̥il̥em̥lāwisē ɣwālexs
laē t̥l̥ēx̥alēs̥ lāx̥ āwenx̥ēlisasa dze̥lāl̥ē qaʼs mēx̥ēdē. Wā, laʼmē
mōp̥!ena mēxa g̥āx̥ʷid lāx̥ēs̥ g̥ōkwē lāx̥ Wāwaɭē. Wā, laem̥lā-
wisē mēxelasa ēk̥ʷa ʷwāłatsayōk̥ʷ begwānem̥ g̥āx̥ yāyaq̥!entemaq.
Wā, laem̥lāē ʼnēk̥ʷeda ʷwāłatsayōkwē begwānem̥ lāx̥ K̥!wāk̥!waba-
65 lasē: “Wēg̥ax̥ʷin wũlōłmasōs̥ g̥āx̥ēlaōs̥ lāx̥wa ʼnawalakwēx̥ āwina-
k̥!łsa,” ʼnēx̥ʷlaē. Wā, hēx̥ʷidaem̥lāwisē K̥!wāk̥!wabalasē ʼnēk̥ʷa:
“ʷya, qāst, lāl̥ōɣwasdey̥in̥ lāl̥, qāst,” ʼnēx̥ʷlaēq. Wā, lāʼlaē
ʼnēk̥ʷeda ʷwāłatsayōkwē begwānema: “ɣwala bāsōs̥ āx̥āsaqōs̥ mō-
p̥!en̥x̥waʷslēs̥ ɣānolaōs̥ yōł̥ lōx̥ qaxs̥ le̥maa qōs̥ hēłaxa g̥āxen̥,”
70 ʼnēx̥ʷlaē mēxaʷyas̥ ʷwāłatsayōk̥ʷ begwānema. Wā, g̥il̥em̥lāwisē
q̥!ũlbē wāłdemasēxs̥ laē x̥ʷis̥ʷidēda ʷwāłatsayōkwē begwānema.
Wā, hēx̥ʷidaem̥lāwisē K̥!wāk̥!wabalasē ts̥!ex̥ʷida. Laʼmaālax̥ōł̥
ʼnāʼnakũla. Wā, hēx̥ʷidaem̥lāwisē ɭax̥ʷɭs̥ qaʼs lā laʼstex̥ʷida.

after he had done so, he broke off hemlock-branches to || make a house 75
of hemlock-branches; and after making his house, | he went out to
eat different kinds of berries | of the lake; and after he had had
enough, he went back | to his house of hemlock-branches, and he lay
down on his back. Then he thought about | his dream, and what
the stout man had said to him. || When evening came, he washed him- 80
self in the lake; and | after he had done so, he went into this house of
hemlock-branches and lay down on his back. | Soon he went to sleep.
Then he dreamed of another man | who came and stood in the house,
not like the stout man of whom he had first dreamed. | The man of his
new dream was medium-sized. || The man spoke, and said, "Why do 85
you come | to this supernatural place, friend?" Thus he said. |
And K!wāk!wabalas replied at once, and said to him, | "I come to
this supernatural place because I want to get supernatural power |
from it, friend!" Thus he said to him. Then the man spoke
again, || and said, "Take care! We have been informed by | our 90
friend X'imsel̄tela, who came to see you last night—for | he is the
one who first goes to see those who come to this supernatural place—|
I am Hōxhoxūlsela. Now, take care! and | go on washing yourself in
this supernatural lake, so that the || human smell will come off, friend, 95

Wä, g'il^εem^εlāwisē gwālexs laē L!EX^εwēd lāxa q!waxē qa's
g'ōkwēlēxa q!waxsemē g'ōkwa. Wä, g'il^εem^εlāwisē gwālē g'ōkwē- 75
la'yas laē qās'ida qa's lä ha^εmaaxso lāxa L!ōL!ep!ēmasas ōgwā-
gēlisasa dze^εlālē. Wä, g'il^εem^εlāwisē pōf'idexs g'āxaē aēdaaqa
lāxēs q!waxsemē g'ōkwa qa's t!ēx^εelsē. Wä, la^εmē g'ig'aēqe-
laxēs mēxa^εya ^εwālatsayōkwē begwānema L!ō^ε wāldemasēq. Wä,
g'il^εem^εlāwisē dzāqwaxs laē la^εstex^ε'id lāxa dze^εlālē. Wä, g'il^εem- 80
^εlāwisē gwālexs laē laēL laxēs q!waxsemē g'ōkwa qa's t!ēx^εelsē.
Wä, g'il^εem^εlāwisē mēx^εēdexs laē mēxelasa ōgū^εlamaxat! begwānem
g'āx lā^εwil lāx g'ōkwas k'!ēs^εel hē gwēx'sa g'ālē mēxēs yīxa ^εwāla-
tsayōkwē. Wä, lā^εlaē hēf^εasgēmsdēda begwānemē āl mēxēs. Wä,
lā^εlaē yāq!eg^εa^εlēda begwānemē. Wä, lā^εlaē ^εnēk'a: "ēmasōs g'āx- 85
^εēna^εyaqōs lāxwa ^εnawalakwē āwīnak!ūsa qāst," ^εnēx^εlaē. Wä,
hēx'idaem^εlāwisē K!wāk!wabalasē nā^εnaxmēq. Wä, lā^εlaē ^εnēk'eq:
"Hēden g'āxēnē lāxwa ^εnawalakwēx āwīnak!ūsxg'īn lālogwasdeyēk
lāq^u qāst," ^εnēx^εlaēq. Wä, lā^εlaē ēdzaqwa yaq!eg^εa^εlēda begwāne-
mē. Wä, lā^εlaē ^εnēk'a: "Wäg'illax'ōs âem yāl!âLEX ts!Ek'!ātela- 90
^εmens ^εnemōkwaē X'imsel̄tela yīxs g'āxaē dōqwōlax gānolē qaxs
hē^εmaē g'ali^εlāla la dōqwaxa g'āxē lāxwa ^εnawalakwēx āwīnak!ūsa.
Wä, nōgwaemlāf Hōxhoxūlsela. Wäg'illax'ōs âem yāl!âLEX qa's
wālemk'alaōs la^εsta lāxwa ^εnawalakwēx dze^εlālā qa ^εwī^εlāwesōs bēx^u-
p!alāqōs, qāst, qaxg'īn hālsela^εmēk' la mēsela lāxōs bēx^up!alāqōs. 95

96 for I can now hardly notice on you the smell of human beings. | And do not leave the place where you are now, for there is no | greater supernatural power anywhere, except the house of Cannibal-at-North-End-of-World. That is it, | friend." Thus said he, and he disappeared. Immediately | K!wāk!wabalas awoke, and washed himself in the lake; and || after he had done so, day came, and he just went and ate | berries. He only came back when it was nearly | evening. He had not been lying there long in his house, when evening came. | Then he washed himself in the lake; and after he had done so, | he went into his house of hemlock-branches and lay down. He || went to sleep at once; and he had not been sleeping long, when in his dream | he saw a short man coming, who stood in the house. And the | short man spoke, and said, "O friend! why did you come | to this supernatural place?" Thus he said. Immediately | K!wāk!wabalas replied, and said, "O friend! I || came to this supernatural place of which I knew, because I wanted to get supernatural power | from it." Thus he said to him. After K!wāk!wabalas had spoken, | the short man spoke, | and said, "O friend! I am Ts!EqomēLElsa^ena. | Take care that you may obtain what you may want to get here. I || know about you, for our friends have talked about you; and | they say that you will obtain a great treasure from us. Take care! Keep on | washing in the supernatural lake!" Thus he said and disappeared. | Immedi-

96 Wä, hē^emisa qa^s k'!ēsaōs bāsōs āxāsaqōs qaxs k'!ēsaē ^enawalakwa-gawēsōx ōgū^elā lāx g'ōkwās Bax^ubakwālanux^usīwa^eya. Wä, hē^emēq, qāst," ^enēx^elaēxs laē x'is^eida. Wä, hēx^eidaem^elāwisē ts!EX^eidē K!wāk!wabalasē qa^s lā la^estEX^eid lāxa dze^elālē. Wä, g'il^eEM^elāwisē 100 gwā^elEXs laē ^enāx^eida. Wä, āEM^elāwisē la qās^eida qa^s lā ha^emaaxsō lāxa L!ōL!Ep!ēmasē. Wä, ā^eEM^elāwisē g'āx aēdaaqaxs laē Elāq dzāqwa. Wä, k'!ēs^elat!a gēs t!ēk'!ES lāxēs g'ōkwaxs laē dzāqwa. Wä, lā^elaē la^estEX^eida lāxa dze^elālē. Wä, g'il^eEM^elāwisē gwā^ela laē laēL lāxēs q!waxSEMē g'ōkwa qa^s t!ēx^eelsē. Wä, hēx^eidaem^elāwisē 5 mēxēda. Wä, k'!ēs^eEM^elāwisē gēs mēxaxs laē mēxELasa ts!E-k!ūxsdē begwāNEM g'āx Lā^ewīla. Wä, lā^elaē yāq!Eg^ea^elēda ts!E-k!ūxsdē begwāNEMA. Wä, lā^elaē ^enēk'a: "yā, qāst, ^emāsēs g'āxē-10 lāōs lāxwa ^enawalakwēx āwīnak!ūsā," ^enēx^elaē. Wä, hēx^eidaem K!wāk!wabalasē nā^enaxmēq. Wä, lā^elaē ^enēk'a: "yā, qāst, hēDEN 10 g'āxēla lāxwa q!ālaqEN ^enawalak^u āwīnak!ūsxg'īn Lā!ogwas-deyēk' lāq^u," ^enēx^elaēq. Wä, g'il^eEM^elāwisē gwā^el yāq!ENT!alē K!wāk!wabalasē laa^elas yāq!Eg^ea^elēda ts!Ek!ūxsdē begwāNEMA. Wä, lā^elaē ^enēk'a: "yā, qāst, nōgwaEM Ts!EqomēLElsa^ena. Wäg'īl la āEM yāl!āLEX qa^s lālēLōsaxēs gwe^eyāōs qa^s lālōL!ōs. Wä, lālEN 15 q!ālaEMxs le^emaaqōs gwāgwēx^esā!atsens ^enē^enEMōkwē, yīxs ^ewāla-saēs Lōgwīlaōs. Wäg'īl la āEM yāl!āLEX ālag^eaEM hēMENālaEM la^esta lāxwa ^enawalakwēx dze^elāla," ^enēx^elaēxs laē x'is^eida. Wä,

ately K!wāk!wabalas arose and washed himself in the lake, | and he only came out of the water at daylight. Then || he went and ate 20 berries, and he | did not come back until the evening. Then he went right into the lake | and washed himself; and after doing so, he went into his | house and lay on his back. When he fell asleep, | a woman came in laughing. She came into the house of hemlock-branches, || laughed, and spoke. She said, "O friend! I am | 25 Dā!elsa'naga. I have been sent by our friends to call you to come | into the great winter-dance house. And now let us go." | Immediately K!wāk!wabalas went and followed her. They had not | gone far, before the woman lifted the edge of the moss; || and they went 30 under it into a great house; and | K!wāk!wabalas was told to sit, down at the right-hand side of the | house. As soon as he sat down an old man arose | and spoke to his tribe. He said, | "O supernatural ones! let us ask our friend why he has come || to our super- 35 natural place here, whether for good or bad, or to make us secular, | for he is the only one who came to our winter dancing-place. | Now, tell us why you came." Thus he said. | Then it occurred to K!wāk!wabalas that he would say that he had come to obtain the | winter dance and the great winter-dance house. And at once || another 40 man spoke in the rear of the dance-house, | and said, "This is

hēx'idaem^llāwisē K!wāk!wabalasē lāx^lwida qa's lā la^lsta lāxa dze- 18
lālē. Wä, ā^lem^llāwisē g'āx^lwüstaxs laē 'nāx'ida. Wä, ā^lem^llāwisē
la qās'ida qa's lā ha^lmaaxsō lāxa L!öl!Ep!ēmasē. Wä, ā^lem^llāwisē 20
g'āx aēdaaqaxs le^lmaē dzāqwa. Wä, ā^lem^llāwisē hē'stāla lāxa dze-
lālē qa's la^lstex'idē. Wä, g'il^lem^llāwisē g'wālexs laē laēL lāxēs
g'ōkwē qa's t!ēx'elsē. Wä, la^lem^llāwisē māmēxemālaxs g'āxaasa
dālalā ts!edāqa. Wä, g'āx^llaē g'āxēLa lāxa q!waxsemē g'ōkwa dāle-
tewēxs laē yāq!Eg'a^lla. Wä, lā^llaē 'nēk'a: "yā, qāst, nōgwaem 25
Dā!elsa'naga g'āx 'yālagēmsens 'nē'nemōkwē qen g'āxē lē^llalöl qa's
laōs lāxwa 'wālasēx ts!ägats!ē g'ōkwa. Wä, gēlag'a qens lālag'i."
Wä, hēx'idaem^llāwisē K!wāk!wabalasē la lāsgēmēq. Wä, k'!ēs^llat!a
qwēs^lg'ila qāsaxs laēda ts!edāqē L!Elg'ustōdex āwūnxa^lyasa p!ēlemsē
qa's lā hōgwabōdeq. Wä, lā hōgwīL lāxa 'wālasē g'ōkwa. Wä, lā 30
'nēx^lse^lwē K!wāk!wabalasē qa's hē k!wax'idē hēlk'!ōdo^lyālīlāsa
g'ōkwē. Wä, g'il^lem^llāwisē k!wāg'alīlexs laē lāx^lülilēda q!ūlyakwē
begwānema qa's yāq!Eg'a^llēxēs g'ōkülōtē. Wä, lā^llaē 'nēk'a: "Wä,
g'il^l la^lx'ins 'nā'nawalak^l wūlālexg'ins 'nemōx^ldzēk'lāx g'āxelāsōx
lāxens 'nawalak!wāsēx lō^lē ēk'ē lō^lē 'yāx^lsemē lō^lē g'āx beba^lxūyīla 35
g'āxens, qaxs hē^lmaēx ālē 'nemōk^l g'āx lāxens ts!āxdemēsēx.
Wä, wāg'il^l la qa's yāq!Eg'a^ltsōs g'āx'ēna^lyēx," 'nēx^llaē. Wä,
lā^llaē 'nēnk'!ēqela^llaē K!wāk!wabalasaxs hē^lmaē lālöl!asōsē ts!āq!ē-
na^lyas lē^lwa 'wālasē ts!ēts!ēgats!ē g'ōkwa. Wä, hēx'idaem^llāwisē
yāq!Eg'a^llēda ōgū^llama begwānem lāxa ōgwiwalīlāsa ts!ēts!ēgats!ē

41 what he wants to obtain: he wants to obtain as a treasure our |
 winter dance, and this great dance-house, and our names." | Thus
 said Qōqwadēstila, who was the listener of the house. | Immedi-
 ately the speaker of the great dance-house, Gwa^εwayela^εna (Raven) ||
 45 said, "Now, dancers, really perform your great | dance ālaq!em.
 Begin all the ways, so that | our friend may know how they are
 used." Thus said Gwa^εwayela^εna to his | friends. And K!wāk!wa-
 balas saw hemlock-trees standing | at the left-hand side in the rear
 50 of the great dance-house, and || from them hung narrow strips of
 split red cedar-bark. | They were covered with eagle-down, so that
 they were like | a house of red cedar-bark covered with down in the
 house. This was the sacred room of the great | dance, the dance
 ālaq!em. When it was late at night, | many men who were sitting
 on the floor in the rear of the great daneing-house began to beat time. ||
 55 They had not been beating long, when they stopped. | Four times
 they beat time. Then a man wearing a mask | came out of the
 sacred room of hemlock-branches covered with eagle-down. He
 went around the | fire in the middle, and stood at the right-hand side
 of the door, | shaking his round rattle; and he had not been standing
 60 there long before || those who had been beating time began to sing.
 He danced around | the fire in the middle of the house. And when

41 g'ōkwa. Wä, lä^εlaē^ε nēk'a: "Yūem^εel lālogwasdeyōsōsōqūns ts!äq!lē-
 na^εyēx lē^εwa^ε wālasēx ts!ēts!ēgats!ē g'ōkwa lē^εwens lēlēgemēx,"
 'nēx^εlaē Qōqwadēsila, yix hōlaq!esasa g'ōkwē. Wä, lä^εlaē hēx^εi-
 da^εma yāyaq!entemilē yix Gwa^εwayela^εna, yisa^ε wālasē ts!ēts!ēgats!ē
 45 g'ōk^u, 'nēk'a: "Wäg'ilax'ōs ts!ēts!ēk'aō ālax^εid lāxēs^ε wālasōs
 lādēda ālaq!em. Laems lālabaaLEX^ε na^εxwa gwayi^εlālats qa gwaē-
 la^εmēsens^ε nēmōx^udzēx^εwīla q!ālaq^u," 'nēx^εlaē Gwa^εwayela^εna^εxēs^ε nē-
 'nēmōkwē. Wä, la^εmē K!wāk!wabalasē dōqūlaxa q!waxē la q!waēl
 lāx gēmxōtēwalīasa^ε wālasē ts!ēts!ēgats!ē g'ōkwa. Wä, hē^εmis la
 50 tētegūxlawayaatsa ts!ēts!ēq!astowē dzexek^u l!āgekwa. Wä, la
 qemqemxūxlālax qemxwāsa kwēkwē, hē g'wēx's qemōk^u l!āl!ēgē-
 kūlak^u g'ōkwē lāxēs gwaēlasē. Wä, hēem hē^εmē^εlats!ēsa^ε wālasē
 lādēda ālaq!emē. Wä, g'il^εmēsē gāgāla gānoLEXs laē lēxedzōdēda
 q!lēnemē bēbegwānem klūdzi^ε lāxa ōgwiwalīasa^ε wālasē ts!ēts!ēga-
 55 ts!ē g'ōkwa. Wä, k!lēst!a ālaem gēg'ilil lēxaxs laē q!wēl'ida. Wä,
 mōp!ena lēxedzōdexs g'āxaas g'ayoqāwa yixumāla begwānem lāxa
 qemqemxūla q!waxsem hē^εmē^εlats!ā. Wä, la tsaxsē^εstalilēlaxa la-
 qawalilē qa^εs lā lāx^εūlil lāx hēlk!ōtstālīasa t!ex'ila lāxēs yatelaēna-
 'yasa lōxsemē yadena. Wä, k!ēs!at!a gāēl lā^εwilēxs laē denx^εē-
 60 dēda k!ūsālāsa tsaxālās t!emyasē. Wä, laem^εlāwisē yix^usēstalilā-
 laxa laqawalilē. Wä, g'il^εem^εlāwisē q!ūlbē q!ēmdemasēxs g'āxaē

his song was ended, he came and | stood where he had stood first, 62 at the right-hand side of the door of the house. | His name was X'îmselîlêla. He had not been standing there long | swinging his rattle, while those in the rear of the house were beating time, || when 65 he danced with fast steps to the rear of the house, and stood | outside the sacred room of hemlock-branches: and he shouted with a loud voice, and said, | "Come, friend, Hôxhoxûlsela!" As soon as the one who had been called had said, "Hôho!" | X'îmselîlêla said, laughing, "Our | friend has come," and he went to stand where he had stood before. As soon as || Hôxhoxûlsela had cried "Hôho!" 70 the song-leaders in the rear of the house began to sing | the same song they had sung before, for there is only one song for | the whole number. And when the song was at an end, Hôxhoxûlsela arose | near the place where X'îmselîlêla was standing, only | Hôxhoxûlsela was nearer to the door. ||

And X'îmselîlêla swung his rattle again. At once | the song- 75 leaders beat time; and X'îmselîlêla danced back with quick steps, and | shouted, calling Ts!eqômêlêlsa'na. As soon as he named him, | Ts!eqômêlêlsa'na shouted, "Hôho!" Then X'îmselîlêla laughed | aloud, and told all the men that the one who had been called was coming. || At once the song-leaders began to sing the song 80 they had first sung, | and now Ts!eqômêlêlsa'na came dancing with a mask; and X'îmselîlêla was still | standing where he was always

lāx'ûlîl lāxēs g'îlx'dē lā'wî'lasa lāx hēlk'!otstâlîlas t!ex'îlāsa g'ôkwē. 62 Wā, hēem lēgades X'îmselîlêla. Wā, k'!ēs'lat!a gaēl lā'wî'lexs laē yat!ēda yîsēs yadenē. Wā, lā'laē lēxedzodēda k!ûdzîlê lāxa ôgwi. wa'îlê. Wā, laē tsaxeyolîlê X'îmselîlêla qa's lā lāx'ûlîl lāx l!ā- 65 salîlasa q!waxsemē hē'mē'lats!ā qa's lāqûlê hāsela. Wā, la'nek'a: "Gēlag'a qāstai' Hôxhoxûlselai'." Wā, g'îl'em'îlāwisē hōhoxwē lē- lālase'waxs g'āxaē 'nēg'etâyē X'îmselîlêla dāletā'ya: "G'āx'emens 'nemōkwē," qa's lā lāx'ûlîl lāxēs g'îlx'dē lā'wî'lasa. Wā, g'îl'emx'dē hōhoxwē Hôxhoxûlselāxs laē denx'ēdēda nēnāgadē lāxa ôgwiwalîlê, 70 yîsēs g'îlx'dē denx'ēdayowa qaxs 'nemsgemaēs q!emdemē lāxēs 'wāxaasē. Wā, g'îl'mēsē q!ûlbē q!emdemasēxs laē lāx'ûlîlê Hôxhoxûlsela lāxa 'nēxwāla lāx lā'wî'lasas X'îmselîlêla. Âem!at hē nēxwālê Hôxhoxûlsela lāxa t!ex'îla.

Wā, lā ēt!ēdē X'îmselîlêla yat!ētsēs yadenē. Wā, hēx'ida'mēsē 75 lēxedzodēda nēnāgadē. Wā, la'mē ēt!ēd tsaxālê X'îmselîlêla qa's lā hāsela lē'lālax Ts!eqômêlêlsa'na. Wā, g'îl'em'îlāwisē lēx'ēdqēxs laael hōhoxwē Ts!eqômêlêlsa'na. Wā, g'āx'laē X'îmselîlêla datelaxs laē hāsela nēlaxa 'nāxwa begwānemxs g'āx'maēs lē'lālase'wē. Wā, hēx'ida'em'îlāwisē denx'ēdēda nēnāgadāsēs g'ālê denxelayâ. Wā, 80 g'āx'mē yîx'widēda yîxumalê Ts!eqômêlêlsa'na. Wā, hēx'sā'mēsē lā'wîlê X'îmselîlêlēs lāx'ûlî'lasnāxwa. Wā, g'îl'mēsē q!ûlbē denxe-

standing. As soon as the | song-leaders ended their song, Ts!Eqōmē-
Lelsa^{na} stood at the left of | Hōxhoxūlsela. ||

- 85 Then X'imselilela swung his rattle again, and | the song-leaders
beat fast time. And X'imselilela danced with quick steps, and |
stood outside of the sacred room of hemlock-branches, and he called
with a loud voice | Dāfelsā^{na}ga (Laughing-Woman-of-the-Woods);
and as soon as X'imselilela named Dāfelsā^{na}ga | she began to
90 laugh. And X'imselilela said as he was going back, || "Our friend
is coming." Thus he said and went to the place where he always
stood. | Immediately the song-leaders began to sing, and Dāfel-
sā^{na}ga continued laughing | as she was dancing. And then she
took her place to the left | of Ts!EqōmēLelsa^{na}. |
- 95 Then X'imselilela swung his rattle again, and || the song-leaders
beat fast time; and X'imselilela danced with quick steps, | and stood
outside of the sacred room of hemlock-branches; and he shouted
aloud, | "I call you, friend Hamasē^{na}, to come and dance!" And |
as soon as he had finished his speech, Hamasē^{na} shouted, "Hōho!"
inside of the | sacred room of hemlock-branches; for there is only
200 one way in which the spirits || shout, namely, "Hōho!" As soon as
Hamasē^{na} had said "Hōho!" | X'imselilela laughed, and told those
who were sitting down that the one who had been called was com-
ing. | And when Hamasē^{na} shouted "Hōho!" the song-leaders
began to sing the same | song as before, for all the people have only

83 layāsa nenāgadāxs laē lāx^{ūlilē} Ts!EqōmēLelsa^{na} lax gēmxagawa-
līlas Hōxhoxūlsela.

- 85 Wä, lā^{laē} ētlēd yat!lēdē X'imselilelāxēs yadenē. Wä, lā^{laē}
lēxedzodēda nēnāgadē. Wä, lā^{laē} X'imselilela tsaxāla qa^s lā
lāx^{ūlil} lāx lāsa^{yasa} q!waxsemē hē^{mē}lats!ā qa^s hāselē lē^{lā}lax
Dāfelsā^{na}ga yīxs g'īl^{maē} lēx^{ēdē} X'imselilelax lēgēmas Dāfelsā-
^{na}ga laa^{lasē} dedātsā. Wä, g'āx^{laē} X'imselilela ^{nēg}etē^{wēxs} g'ā-
90 xaē: "G'āx^{mens} ^{nemōkwēx}," ^{nēx}laē lālaa lāxēs lā^{wī}lasē. Wä,
hēx^{idaem}lāwisē denx^{ēdēda} nēnāgadē. Wä, la^{mē} senbaēl dāfelē
Dāfelsā^{na}gaxēs ^{wā}wasdemē yīxwa lōxs laē lā^{wī} lāx gēmxagawa-
līlas Ts!EqōmēLelsa^{na}.

- Wä, la ētlēdē X'imselilela yat!lētsēs yadenē. Wä, hēx^{idaem}xa-
95 āwisa nēnāgadē lēxedzōda. Wä, laemxaāwisē X'imselilela tsaxāla
qa^s lā lāx^{ūlil} lāx lāsa^{yasa} q!waxsemē hē^{mē}lats!ē. Wä, hasela
^{nēka}: "Lē^{lā}lā^{lā}lōl qāstai Hamasē^{na} qa^s g'āxaōs yīx^{wīda}." Wä,
g'īl^{mēsē} q!ūlbaxsdē wāldemas laē hōhoxwē Hamasē^{na} lāx ōts!āwasa
q!waxsemē hē^{mē}lats!ā qaxs ^{nem}maē bābagūlagōmasa haāyalīla-
200 gasē hōhō lāxēs ^{wā}xaasē. Wä, g'īl^{mēsē} hōhoxwē Hamasē^{nāxs} g'āxaē
X'imselilela dāfela nēlaxa k!ūdzēlaxs g'āx^{maēs} lē^{lā}lasē^{wē}. Wä,
g'īl^{em} hōhoxwē Hamasē^{nāxs} laē denx^{ēdēda} nēnāgadāsēs g'īlx^{dē}
denxelayā qaxs ^{nemsgemaē} q!ēmdemas laxēs ^{wā}xaasē. Wä, g'īl-

one song. When | the song was ended, Hamasē^ēnâ stood at the left-hand side || of Dā^ēlsā^ēnaga. They stood close together, and | 5 X'îmse^ēlîlêla was also still standing there where he first had taken his place. |

Then X'îmse^ēlîlêla swung his rattle again and danced with quick steps, | while the song-leaders were beating time. As soon as he arrived outside of the | sacred room of hemlock-branches, he said aloud, "I call you, friend || Ya^ēxwaxanowîl (Dancer-of-the-House)!" 10 And when his speech was ended, | Ya^ēxwaxanowîl shouted, "Hôho!" And at once X'îmse^ēlîlêla went and | told those who were sitting in the house that the one who had been called, Ya^ēxwaxanowîl, was coming. And | Ya^ēxwaxanowîl came out of the | sacred room of hemlock-branches, and the song-leaders sang. And when || their 15 song was at an end, Ya^ēxwaxanowîl took his place at the left of | Hamasē^ēnâ.¹ |

. . . "I call you, friend Gwa^ēwayêla^ēna | (Raven-of-the-Woods)!"

. . . "I call you, friend G'îlg'eldokwîla (Long-Life-Maker)!"²
. . . The | song-leaders sang, and G'îlg'eldokwîla danced, || and 20 they all wore different kinds of masks. |

. . . "I call you, friend L'êtsaplêla^ēnaga (Heat-of-House-Woman), to come and dance!" |

é^ēmēsē q'lûlbē q'êmdemas laē lāx^ēûlîlē Hamasē^ēnâ lāx gēm^ēxagawalîlas Dā^ēlsā^ēnaga lāxēs memk'âlaē^ēna^ēyē. Wā, lāxaa hēx'sāem 5 lāx^ēûlîlē X'îmse^ēlîlêlēs g'îlx^ēdē lāx^ēûlîlêlasa.

Wā, lā êt^ēlêd yat^ēlêdē X'îmse^ēlîlêlāsēs yadenē gŷyôlêla tsaxā^ēlaxs laē lēxēdzôdēda nenâgadē. Wā, g'îl^ēmēsē lāg'aa lāx L'âsalîlasa q'waxsemē lē^ēmē^ēlats^ēlêxs laē hasela ē^ēnēk'a: "Lē^ēlālenlōl, qāstai, Ya^ēxwaxanowîl. Wā, g'îl^ēmē^ēlāwisē q'lûlbē wāldemas laa^ēlasē hō- 10 hoxwē Ya^ēxwaxanowîl. Wā, hēx'idaem^ēlāwisē X'îmse^ēlîlêla g'āx nēn^ēhelaxa klūd^ēzîlaxs g'āx^ēmaēs Lē^ēlālasē^ēwē Ya^ēxwaxanowîlê. Wā, g'ā^ēxaalas yîxūtâ^ēyē Ya^ēxwaxanowîlaxs g'āx^ēaē g'āx^ēwûlts^ēlâlîl lāxā q'waxsemē lē^ēmē^ēlats^ēlêxs laē denxelēda nenâgadē. Wā, g'îl^ēmēsē q'lûlbēda q'êmdemaxs laē lāx^ēûlîlē Ya^ēxwaxanowîlê lāx gēm^ēxagawalî- 15 las Hamasē^ēnâ.¹

. . . "Lē^ēlālenlōl qastai Gwa^ēwayêla^ēna"

. . . "Lē^ēlālenlōl qastai G'îlg'eldokwîlai." . . . Wā, lā^ēlaē denx^ēēdēda nēnâgadē. Wā, laemxāē yîxwē G'îlg'eldokwîla lāxēs ē^ēnāxwaēnemē yîxumāla lāxēs gwēgŷx^ēsdemē. 20

. . . "Lē^ēlālenlōl qastai L'êtsaplêla^ēnaga qa^ēs g'āxaōs yîx^ēwîda."

¹ The following calls are the same as the preceding. For this reason only the names and characteristic remarks are given.

² The lark.

- 23 . . . "I call you, friend P!elp!elsk' !ōtemels (One-Side-Moss-in-Woods), to come and | dance!"
- 25 . . . The dancer had really moss on one side of the mask || as he came in dancing. |
- . . . "I call you, friend Xēxeyīlsk' !ōtem (One-Side-Rock-in-Woods), to come and dance!" | and the song-leaders began to sing. Then Xēxeyīlsk' !ōtem danced. | There were two of them. And the one side of their masks was really stone. | One was a woman, and one a man. ||
- 30 . . . "I call you, friend Wūqagas (Frog-Woman), to come and dance!" |
- . . . "I call you, friend Ğelōğūdzewēs (Crooked-Beak-of-the-Sky)." Then the | song-leaders began to sing, and Ğelōğūdzewēs had on his face a crooked-beak | mask while he was dancing. |
- . . . "I call you, friend Hōx^uhogūdzewēs (Hōx^uhok^u-of-the-Sky), to come and dance!" | . . . Then the song-leaders began to sing; and | Hōx^uhogūdzewēs began to dance around the fire in the middle of the house, as all those | who had dancee first had done. |
- . . . "I call you, friend Q!āmināğās (Rich-Woman), to come and dance!" | . . . And at once X'īmselīlēla came and told the ||
- 40 men sitting in the house, the spectators, that the one who had been called was coming, | Q!āmināğās." |

- 22 . . . "Lē^lālēnlōl qastai P!elp!elsk' !ōtemels qa's g'āxaōs yīx^εwīda. . . .
- Wä, hē^εmis la ye^εwatsa ālaem p!elemsē āpsanōlema^εyas yīxūmlasa
- 25 g'āx yīxwa.
- . . . "Lē^lālēnlōl qastai Xēxeyīlsk' !ōtem qa's g'āxaōs yīx^εwīda." Wä la denx^εēdēda nēnāğadē. Wä, la yīxwē Xēxeyīlsk' !ōtem lāxēs ma^εlōkwaē. Ālaem tlēsemē āpsanōlema^εyas yaēxūmlas; ts!edāqa ^εnemōkwē, wä, lä begwānema ^εnemōkwē.
- 30 . . . "Lē^lālēnlōl qastai Wūqagas qa's g'āxaōs yīx^εwīda."
- . . . "Lē^lālēnlōl qastai Ğelōğūdzewēs." Wä, lā^εlaē denx^εēdēda nēnāğadē. Wä, la^εmē āx^εemālē Ğelōğūdzewēsaxa ğel^εwīlba yīxūmlaxs laē yīx^εwīda.
- . . . "Lē^lālēnlōl qastai Hōx^uhogūdzewēs qa's g'āxaōs yīx^εwīda."
- 35 da." . . . Wä, la^εmē denx^εēdēda nēnāğadē. Wä, la^εmē yīx^εsē^εstalīlē Hōx^uhogūdzewēsaxa laqwawalīlasa g'ōkwē lāx ^εnāxwa^εmē ğwēğ'ilatsēs g'āğ'ilagawa^εyē.
- . . . "Lē^lālēnlōl qastai Q!āmināğās qa's g'āxaōs yīx^εwa."
- . . . Wä, hēx^εidaem^εlāwisē X'īmselīlēla g'āx nēnēlaxa
- 40 k!ūdzelē bēbegwānemxa x'its!ax'īlāxs g'āx^εmaēs Lē^lālase^εwē Q!āmināğāsē.

. . . "I call you, friend, MamayōLEMalaga (Woman-giving- 42 Birth), to come and dance!" | . . . And MamayōLEMalaga came dancing out of the | sacred room of hemlock-branches; and she had not yet come half way to the || left of the house, when she sat down, 45 and (pretended to) give birth to a child. | Then MamayōLEMalaga arose; and her child arose from the floor | wearing a mask, and danced; and MamayōLEMalaga sat down again on the floor, | and there came out of the sacred room with hemlock-branches | a woman wearing a mask. She was named Mamayōłtsilagas (Midwife); || and 50 she went straight to MamayōLEMalaga, and danced around her, | shaking her hands. She had not done so long, before MamayōLEmalaga arose; | and her child that was just born arose and danced; | and when the song was at an end, MamayōLEMalaga stood | to the left of Q!âminâgas, and her first child || stood to her left; and the 55 second child stood to the | left of her brother, for the second child of MamayōLEMalaga was a girl, | and Mamayōłtsilagas stood at | the left of the younger child. |

. . . "I call you, friend Gōlalegās (Salmon-Berry-Woman), to come and dance!" . . . || And Gōlalegās came dancing out of the 60 sacred room of hemlock-branches, | a woman wearing a mask. |

. . . "I call you, friend Gwēdzagas (Sparrow), to come and dance!" |

. . . "Lē!lālenLōł qastai MamayōLEMalaga qa's g'āxaōs yīx- 42. 'wīda." . . . Wā, g'āx'laē yīx'wūłts!lāłtēla lāxa q!waxsemē łē'mē-łats!ē MamayōLEMalaga. Wā, k'łēs'ēm'łāwisē negōyolīłaxa gēm-xōdoyāłīłasa g'ōkwaxs laē k!wāg'alīłā qa's mayot'īdēsa bābagumē. 45 Wā, g'īł'ēm'łāwisē lāx'ūłlē MamayōLEMalagāxs laē lāx'ūłlē xūnō-kwas yīxumāla qa's yīx'wīdē. Wā, āēm'łāwisē ēt!ēd k!wāg'alīłē MamayōLEMalagāxs; wā, g'āxaē g'āx'wūłts!lāłtēla lāxa q!waxsemē łē'mē'łats!ē yīxumāla ts!edāqa. Hēem lēgades Mamayōłtsilagasē. Wā, hē'nakūlaēm'łāwisē lax MamayōLEMalagāsē qa's yīx'usē'stalē 50 xwēxūlēqūla. Wā, k'łēs'lat!a gēg'īlilexs laē lāx'ūłlē MamayōLEMalaga. Wā, lā'laē lāx'ūłlē ālē mayōłems qa's yīx'wīdē. Wā, g'īł'ēm'łāwisē q!ūłbē q!ēmdemas laē lāx'ūłlē MamayōLEMalaga lāx gēmxağawalīłas Q!âminâğāsē. Wā, lā'laē g'ālē māyōłems lā-x'ūłlē lāx gēmxağawalīłas. Wā, lā'laē ālē mayōłems lāx'ūłlē lāx 55 gēmxağawalīłasēs wūq!wa qaxs ts!edāqaē ālē mayōłems MamayōLEMalaga. Wā, lā'laē Mamayōłtsilagasē lāx'ūłlē lāx gēmxağawalīłasa āłēłxsda'yē mayōłema.

. . . "Lē!lālenLōł qastai Gōlalegāsai qa's g'āxaōs yīx'wīda." . . . Wā, g'āx'laē yīx'wūłts!lāłtēla Gōlalegās lāxa q!waxsemē łē'mē'łats!ē 60 yīxumāla ts!edāqa.

. . . "Lē!lālenLōł qastai Gwēdzagasai qa's g'āxaōs yīx'wīda."

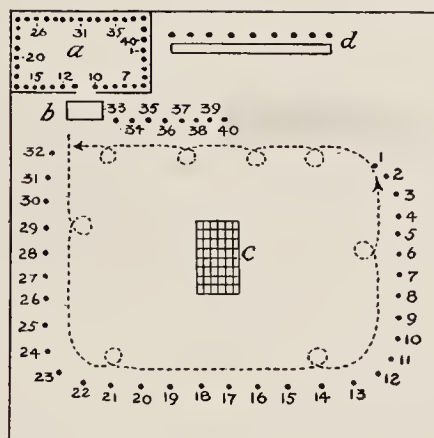
- 63 . . . "I call you, friend Mēmeyoxwa^{na} (Salmon-Spirit), to come and dance!" | . . . He wore a mask as he came dancing, as
 65 all the dancers || who had danced before him had done, and their masks were according to their | kind. As soon as the song was at an end, he stood | to the left of Gwēdzagas. |
 . . . "I call you, friend Qōqwadēsila (Listener) to come and dance!" |
 . . . "I call you, friend X'āx'ayapalsela^{naga} (Sprinkler), to
 70 come and || dance!" |
 . . . "I call you, friend TEWĭx'āxte^{wē} (Mountain-Goat-Hunter), to come and dance!" |
 . . . "I call you, T!alt!emak!wagās (Tying-Woman ¹), to come and dance!" |
 . . . "I call you, friend K' lālmōdila^{naga} (Dust-in-House-Woman), to come and dance!" |
 . . . "I come to call you, friend Hēlemīl (Helper-in-the-House), to come and dance!" ||
 75 . . . "I come to call you, friend L!āl!apēlalag'els (Door-Keeper-of-Woods), to come and dance!" |
 . . . "I call you, friend Gwag'oma (Partridge-Woman) to come and dance!" |
 . . . "I call you, friend Ax^{axūnē} (Thrush), to come and dance!"
 . . . "I call you, friend Gūnēgūnē (Owl), to come and dance!" ||
 . . . "I call you, friend Tsātsax^uleg'ila (Raindrop-Maker), to come and dance!" ||

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- 63 . . . "Lē^lālēnlōl qastai Mēmeyoxwa^{na} qa^s g'āxaōs yīx^{wīda}."
 . . . Wā, la^{mē} yīxumālaxs g'āxaē yīxwa lāx ^{na}xwa gwālaatsēx
 65 yīxwaē lē^{wis} g'āg'ilagawa^{yē} yīxs hē^{maē} gwālēs yaēxumlēs gwē-gūx^{sdemē}. Wā, g'il^{em}lāwisē q!ūlbē q!emdemasēxs laē lāx^{ūlil} lāx g'emxagawalīlas Gwēdzagasē.
 . . . "Lē^lālēnlōl qastai Qōqwadēsila qa^s g'āxaōs yīx^{wīda}."
 . . . "Lē^lālēnlōl qastai X'ax'ayapalsela^{naga} qa^s g'āxaōs yīx-
 70 ^{wīda}."
 . . . "Lē^lālēnlōl qastai TEWĭx'āxte^{wē} qa^s g'āxaōs yīxwa."
 . . . "Lē^lālēnlōl qastai T!alt!emak!wagās qa^s g'āxaōs yīx^{wīda}."
 . . . "Lē^lālēnlōl qastai K' lālmōdila^{naga} qa^s g'āxaōs yīx^{wīda}."
 . . . "Lē^lālēnlōl qastai Hēlemīl qa^s g'āxaōs yīx^{wīda}."
 75 . . . "Lē^lālēnlōl qastai L!āl!apēlalag'els qa^s g'āxaōs yīx^{wīda}."
 . . . "Lē^lālēnlōl qastai Gwag'oma qa^s g'āxaōs yīx^{wīda}."
 . . . "Lē^lālēnlōl qastai Ax^{axūnē} qa^s g'āxaōs yīx^{wīda}."
 . . . "Lē^lālēnlōl qastai Gūnēgūnē qa^s g'āxaōs yīx^{wīda}."
 . . . "Lē^lālēnlōl qastai Tsātsax^uleg'ila qa^s g'āxaōs yīx^{wīda}."
-

¹ Blue Jay.

. . . "I come to call you, friend Yāxyāxēsa'naga (Answering-Woman), to come and dance! . . . " |

Now there were really many all around the great dancing-house. | There are eight whose names have not been given, for I do not know their | names. There should be forty to be called out to dance by | X'imselilela, as it was shown by the former chief of the Āwik'lenox^u, || Ēwült!āla. The great many of them all turned to- 85 ward the fire of the | great dancing-house; and they all shouted "Hōho!" at the same time, | their whole number. |



HOUSE OF X'IMSELILELA.

- | | |
|--|---|
| a. Sacred room of dancers. | 16. Mamayōi'emalaga and her two children (Woman-giving-Birth). |
| b. Magic mat of K'wāk'wabālas (see p. 1199). | 17. Mamayōitsilagas (Midwife). |
| c. Fire. | 18. Qōlalegas (Salmon-Berry-Woman). |
| d. Singers. | 19. Qwēdzagas (Sparrow-Woman). |
| Line of dance. | 20. Mēmeyoxwa'na (Salmon). |
| 1. X'imselilelas. | 21. Qōqwadēsila (Listener). |
| 2. Hōxhoxūlsela (Caller). | 22. X'ax'ayapalsela'naga (Sprinkler). |
| 3. Ts!eqōmēlelsa'na (Stump-of-the-Woods). | 23. Tewix'āxte'wē (Mountain-Goat-Hunter). |
| 4. Dālelsā'naga (Laughing - Woman - of - the Woods). | 24. T'alt!emak!wagas (Tying-Woman, i. e. Blue Jay). |
| 5. Hamasē'nā (Cannibal). | 25. K'ālmōdila'naga (Dust-in-House-Woman). |
| 6. Yaḡwaxanowil (Dancer-of-the-House). | 26. Hēlēmīl (Helper-in-House). |
| 7. Gwa'wayela'na (Raven). | 27. L!āl!apēlalag'els (Door-Keeper-of-Woods). |
| 8. G'ilg'eldokwila (Long-Life-Maker). | 28. Gwag'oma (Partridge). |
| 9. L!ētsaplēla'naga (Heat-of-House-Woman). | 29. Ax'axūnē (Thrush). |
| 10. P!ēlp!ēlsk'!ōtemels (One-Side-Moss-in-Woods). | 30. Gūnēgūnē (Owl). |
| 11. Xēxeyīlsk'!ōtem (man and woman, One-Side-Rock-in-Woods). | 31. Tsātsax'ūlēg'ila (Raindrop-Maker). |
| 12. Wūqagas (Frog-Woman). | 32. Yāxyāxēsa'naga (Answering-Woman). |
| 13. Qēlōgūdzewēs (Crooked-Beak-of-Sky). | 33-40. (?) |
| 14. Hōx'ūhogūdzewēs (Hōx'ūhōk'ū-of-Sky). | In the sacred room the dancers stand in the same order. On account of lack of space only Nos. 1, 7, 10, 12, 15, 20, 26, 31, 35, 40, have been inserted. |
| 15. Q!āmināgās (Rich-Woman). | |

. . . "Lē'lālenLōl qastai Yāxyāxēsa'naga qa's g'āxaōs yīx'wīda." 80

Wā, lādžēk'as'emēlaē lā'stalil lāxa 'wālasē ts!āgats!ē g'ōkwa, yīxs ma'lgūna'lokwaen k'lēsa lēx'ētse'ewa qaxg'in k'lēsek' la q!ālelax lēlēgemas, yīxs mōsgēmgu'stāa'laēda yīxwa lēlwült!ālilēlayōs X'imselilela, yīxs g'āxē nēl'id lāx g'īgāmāyōlasa Āwik'lenoxwē Ēwült!āla. Wā, lādžēk'as'laē 'nemāx'id L!āsgēm'ēid lāxa legwīlasa 85 'wālasē ts!āgats!ē g'ōkwa. Wā, lā'laē 'nemādzaqwa hōhōxwa lāxēs 'wāxaasē (*fig.*).

As soon as this was at an end, the song-leaders began to sing the |
 90 first song, the one song for the whole number; || and all of them
 danced at the same time, wearing their masks, | and dancing around
 the fire in the middle of the great dancing-house. | And when the
 song sung by the song-leaders was at an end, they all | turned their
 faces from the fire in the middle of the great dancing-house, and the
 whole number shouted at the same time | "Hōho!" The song-lead-
 95 ers began to sing with slow beating || of time, and the whole number
 continued to cry "Hōho!" | Then they turned toward the fire, and
 danced around | it; and when the song with the slow beating was at
 an end, | they turned their faces away from the fire, and shouted
 "Hōho!" | And the song-leaders began to sing again a song with
 300 slower time-beating, || and they all at the same time turned their
 faces toward the fire and shouted | at the same time "Hōho!" while
 they were dancing around the fire in the middle of the house. | And
 when the song was at an end, they turned away from the fire and |
 shouted "Hōho!" at the same time. Then the song-leaders sang
 again with | very slow beating of time, and they all shouted
 5 "Hōho!" || and turned their faces to the fire in the middle of the
 house and danced around | it. |

Now X'îmselîlêla stood in the door of the sacred room of hemlock-
 branches; | and while they were dancing along, the one who had

88 Wä, g'îl'Em'elāwisē q!wē'ēdēxs laael denx'ēdēda nēnâgadē yîsēs
 g'îlx'dē denxelâyâxa 'nemsgemē q!ēmdems lāxēs 'wāxaasē. Wä,
 90 lādzēk'as'Em'elāē 'nemāg'îlîlêla yîxwa lāxēs 'nāxwaēnēmē yaēxumā-
 laxs laē yîx'se'stalîlêlax laqawalîlasa 'wālasē ts!āgats!ē g'ōkwa. Wä,
 g'îl'Em'elāwisē q!ūlbē denxelâyâsa nēnâgadāxs laael 'nemāx'ēid lōx-
 'wîtsa laqawalîlasa 'wālasē ts!āgats!ē g'ōkwa lādzēk'as'elāē 'nemā-
 dzaqwa hōhoxwa. Wä, lā'elāē denx'ēidēda nēnâgadāsa neqāxelas
 95 t!emyasē q!ēmdema. Wä, lā'elaxaē 'nemādzaqwa hōhoxwaxs lādzē-
 k'asaē 'nemāx'ēid L!āsgemx'ēid lāxa laqawalîlê qa's yîx'se'stalîlêlêxa
 laqawalîlê. Wä, g'îl'Emxaāwisē q!ūlbē neqāxela q!ēmdems lādzē-
 k'asaē lōx'wîtsa laqawalîlê qa's 'nemādzaqwē hōhoxwa. Wä, lā'elāē
 ēdzaqwa denx'ēdēda nēnâgadāsa āwāk'elās t!emyas q!ēmdema.
 300 Wä, lādzēk'as'elāē 'nemāx'ēid L!āsgemx'ēid lāxa laqawalîlê qa's 'ne-
 mādzaqwē hōhoxwaxs lāael yîx'se'stalîlêlaxa laqawalîlê. Wä, g'îl-
 'Em'elāwisē q!ūlbē q!ēmdemas lādzēk'asaasē lōx'wîtsa laqawalîlê qa's
 'nemādzaqwē hōhoxwa. Wä, lā'elāē ēdzaqwa denx'ēidēda nēnâgadāsa
 âlael la āwāk'elās t!emyasē. Wä, lādzēk'as'elāē 'nemāx'ēid hōho-
 5 xwaxs laē 'nemāx'ēid L!āsgemx'ēid lāxa laqawalîlê qa's yîx'se'sta-
 lîlêlêq.

Wä, la'mē X'îmselîlêla lāx'ūlîl lāx t!ex'îlāsa q!waxsemē le'mē-
 'lats!ē. Wä, hē'mis g'îl la yō'nakūla qa's lā lats!ā lāxa q!waxsemē

come first dancing out of the sacred room | was the first to go back into it; and when all had gone into || the sacred room of hemlock- 10 branches, X'imselilela was the last to go in; | and as soon as all were inside, a woman came out of | the sacred room of hemlock-branches singing her sacred song; and immediately the song-leaders began to, sing the | song for rapid steps, which was first sung for all the masks, when they were dancing. | And when this was at an end, the song-leaders sang again the || song with slow beating; and when this was 15 at an end, the | song-leaders sang the song with slower beating; and | finally the song-leaders sang the song with the very slow | beating, and the woman continued dancing around the fire | of the great dancing-house. When the song was nearly at an end, || she went 20 back into the sacred room of hemlock-branches. | Her name was ALōtemdālag'īls (Walking-behind-the-Mountains). |

Now I shall talk about the head-ring of the woman and her | neck-ring, the armlets and anklets, | for she was naked. Her head-ring was of hemlock and || balsam and red-cedar and salal branches 25 woven together, and | also moss. This was her head-ring, and on top of the head stood | a bunch of fern cut off from the root. Her | neck-ring was made in the same way, of hemlock, | balsam, cedar-branches, and salal-branches, and moss plaited together. || This was 30 her neck-ring. And around her waist she wore | hemlock, balsam,

lē'mē'lats!āxa g'ilx'dē g'ax'wūts!ālaq. Wā, g'il'mēsē 'wī'la la lats!ā lāxa q!waxsemē lē'mē'lats!ēxs laē X'imselilela elxī'ē lats!ā. Wā, 10 g'il'mēsē lats!āxs g'āxaē yālaqūlēda ts!edāqē g'ayōts!āli'ēla lāxa q!waxsemē lē'mē'lats!ā. Wā, hēx'idaem'lāwisa nēnāgadē denx'itsa tsaxāla g'il denxelayōs qaēda 'nāxwa yaēxumalaxa g'ilx'dē yīxwa. Wā, g'il'ēm'lāwisē q!ūlbaxs laē ēdzaqwēda nēnāgadē denx'itsa ne- qaxelās t!emyasē. Wā, g'il'ēm'lāwisē q!ūlbaxs laē ēdzaqwēda nē- 15 nāgadē denx'ētsa āwāk'elās t!emyasē q!ēmdema. Wā, g'il'ēm'lāwisē q!ūlbaxs laē ēdzaqwēda nēnāgadē denx'ētsa ālak'!alē āwāk'elās t!emyasē lāx hēmenāla'maē yīx'sē'stalilēlēda ts!edāqaxa laqawa- lāsa 'wālasē ts!āgats!ē g'ōkwa. Wā, g'il'ēm'lāwisē elāq q!ūlbē q!ēmdemaxs laē lats!ā lāxa q!waxsemē lē'mē'lats!ā. Wā, hēem 20 lēgemsa yīxwa ts!edāqē ALōtemdālag'īls.

Wā, lā'mēsen g'wāgwēx's'āla! lāx qex'ema'yasa ts!edāqē lē'wis qenxawa'yē lē'wis qēqex'ts!āna'yē lē'wis qēqex'sīdza'yē lāxēs xanālaē. Wā, hē'maē qex'ema'yas yīxs mālaqelaxa q!waxē lē'wa mōmox'dē lē'wa ts!ap!axē lē'wa hēnemx'dē la q!aq!ē'ewakwa. Wā, 25 hē'misa p!elemsē. Wā, hēem qex'emēsē. Wā, hē'mis la lāxlāsēda sālaēdana 'nemx!a āem t!ōsoyewē l!ōp!ek'as. Wā, hē'misē g'wālē qenxawa'yasē g'wālaasas qex'ema'yas yīxa q!waxē lē'wa mōmox'dē lē'wa ts!ap!axē lē'wa hēnemx'dē lē'wa p!elemsē la q!āq!ē'ewakwa. Wā, hēem la qenxawēsē. Wā, la qenoyālaxa q!ā'ēnakwē mālaqe- 30

- 32 cedar, and salal, and moss, woven together; | and the various kinds of plants were hanging from | them in the same way as the kinds of plants which I have named | that were attached to her belt. It
 35 looked like a petticoat. || And the same kinds of plants plaited together were her | armlets and her anklets. That is the dress of | Ālaq!em, for that is the name of the great dance. It belongs to the | woman who came out dancing last after the forty masked dancers who had for their chief | X'imselelela. This was her dress
 40 when she first came out of the woods. The || forty mask-wearers were also dressed in the same way; for they | wore around their necks hemlock, balsam, | cedar, salal-berries, and moss mixed, and | armlets and anklets of the same kind; | and fern was hanging down from (the rings). ||
- 45 Now I shall talk about it—how | the woman, Alōtemdālag'îls, began to sing again her sacred song in the sacred room of hemlock-branches. | When her sacred song was at an end, the song-leaders sang | the same song that they had sung with fast beating of time; and | Alōtemdālag'îls came dancing out of the sacred room of
 50 hemlock-branches, || and went around the fire in the middle of the house. And when she came to the | front of the sacred room of

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- 31 laxa q!waxē lēwa mōmox^udē lēwa ts!āp!axē lēwa lēnemx^udē lēwa p!elemsē. Wā, hē^umisa ōgūq!lēmasē q!wās^uq!ūxela. Wā, la tēte^uxūna^uya hē^umaaxat! g^uwēx^usen la lēlēqelasō^u ōgūq!lēmasē q!wās^uq!ūxela lāx qenōyā^uyas. Wā, hēla g^uwēx^us la saxsdālaq. Wā, hēemxaāwisē wāxax^uidāla q!wās^uq!ūxela q!āq!ēlewakwē qēqex^uts!āna^uyas lēwis qēqex^usīdza^uyas. Wā, hēem g^uwēlaatsa ālaq!em qaxs hē^umaē lēgēmsa wālasē lēda. Wē, hēem lōgwisa ālē g^uāx yīxwa ts!edāqa mōsgemg^uustāwē yaēxumalaxa g^uigadās X'imselelela. Wā, hēem g^uwālaatsexs g^uālōt!lalaē. Wā, la hēemxat!
 40 g^uwālēda mōsgemg^uustāwē yaēxumala, yīxs nāxwa^umaē qēqenxālaxa mālaqēla q!āq!ēlewak^u q!wax lēwa mōmox^udē lēwa ts!āp!axē lēwa lēnemx^udē lēwa p!elemsē. Wā, lā hēemxat! g^uwēx^usē qēqex^uts!āna^uyas lēwis qēqex^usīdza^uyē. Wā, la tēkwēdex^usa sālaēdāna.
- 45 Wā, la^umēsen g^uwāgwēx^usāla^u laqēxs laē ēdzaqwa yālaqwēda ts!edāqē, yīx Alōtemdālag'îls lāx ōts!āwasa q!waxsemē lē^umēlats!ā. Wā, g^uil^uem^ulāwisē q!ūlbē yālaqūlaēna^uyaxs laē denx^uēdēda nēnāga-dāsēs g^uilx^udē denxelayā tsaxālās t!emyasē. Wā, g^uāx^ulaē Alōtemdālag'îlsē yīx^uwūts!ālelela lāxa q!waxsemē lē^umēlats!ā qa^us lē
 50 hē^ustalilelaxa laqawalile. Wā, g^uil^umēsē lāg^uaa lāxa l!āsalilasa q!waxsemē lē^umēlats!ēxs laē hēx^usāem la yīxwē. Wā, g^uil^uem^ulā-

hemlock-branches, she continued to dance; and when | her song was 52
 at an end, she remained standing there. Then the | song-leaders
 began to sing the song with slow beating of time, and | ALōtēmdā-
 lag'îls danced around the fire in the middle of the house; and || when 55
 she came to the outside of the sacred room of hemlock-branches, |
 she continued to dance there; and when the song was at an end, she
 stood still, and | the song-leaders began to sing again the song with
 slow time-beating, | and ALōtēmdālag'îls danced again around the
 fire in the middle of the house; | and when she came to the place out-
 side of the sacred room of hemlock-branches, || she still danced there. 60
 When the song was at an end, | she remained standing; and the
 song-leaders began to sing the song with | very slow time-beating,
 and ALōtēmdālag'îls | danced around the fire in the middle of the
 house. When she came to the | place outside of the sacred room of
 hemlock-branches, she danced for a little while there. || Then she 65
 went back into the sacred room of hemlock-branches. Then that
 was the end of this. |

As soon as the song of the song-leaders was at an end, a | handsome
 man came out of the sacred room of hemlock-branches, | and
 K!wāk!wabalas recognized X'îmseîîela. | He carried a head-ring of
 red cedar-bark, and a neck-ring of red cedar-bark; for || these were 70
 the cedar-bark head-ring and neck-ring of ALōtēmdālag'îls, when
 she | came to dance the last time; and her armlets and anklets |
 were of red cedar-bark, and what stood on the head-ring of ALōtēmdā-

wisē q!ûlbē q!ēmdēmaxs laē ɭax'ûlîla. Wä, lâlaē ēdzaqwa den- 52
 x'ēdēda nēnâgadāsa neqaxelas t!ēmyas q!ēmdēms. Wä, laēm-
 ɭaxaē ALōtēmdālag'îlsē yîx^{usē}stalîîelaxa laqawalîē. Wä, g'îlēm-
 ɭāwisē lāg'aa lāx L!āsalîîasa q!waxsemē îēmēlats!ēxs laē hēm 55
 la yîxwē. Wä, g'îlēmɭāwisē q!ûlbē q!ēmdēmaxs laē ɭax'ûlîl. Wä,
 lâlaē ēdzaqwa denx'ēdēda nēnâgadāsa āwāk'elās t!ēmyas q!ēm-
 dēms. Wä, lâlaē ētîēdē ALōtēmdālag'îlsē yîx^{usē}stalîîelaxa laqawa-
 lîē. Wä, g'îlēmɭāwisē lāg'aa lāx L!asalîîasa q!waxsemē îēmēla-
 ts!ēxs laē hēx'sāem yîxwē. Wä, g'îlēmɭāwisē q!ûlbē q!ēmdēmas 60
 laē âem ɭax'ûlîla. Wä, lâlaē edzaqwa denx'ēdēda nēnâgadāsa
 âlak'îlā āwāk'elās t!ēmyasē q!ēmdēms. Wä, lâlaē ALōtēmdāla-
 g'îlsē yîx^{usē}stalîîelaxa laqawalîē. Wä, g'îlēmɭāwisē lāg'aa lāx
 L!āsalîîasa q!waxsemē îēmēlats!ēxs laē yāwas'îd yîx^{wîd}laqēxs
 laē lats!âîl lāxa q!waxsemē îēmēlats!ä. Wä, laēm g'wâl laxēq. 65

Wä, g'îlēmɭāwisē q!ûlbē denxelayâsa nēnâgadāxs g'āxaē g'ax-
 ɭwîts!âîîela lāxa q!waxsemē îēmēlats!ä ēx'sōk^u begwānema.
 Wä, laēm K!wāk!wabalasē maîtîlālaq hēmē X'îmseîîela. Wä,
 laēm dālaxa L!āgekumēyē ɭēwa qēnxawa^{yē} L!āgekwa yîxs hē-
 ɭmaē L!āgekumēs ALōtēmdālag'îls ɭēwa qēnxawa^{yē} L!āgekûxs 70
 g'āxaē âl yîxwa ɭēwa qēqēx'ts!āna^{yē} L!āgekwa ɭēwa qēqēx'sî-
 dza^{yē} L!āgekwa, hēmisa ɭax^uLä^{yas} ALōtēmdālag'îlsē L!āgekwa.

73 lag'îls was also cedar-bark. | X'îmselelela came out carrying the red
cedar-bark arinlets of | Alôtemdālag'îls when she danced the last
75 time accompanying her four songs. || And X'îmselelela spoke, and
said, "O friend | K!wāk!wabalas! now you have seen what will be
your treasure. Now this | great winter-dance house shall go to you,
and you shall have everything that you have seen | done by these
here. Now, this (dance) ālaq!em shall go to you; and your | name
shall be Alôtemdālag'îls, when you are captured by whomever you
80 like, when || you show yourself to the tribes; and your dress shall be
the same as the dress of | Alôtemdālag'îls — hemlock-branches, with
which she was first caught in the | morning; and when you again
dance in the evening, then wear | red cedar-bark mixed with white.
Now it is yours, and you shall change your name. | Your name shall
85 be no more K!wāk!wabalas, but your name shall be || Gwaēxsdaas;
and this is difficult about the great dance. When you first | show
the masks of our forty friends, | you must give winter dances for
four years in succession and show them; | and after you have given
90 winter dances for four winters, then | you must burn the masks || of
our friends, that they may all come back; and | if you do not do
this, if you do not burn the masks, you | will have misfortune. And
when you wish to give a winter dance, after | having burned the

73 Wä, hēmis g'āx 'wīla daāx^us X'îmselelela L!āl!Egekūlās Alôtem-
dālag'îlsaxs ālaē g'āx yīxwasa mōsgemē q!Emq!Emdemas. Wä,
75 lālaē yāq!Eg'a!ē X'îmselelela. Wä, lālaē 'nēk'a: "Wä, qāst,
K!wāk!wabalas, la^{mas} dōqūlaxēs lōgwēlōs. Wä, la^{mōx} lāla
'wālasēx ts!āgats!ē g'ōk^u lāl lē^{wis} layōs 'nāxwa dōx^{walela}-
xenu^x g'wēg'wālag'īlī^{lasa}. Wä, laem lāl lālxa ālaq!em. Wä, lās
lēgadeits Alôtemdālag'îls qasō k'emyasō^{lō} yīsēs g'we^{yōla}ōs qas
80 nē^{laslōs} lāxwa lēlq'wāla^{lax}yax. Wä, hēemles g'wāla^{lē} g'wālaasas
Alôtemdālag'îlsax q!wāq!ūxelakwaaxs g'ālaē g'āx k'īmyānemaxa
gaāla. Wä, g'il^{mēsē} ēt!ēd yīxwaxa gānolaxs lāg'as qex^{ālelag'a}
L!ēl!āgekūk^u 'melmāqela lāq. Wä, laem hōsl. Wä, la^{mēts} L!ā-
yōxlālōl, laems g'wāl lēgades K!wāk!wabalasē, laems lēgades
85 Gwaēxsdaasē. Wä, g'a^{mēs} lāxwālayōsa 'wālasēx lēda yīxs g'il-
'mēlaqōs nē^{idāmasēx} yaēxumlasen 'nē^{nemōkwēx} mōsgemg'us-
tāwē. Wä, mōx^{ūnxelat!alēs} 'na^{nēlēla} yāwix'īlāl qa nē^{ēdaats}.
Wä, g'il^{mēses} g'wālxa la mōp!ēna yāwix'īlaxa mōx^{ūnxē}, wä, g'il-
'mēts g'wāl kwēxelaxa gānolaxs lāaqōs 'wīla leq'wīlax^{īdxōx} yaē-
90 xumlaxsens 'nē^{nemōkwēx} qa g'āxēsōx 'wīla aēdaaqa lāq^u. Wä,
qasō k'!ēs hē g'wēx^{idelē} lax 'wīla leq'wīlaxwa yaēxumlēx lāles
a^{mēlasnōx^ulōl}. Wä, g'il^{mēts} 'nēx^u qas yāwix'īlāōs ālagewēxs
lālēx 'wīla leq'wīlaxōx yaēxumlaxsens 'nē^{nemōkwēx} āemlwīts

masks of our friends, | imitate the forty masks that you have seen, and which are your || treasure; and you shall have this death-bringing 95 baton, so that you may | kill at once those who hate you in your tribe, for they will envy | you on account of the treasure that you have obtained. This is the first time that | it goes to the seaside here, where you came from; for it is not related to | my friend Cannibal-at-North-End-of-World, who lives inland. || This is what I mean, 400 friend, Gwaëxsdaas. Now you have obtained a great treasure | from me on account of your coming to this supernatural place where I live | with my friends." Thus said X'imselilela. |

Then he turned his face to the sacred room with hemlock-branches, and | said, "Come, friends, let us try to purify our || friend Gwaëxs- 5 daas, so that no harm may come to him on account of | the treasure which he has obtained from us!" Thus he said. As soon as he stopped speaking, | the forty spirits came out of the | sacred room of hemlock-branches, and sat down in the rear of the | great dancing-house; and the new dancer, || Alōtemdālag'îls, sat down in the rear 10 of the great dancing-house. And | when all had sat down, X'imselilela spoke again, | and said, "Now, look, friends! and | show what we do when we disappear for this great dance, | ālaq!em. Now, come! Ts!eqomēlelsa'na, and take the || magical mat, and spread it 15

nānaxts!Ewalxwa mōsgemg'ustāx yaëxumtōs la dōx'walelaxōs lōgwa'yaqōs. Wā, g'a'mēsēg'a ha'layūk^u t!emyayā qa's hēx'ida- 95 'mēlōs lē'lāmasxa lēlak!wālalasēs g'ōkūlōtaōs lāl, qaxs ōdzegemyewēlōs lōgwa'yaqōs qaxs hē'maëx ālētsōx 'nemx'idāla lāl lāxwa g'ayolasaq!ōsxwa l!āsakwax 'nāla, yixs k'!ēsaëx lāwagāla lē'wūn 'nemōkwaē Bax^ubakwālanux^usiwa'ya lāxg'in ālēg'a. Wā, hē'mēsen 'nē'nak'ilē, qāst Gwaëxsdaas. Laems 'wālas lōgwala 400 g'āxen qaēs g'āx'ēnaōs lāxwa 'nawalakwēx āwīnak!ūsaxen g'ōkūlasēx lōgūns 'nē'nemōkwēx," 'nēx'laē X'imselilela.

Wā, lā'laē g'wēgemx'id laxa q!waxsemē lē'mē'lats!ē. Wā, lā'laē 'nēk'a: "Gēlag'a 'nā'newalak^u 'wīlax qens wāg'il lālax'sewaxg'ins 'nemōkūk' lāxg'a Gwaëxsdaasek' qa k'!eāsēs a'mē'latsek' lāxōs 5 lōgwa'yēx g'āxens," 'nēx'laē. Wā, g'il'em'elāwisē q!wē'īdexs g'āxaalasē hōx'wūts!āwēda mōsgemg'ustāwē ha'āyā'ilagas lāxa q!waxsemē lē'mē'lats!ā qa's g'āxē k'!ūs'ālil lāxa ōgwiwalīlasa 'wālasē ts!āgats!ē g'ōkwa. Wā, hē'em'elāwisē k!wālēda dzēlēlē Alōtemdālag'īlsa nēqēwalīlasa 'wālasē ts!āgats!ē g'ōkwa. Wā, g'il'em'elā- 10 wisē 'wīlg'alīlexs laē ēdzaqwa yāq!ēg'a'lē X'imselilela. Wā, lā'laē 'nēk'a: "Wāg'il la dōqwalalex 'nē'nemōk^u qa's wāg'aōs 'nāxwalīlasens gwayayaē'lasaxg'ins x'īsālēk' qaōxda 'wālasēx lēdaxwa ala-q!emēx. Wā, gēlag'a Ts!eqomēlelsa'na qa's laōs āx'ēdxa 'nawalagūdzo lē'wa'ya qa g'āxēsē lēp!ālil lāxg'ada l!āsālīg'asg'ada lē'mē- 15

- 16 out in front of this | sacred room." Thus he said. Immediately
 Ts!EqomēLElsa^{na} arose, | went into the sacred room of hemlock-
 branches, and it | was not long before he came back carrying the
 magic mat, which he | spread outside of the sacred room of hemlock-
 20 branches. When he || had done this, Ts!EqomēLElsa^{na} sat down
 where he had been sitting before, for the | forty men and women
 wore no masks; | and they sat down in the place where they had been
 standing before, when they first came out | of the sacred room of
 hemlock-branches. They did not change their places. |
- 25 Then X'imselilela spoke again, and said, || "Now, arise, friend
 Hōxhoxūlsela, and you, friend G'ilg'eldōkwila, | and you, friend
 Gwa^{wayela}^{na}, and you, friend L!ētsaplēlanaga, and | carry on
 your arms our friend Gwaēxsdaas, and | let him sit down on the
 magic mat that has been spread out." Thus he said. | Then the four
 30 stood up, and went to || the place where Gwaēxsdaas was sitting.
 The four persons stood around | Gwaēxsdaas, and carried him on
 their arms, and put him down on the magic | mat; and when they
 had done so, the four people sat down | in their seats. |
- 35 Then X'imselilela spoke again, and said, || "Now, come, Yaḡwaxa-
 nowil, and work over our friend, and | also you, friend Q!āmināḡās,
 you shall be the attendant of our friend: | —and you, friend

- 16 'lats!ēk', 'nēx^{laē}. Wā, hēx^{idaem}^{lāwisē} lāx^{ūlilē} Ts!EqomēLEl-
 sa^{na} qa^s lā laēL lāxa q!waxsemē lē^{mē}^{lats!ā}. Wā, k'!ēs^{lat!ā}
 ḡēx^{idexs} ḡāxaē ḡwēlaqa dālaxa ^{enawalagūdzowē} lē^{wa}^{ya} qa^s LE-
 p!ālilēs lax L!āsalilasa q!waxsemē lē^{mē}^{lats!ā}. Wā, ḡil^{EM}^{lāwisē}
 20 ḡwālexs laē k!wāḡalila, yix Ts!EqomēLElsa^{na} lāxēs k!wāēlasē, yixs
 k!ēāsaē la yixumālasa mōsḡemḡustāwē bēbēḡwānem lē^{wa} ts!ē-
 daqē. Wā, hē^{EM}^{laxaāwisē} ḡwāēlēs ḡwāēlasaxs ḡālaē ḡāx^{wūlts!ā}
 lil lāxa q!waxsemē lē^{mē}^{lats!ēs} la k!wālaēna^{ya} k'!ēs layap!āla.
 Wā, lā^{laē} ēdzaqwa, yāq!ēḡa^{lē} X'imselilela. Wā, lā^{laē} ^{enēk'a}:
 25 "Wāḡil la lāx^{ūlilex}, qāst Hōxhoxūlsela lō^s qāst G'ilg'eldōkwila
 lō^s qāst Gwa^{wayela}^{na} lō^s qāst L!ētsaplēlanaga qa^s lāx^{da}^{xwaōs}
 q!ēlōstālilaxens ^{enemōx^{dzēxōx}} Gwaēxsdaasēx qa^s ḡāxaōsasōx
 qa k!wadzōlilēsōx lāxḡa lax LEBēla ^{enawalagūdzōk^u} lē^{wa}^{ya}, 'nēx^{laē}.
 Wā, hēx^{idaem}^{lāwisē} ^{wi^{la}} q!wāḡililēda mōkwē qa^s lē lāx
 30 k!wāēlasas Gwaēxsdaasē. Wā, ēx^{EM}^{lāwisē} q!wā^{stālēda} mōkwax
 Gwaēxsdaasē, laael q!ēlēlilaq qa^s lā k!wadzōlilas lāxa ^{enawalagū-}
 dzowē lē^{wa}^{ya}. Wā, ḡil^{EM}^{lāwisē} ḡwālexs ḡāxaē k!ūs^{ālilēda}
 mōkwē lāxēs k!ūd^{zēlasē}.
- Wā, lā^{laē} ēdzaqwa, yāq!ēḡa^{lē} X'imselilela. Wā, lā^{laē} ^{enēk'a}:
 35 "Wā, ḡēlag'a Yaḡwaxanowil qa^s laōs lāxēs ēaxēna^{yōs}, qāst. Wā,
 sō^{mēts}, qāst, Q!āmināḡās. Laems lāl ^{enexwālaLElatxen} ^{enemō-}
 kwēx. Wā, sō^{mēts} qāst ḡwēdzagās. Laems lāl lāxēs ēaxēna^{yōs}.

Gwēdzagas, work for him! | —and you, friend Ax^eaxūnē, you shall 38
 help our friend | Gwēdzagas in her work.” Thus he said. Immedi-
 ately || these four arose and went to the place where Gwaēxsdaas was 40
 sitting; | and at once Yaḡwaxanowīl, and his friend Q!āmināḡās, |
 became supernatural, and threw disease into Gwaēxsdaas, so that |
 he was dead. And as soon as Gwaēxsdaas was dead, Gwēdzagas |
 and his friend Ax^eaxūnē examined his body, || and pecked out the 45
 secular spots that they saw on his body; | and after they had done
 so, Yaḡwaxanowīl, and his friend | Q!āmināḡās, threw into his
 stomach their shamanistic power; | and after they had done so,
 Gwaēxsdaas sang his sacred song. Now he was | a great shaman;
 and as soon as the four had finished, they came || and sat down in 50
 their places. Gwaēxsdaas kept on singing his | sacred song in the
 place where he was sitting on the magical mat. |

Then X'imselīlēla spoke again, and said, | “Now, come, friend
 Mēmeyoxwa^ena! and purify the whole body of our | friend, Gwaēxs-
 daas.” Thus he said. Immediately || Mēmeyoxwa^ena arose and 55
 went to Gwaēxsdaas who was sitting on the | magical mat, and Mē-
 meyoxwa^ena took off the | slime from his skin and put it on the body
 of Gwaēxsdaas. | After he had done so, he sat down in his seat. |

Wä, sō^emēts, qāst Ax^eaxūnē. Laems lāl g'īwalatxens ^enemōkwē 38
 Gwēdzagas laxēs ēaxēna^eyōs lē^ewē,” ^enēx^elaē. Wä, hēx^eidaem^elā-
 wisē q!wāḡīlīlēda mōkwē qa^s lā k!ūtsē^estālīlax Gwaēxsdaasē. Wä, 40
 hēx^eidaem^elāwisē Yaḡwaxanowīlē lē^ewis ^enemōkwē Q!āmināḡāsē
^enawalagūlēla. Wä, la^emē mex^eēdex Gwaēxsdaasē. Wä, la^emē
 lē^ela. Wä, g'īl^eem^elāwisē lē^elē Gwaēxsdaasē laa^elasē Gwēdzagasē
 lē^ewis ^enemōkwē Ax^eaxūnē dōqwēt!idex ōk!wina^eyas Gwaēxsdaasē
 qa^s LEN^eidēxēs dōx^ewalēlē baḡūs tōpelalēla lāx ōk!wina^eyas. 45
 Wä, g'īl^eem^elāwisē ḡwālexs laē Yaḡwaxanowīlē lē^ewis ^enemōkwē
 Q!āmināḡāsē mex^ealisasēs pēpexālaēna^eyē lāx tek^elās Gwaēxsdaasē.
 Wä, g'īl^eem^elāwisē ḡwālexs laael yālaqwē Gwaēxsdaasē. Wä, la^emē
^ewālas pāxāla. Wä, g'īl^eem^elāwisē ḡwālēda mōkwē ḡāxaalasē
 k!ūs^ealīla lāxēs ḡālē k!ūdzēlasa. Wä, la^emē āem la hāyōlīlēla 50
 yālaqūlē Gwaēxsdaasē laxēs k!wadzālīlasa ^enawalagūdzowē lē^ewa^eya.

Wä, lā^elaē ēdzaqwa, yāq!eg^ea^elē X'imselīlīla. Wä, lā^elaē ^enēk^ea:
 “Wä, ḡēlag^ea qāst, yūL Mēmeyoxwa^ena qa^s laōs lāx^esāx^eīdamasxens
^enemōx^edzē Gwaēxsdaasē;” ^enēx^elaē. Wä, hēx^eidaem^elāwisē lāx-
^eūlīlē Mēmeyoxwa^ena qa^s lā lāx k!wadzālīlasas Gwaēxsdaasaxa 55
^enawalagūdzowē lē^ewa^eya. Wä, lā^elaē Mēmeyoxwa^ena āxālax^eīdxēs
 tsōx^eūna^eyē qa^s lē āxēt!ēts lāx ōk!wina^eyas Gwaēxsdaasē. Wä,
 g'īl^eem^elāwisē ḡwālexs ḡāxaē k!wāḡalīla lāxēs k!waēlasē.

60 Then X'imselilela spoke again, and said, || "O friends! it seems to me that we have done everything we do in our | great winter dance. Now let us take our friend | Gwaëxsdaas out of the woods, with his great dancing-house, which | obtains its own fire-wood for the fire in the middle of the house. Now, | our great friend shall say where he
65 wants this house to be put, for this will be the only || great dancing-house that goes to the Sea-Dwellers of this world. | Now let us sing for our great friend. Only let | the door be barred, so that no secular people can enter the house of our | great friend Gwaëxsdaas. Now I shall wait for what | he will say." Thus said X'imselilela. Imme-
70 diately || Gwaëxsdaas thought that he wished the great dancing-house to be placed at | the upper side on the river K'!ētēt, at the village of the Āwik'!ēnox^u; and | at once Qōqwadēsila spoke, and said. | "We shall place this great dancing-house at the upper side of K'!ētēt, | at the village of the Āwik'!ēnox^u, K'ētēt." Thus he said.
75 Then || all the spirits agreed to what he said. |

Then X'imselilela spoke again, and said, | "Now, listen to me, every one of you, friends! Do not take with you | your masks, for we shall only take care of our great friend here, | so that he may know the ways of this great dance which he obtained as a treasure ||
80 from us. In four days we shall go when | night comes. Then we shall dance for our great friend before | the tribe of our great friend

Wä, lä^{laē} ēdzaqwa yāq!ēg^{aēlē} X'imselilela. Wä, lä^{laē} ēnēk'a:
60 "Wä, ēnē^{nemōk}^u; laxst!aax^{umē} ēwīlg'alilēns gwayi^{lālasē} qaens ēwālasēx ts!āq!ēnā^{ya}. Wä, la^{mēsēns} lāl taōdōlt!ēnlexēns ēnemōx^u-dzāx, laxōx Gwaëxsdaasēx, lē^{wa} ēwālasēx ts!āgats!ē g'ōkwaxwa q!wāq!ūlēbag'ilax qa^s laqawalil g'ōkwa. Wä, la^{mēsōx} yaq!ēg^{aēlē}-lēns ēnemōx^udzāx yīsēs gwayōla qa g'ōx^{ūldzasitsa} ēnemgēem-
65 lēx ālak'!āla ēwālas ts!āgats!ē g'ōk^u lāl lāxwa l!āsakwax ēnāla. Wä, la^{mēsēns} nōgwaeml denxelal qaens ēnemōx^udzē. Āemlēns lēnēg'ix^ula t!ēx'ilāx qa k'!ēāsēs g'āxēlts baxūsa g'ōkūlōtsēns ēnemōx^udzāx yīxōx Gwaëxsdaasax. Wä, la^{mēsēns} ōlastogwalillex wāldemlaq!ēsō," ēnēx^{laē} X'imselilela. Wä, hēx^{idaem^llāwisē} Gwa-
70 ēxsdaasē g'īg^{aēxēda} qa^s hēs g'ōx^{ūldzatsa} ēwālasē ts!āgats!ē g'ōkwē āpsōtasa ēwa, yīx K'!ētētē, lax g'ōkūlasasa Āwik'!ēnoxwē. Wä, hēx^{idaem^llāwisē} yaq!ēg^{aēlē} Qōqwadēsila. Wä, lä^{laē} ēnēk'a: "Hēllaōx g'ōx^{ūls}la ēwālasē ts!āgats!ē g'ōkwē āpsōtas K'!ētētē, yīxs g'ōkūlaēxa Āwik'!ēnoxwē lāx K'!ētētē," ēnēx^{laē}. Wä, la^{mē}
75 ēnāxwa ēx^{akēda} haāyalilagax wāldemas.

Wä, lä^{laē} ēdzaqwa, yaq!ēg^{aēlē} X'imselilela. Wä, lä^{laē} ēnēk'a:
"Wēg'a ēnāxwa hōlēlax hamālel ēnē^{nemōk}^u; k'!ēās k'!ēs lāltsōs yāxlenaqōs qaxg'ins ā^{mēlek} nōgwaem aaxsilalg'ins ēnemōx^udzēk' qa ālak'!alēsōx q!ālēlaxēns gwayi^{lālasaxwa} ēwālasē lēdē lōgwēsōx
80 g'āxēns. Wä, lālēns mōp!ēn^{xwa^slēns} ēnālala qensō lālxā lāla ganolēidēl qens hēx^{ida^{mēl}} kwēxelaxēns ēnemōx^udzēx, yīxs k'!ēs-

go to sleep, so that the tribes may be surprised." | Thus he said. |

Then they rested for four days, and || late at night X'îmselîhela told 85 the spirits that they would now | move the great dancing-house to the place above K' lêtêt. | Gwaëxsdaas did not know that the great dancing-house was already standing | where he wanted it to stand on the ground. Now, Gwaëxsdaas | kept his death-bringing baton. ||

Now, the ancestors of the Āwik' lēnox^u saw the great | dancing- 90 house, and the sparks coming through the roof, and there was sound of singing; | and they called "Hōho!" as the | forty spirits were being called by X'îmselîhela. Then the | ancestors of the Āwik' lēnox^u were afraid to go and look at it. | And the song-leaders of the ancestors of the Āwik' lēnox^u || sat down outside of the house of their 95 chief Ēwūlt lāla, and they | repeated the song that they heard sung in the great dancing-house. | Now, X'îmselîhela wished that the song-leaders | of the Āwik' lēnox^u would learn the songs, for they heard them distinctly | while they were singing. And X'îmselîhela did || as he had been doing that night when Gwaëxsdaas first 50 entered the great | dancing-house. And when the forty masked | spirits had finished, then Gwaëxsdaas danced, | wearing the cedar-bark rings mixed with white. And after he had danced with the |

‘mēla mēx^ēēdē g’ōkūlota ‘nemsens ‘nemōx^udzēx, qens q!ayaxōle- 82 mēltsa lēlqwālala^ēyax,” ‘nēx^ēlaē.

Wä, g’îl^ēem^ēlāwisē mōp!enxwa^s la x’ōsāla. Wä, laem^ēlāwisē gagāla gānola laa^ēlasē X’îmselîhela nēlaxa haāyafilagasaxs le^ēmaē 85 lēqūlsLaxa ‘wālasē ts!āgats!ē g’ōkwa lāx āpsōtas K’ lêtêtē. Wä, la^ēmē k’lēs q!ālelē Gwaëxsdaasaxs g’āx^ēmaaxōl g’ōx^ēūlsēda ‘wālasē ts!āgats!ē g’ōk^u lāx wālage^ēlas qa g’ōx^ēūldzats. Wä, laem^ēlaē Gwaëxsdaasē q!ap!ēx^ssā lē^ēwa hālayō t!emyayâ.

Wä, gwāfelaem^ēlāwisa g’ālāsa Āwik’ lēnoxwē dōqūlaxa ‘wālasē 90 ts!āgats!ē g’ōkūxs ānōbēxsālaēs ōgwāsē; wä, hē^ēmēsēxs laē denxk’lāla, wä, hē^ēmisēxs laē hōhoxwē lēlwūlt!alilāyās X’îmselîhelaxa mōsgemg’ustāwē haāyafilagasa. Wä, laem^ēlaē k’îfela la dōqwaqxa g’ālāsa Āwik’ lēnoxwaq. Wä, lā^ēlaē nēnāgadāsa g’ālā Āwik’ lēnox^u k!ūs^ēels lāx l!āsanā^ēyas g’ōkwasa g’īgāma^ēyē Ēwūlt!āla qa^s denxē- 95 g’a^ēyēxa denxelayāsa denxk’lāla lāxa ‘wālasē ts!āgats!ē g’ōkwa. Wä, laem^ēlaē hesex X’îmselîhela nāqa^ēya laēna^ēyas q!aq!ol!ē nēnāgadāsa Āwik’ lēnoxwaxa q!emq!emdemē qaxs q!ūlaxsdalaē wūlelaqēxs denxelaē. Wä, laem^ēlaē X’îmselîhela âem neqemg’îltewēxēs gwēg’ilasaxa ganolē yīxs g’ālāē laēlē Gwaëxsdaasē lāxa ‘wālasē 500 ts!āgats!ē g’ōkwa. Wä, g’îl^ēem^ēlāwisē gwāla mōsgemg’ustāwē yaēxumala haāyafilagasa laa^ēlasē yīx^ēwidē Gwaëxsdaasē. Wä, la^ēmē qēqex’îlax^usa melmaqela l!āgekwa. Wä, g’îl^ēmēsē gwāl yīxwasa mōsgemē q!emq!emdema laē X’îmselîhela, lē yāq’eg’a^ēla. Wä, lā^ēlaē

5 four songs, X'imselilela spoke, and || said, "Now, this is all. Now your name shall be | ALōtemdālag'īls in this great dance ālaq!em. Now, you have done well, | great friend. Only take care and do not hurt it! Now, | I shall tell our friends that | I know that | he was beaten by his father at Wāwalē: therefore he wanted to commit
10 suicide || on account of his Nāk!wax'da^xu father Ts!ex^eēd, | the chief of the numaym G'ēxsem. And his mother is Ts!eqāla, | the Āwik'!ēnox^u woman. And the only mistake our great friend made | was that he did not wish this great winter dancing-house | to be placed in the country of his father, Ts!ex^eēd, Wāwalē. I mean that
15 we || ennoble his mother's side." Thus he said. "Now for three nights | we shall sing for our great friend, and | the fourth night the song will be sung by his tribe; and we shall | all become invisible, that we may not be seen by this tribe, although | we shall walk about giving instructions secretly, telling them what to do; || and we
20 shall leave all the masks in the | sacred room." Thus said X'imselilela to his friends. |

As soon as he stopped speaking, and when daylight came in the morning, | the spirits never came out. They remained | sitting around the fire in the middle of the great dancing-house. Now, ||
25 the ancestors of the Āwik'!ēnox^u were really frightened at what they saw, for they did not | know what it was. |

5 'nēk'a: "Wä, la^mōx 'nāxwa g'wāla. Wä, la^mems lēgades ALōtemdālag'īls laxōs 'wālasēx lēdaxwa ālaq!em. Wä, la^mems hēlaxa 'nemōx^udzē. Wēg'a āem yāl!ālex qa's k'!ēsaōs mōmasilaq^u. Wä, la^mēsēn nēlaLEXg'īns 'nē'nemōkūk' yīxg'īn q!āla^mēg'aqōxs k'!ēlak'ase^mwaaxsēs ōmpa lax Wāwalē; lāg'īlasōx tōyag'ē yīxs
10 Nāk!wax'da^xwaē ōmpasōx yīxa lēgadās Ts!ex^eēdē, g'īgāma^yasa 'nemēmotasa G'ēxsemē; wä, lōx ābāyades Ts!eqāla^xaxa Āwik'!ēnoxwaxsemē. Wä, hētos^mē ōdzaxayōsens 'nemōx^udzāx k'!ēsaēx 'nēx' qens hē^mē g'ōxūldzatsa 'wālasēx ts!āgatslē g'ōkwē āwīnagwisasēs ōmpē Ts!ex^eēdē lax Wāwalē, 'nē'nak'īlxg'īns yewēk'
15 la wēqwase^mwa ābāsk'!ōtēx," 'nēx'laē. "Wä, la^mēsēns yūdu^xu^up!en^xwa's kwēxelalxens 'nemōx^udzēxa gāgenolē. Wä, la^mēsōx g'āx kwēxelasōltsēs g'ōkūlotaxa gānolasa mōxsōta 'nāla āemlens 'wī^lal k'!ālk'!eyōts!ēnox^uLE qens k'!ēsē dōgūlts g'ōkūlotasōx, wāx⁻
'mēlg'īns g'eyīmg'īlilēlal qens wūnālē lēxs^eālaq qa gwēgwālag'ī
20 lī^lats. Wä, la^lalōx g'īx'g'aē^lemlens yaēxumlēx 'wī^lla lāxwa lē^mēlatslēx," 'nēx'laē X'imselilēlāxēs 'nē'nemōkwē.

Wä, g'īl^{em}lāwisē q!wē^lidēxs laē 'nax⁻idxa gāla. Wē, hēwāxa^{em}lāwisē g'āxewūlsnōkwa haāyahilagāsē. Āem^llaē k'!ūtsē⁻stalilēlaxa laqawalīlaxa 'wālasē ts!āgatslē g'ōkwa. Wä, la^mē^llaē
25 ālak⁻āla k'īlēla g'ālāsa Āwik'!ēnoxwē la dōx^ewideq qa k'!ēts!ēna⁻yas q!ālelax g'wēx^sdemas.

Then Ts!EX^ēdē, the father of ALōtēmdālag'īls, visited | the Āwik'!ē- 27
nox^u with his wife Ts!Eqāla. And | Ts!EX^ēdē, and his wife Ts!Eqāla,
were seated among the Āwik'!ēnox^u as they all went || into the house 30
of their chief Ewūlt!āla, talking about the | great house at one side
of the village; and the song-leaders were | talking about the songs,
which were very different from | the winter-dance songs of the
Āwik'!ēnox^u, which they obtained from Nenwaqawē^ē through the |
wife of Cannibal-at-North-End-of-World, for the song-leaders were
secretly singing || what they had heard sung in the night by the 35
men in the great | house—for there is only one tune, âyē hahoyaxaē—
thus the song-leaders said, | as they were secretly singing to-
gether. Then some | of the Āwik'!ēnox^u guessed that they were
ghost-dancers. And Ts!EX^ēdē spoke, | and said, “O chiefs! listen
to what I am going to say! || It occurs to me that this is my son 40
K!wāk!wabalas who went to commit suicide. | It may be this is what
we talked about, what you say is like a different kind of song. | Only
take care, chiefs! It might be he.” Thus said he. |

Then all the Āwik'!ēnox^u discovered that it was he; | and all the
Āwik'!ēnox^u said that they would come and sit down outside || when 45
night would come, so that they might learn the songs well. | And when
night came, they heard the sound of the names being called out of the
sacred room, | and cries of “Hōho!” And then they would sing the

Wä, lā'laē Ts!EX^ēdē, yīx ōmpas ALōtēmdālag'īlsē bāgūns LE^ēwis 27
GENEMē Ts!Eqāla lāxa Āwik'!ēnoxwē. Wä, laEM^ēlawis k!wāgēlilē
Ts!EX^ēdē LE^ēwis GENEMē Ts!Eqālaġa Āwik'!ēnoxwaxs laē 'wī'laē-
LEla lax g'ōkwasēs g'īgāma^ēyē Ēwūlt!āla g'wāgwēx'sāla laxa 'wā- 30
lasē g'ōkwa lax āpsōtasēs g'ōkūlasē. Wä, hē'mīsa nēnāgadāxs
laē g'wāgwēx'sāla lāx q!EMq!EMdemasēxs xENLElaē ōgūq!āla lāxa
ts!āq!alāsa Āwik'!ēnox^u, yīx g'āyanemas Nenwaqawē lax g'ENE-
mas Baḡ^ubakwālanux^usī'wa^ēyē, yī'elaxs laēwūnāla denx^ēidēda nēnāga-
dāsēs wūLElaxa ganōLē denxelayāsa bēbēgwānema lāxa 'wālasē 35
g'ōkwa, yīxs 'nemaēs “âyē hahoyaxaē,” 'nēx^ēlaēda nēnāgadāxs
laē 'nemadzaqwa wūnwūnōsa denxela. Wä, lā'laē k'ōtēda wā-
kwē Āwik'!ēnoxwaq lelōlēlāla. Wä, lā'laē yāq!Eg'a^ēlē Ts!EX^ēdē.
Wä, lā'laē 'nēk'a: “'ya, g'īg'egāmē, wāentsōs hōLēlaxg'īn wāldem-
LEk'. Hēden g'īg'aēga^ēyEN xūnō'kwaē K!wāk!wabalasaxs to^ēyag'aa 40
qō hēemlaxENS g'wāgwēx'sālasaxēs g'wē'yōs ōgūq!ālas q!EMq!EM-
dem. Wāg'īlla āem yaL!āLEX g'īg'egāmē^ē qō hēemlaxō,” 'nēx^ēlaē.

Wä, la^ēmē q!ā'laLEla 'nāxwēda Āwik'!ēnoxwaq hē^ēma. Wä,
la^ēmē 'nēk'ēda 'nāxwa Āwik'!ēnoxwē qa's 'wī'lalag'ī lāl k!ūselsxa
lāLa gāno'īde' qa's ālax^ēidē q!āq!ol!ax q!EMq!EMdemas. Wä, 45
g'īl^ēmēsē gāno'īDEXS laasē Lē'wūlt!alīlēlak'!ālase^ēwa LēLEqelase^ēwēs
LēLEgēmē. Wä, lānaḡwē hōhoxwaxs laē denx^ēēts q!EMdemas.

48 song. | And the *Āwīk'!ēnox^u* heard the sound they made, and the
 names. | Then the *Āwīk'!ēnox^u* remained to the end sitting down ||
 50 that night, outside of the house of their chief *Ēwūlt!āla* who was
 listening to the | words that *X'imseliŋela* was speaking, for he was
 the head | chief of the spirits. And when the | forty masks danced—
 for the song-leaders of the | *Āwīk'!ēnox^u* counted the number of
 55 times that *X'imseliŋela* called out the names, || and also how often
 each one | shouted “*Hōho!*” and also what *X'imseliŋela* said | when
 he spoke to the men sitting in the house and told them that the one
 whom he had called was coming, | and also when he named the names
 of those who have already been named when they stood | outside of
 60 the sacred room of hemlock-branches; therefore it was || just as
 though the song-leaders were sitting among the spirits, and as though
 they were seeing | what was being done; for they really heard every-
 thing that was said | by *X'imseliŋela*, for the night was very calm. |
 When night came again, all the *Āwīk'!ēnox^u* | sat down outside
 65 of the house of their chief *Ēwūlt!āla*; || and when they were seated,
 Chief *Ēwūlt!āla* spoke, | and said, “Now, take care, tribe! for I |
 guess this is *K!wāk!wabalas*, the son of my sister | *Ts!eqāla*, the one
 for whom they are singing, for he went to commit suicide at *Wāwalē*;

48 *Wā*, *ēnāxwaem wūlelēda* *Āwīk'!ēnoxwax g'wēk'!ālasas lō^e lēlē-*
gemas. *Wā*, *laem^elāwisēda* *Āwīk'!ēnoxwē senbēem k!ūts!es lāx*
 50 *l!āsanā^eyas g'ōkwasēs g'īgāma^eyē Ēwūlt!ālaxa gānolē hōlēlax wā-*
demi^elālas yaq!ent!ālāsē X'imseliŋela, yīxs hē^emaē xamāgemē
g'īgāmē^esa haāyaŋilagasē. Wā, g'il^eem^elāwisē ēwī^ela yīx^ewidēda
mōsgemg'ustāwē yaēxumala, yīxs g'elwig^eēmaa^elaēda nēnāgadāsa
Āwīk'!ēnoxwax ēwāxap!enasa X'imseliŋela lēx^eēdex lēgemasēs lē-
 55 *lālase^ewē. Wā, hē^emisēx ēnemp!endzaqwa^emaē hōhoxwēda ēnāl-*
ēnemōkwē lāx lē^elālase^ewas. Wā, hē^emis wāldemas X'imseliŋelāxs
laē ēnēnēlaxa k!ūdzelē bēbegwānemxs g'āx^emaēs lē^elālase^ewē ēnēk-
ēt!lēd lēx^eēdex lēgemasēs laemx^edāla^e lēx^eētse^ewaxs laē lā^ewīl lāx
l!asaliŋasa q!wāxsemē lē^emē^elats!ā. Wā, hē^emis ālag'īlts ēnema-
 60 *x'īsa nēnāgadē lō^e laem k!wāg'iliŋxa haāyaŋilagasē qa^es dōqwalēx*
g'wēgwālag'īlī^elasas qaxs ālak'!ālaē q!ūlaatāla wūlēlax wāldemi^elā-
lās X'imseliŋela, qaxs ālak'!ālaē q!ōqūlaxa gānolē.

Wā, lā^elaē ēt!lēd ganol^eida laem^elāxaawisēda Āwīk'!ēnoxwē ēwī^ela
k!ūsels lāx l!āsanā^eyas g'ōkwasēs g'īgāma^eyē Ēwūlt!āla. Wā,
 65 *g'il^eem^elāwisē ēwilg'aels laē yāq!eg'a^ela yīxa g'īgāma^eyē Ēwūlt!āla.*
Wā, lā^elaē ēnēk'a: “Wēg'a yāl!ālex g'ōkūlot qaxg'īn la^emēk-
k'ōt!ēdeqē hēem K!wāk!wabalasa yīx xūnōkwasen wūq!wāqōx
Ts!eqālāēda lā q!emtase^ewaxa to^eyag'ā lāx Wāwalē. Wā, lālaxē

and he may have | obtained as a treasure the great house seen by us, and what is heard by us. || I mean, let us take care!" Thus he said. | 70

Now, Ēwūlt!āla was speaking loud on purpose that he might | be heard by those who were sitting in the great house; and he was really | heard by X'imselilēla, for that was the wish of X'imselilēla, that | Ēwūlt!āla might say this while the Āwīk'!ēnox^u were sitting || outside of the house of Ēwūlt!āla, and that the song-leaders might 75 learn the | songs, and that they might know the ways of the dance. | As soon as Ēwūlt!āla had spoken, the | song-leaders of the great dancing-house began to beat fast time; and when the fast beating of the song-leaders stopped, | then some one said, "I call you, || Hox- 80 hoxūlsela, to come and dance." And when the | speech of X'imselilēla was at an end, then some one shouted, "Hōho!" | And X'imselilēla came, speaking as he walked and telling the spectators, "Now, | Hōxhoxūlsela, who has been called by me, is coming." Then the song-leaders sang. | And now the song-leaders of the Āwīk'!ēnox^u || heard 85 really the manner in which X'imselilēla called the forty names; | and when all the forty who had been called by X'imselilēla had danced, | then ALōtemdālag'īls sang his sacred song | inside the sacred room of hemlock-branches; and then Ts!exēd, | and his wife Ts!eqāla, recognized their son by his voice. || And the song- 90

Lōgwalaxens dōgūlē 'wālas g'ōkwa Lē'wens la wūlēla. Wā, hē-
'mēsen 'nēnak'īlē qa's ā'maōs 'nāxwa yāl!ā," 'nēx'ēlaē. 70

Wā, la'mē hāsela yāq!ent!alē Ēwūlt!āla hē'nōmaem qa's ogwaqē
wūlēla yīsa k'lūdzēla laxa 'wālasē g'ōkwa. Wā, ālaem'lāwisē
wūlēla yīs X'imselilēla yīxs hes'maax nāqa'yē X'imselilēla qa
'nēk'ēs Ēwūlt!āla Lē'wa 'nāxwa Āwīk'!ēnoxwaxs laē k'lūts!es lāxa
Lāsanā'yas g'ōkwas Ēwūlt!āla Lē'wa nēnāgadāxs laē q!aq!ol!axa 75
q!emq!emdemē qa g'wālela'mēs 'wīla q!ālax g'wayi'lālasas. Wā,
g'īl'em'lāwisē q'lūlbē wāldemas Ēwūlt!ālāxs laa'lasē Lēxdzōdē
nēnāgadāsa 'wālasē ts!āgats!ē g'ōkwa. Wā, lā'laē q!wēl'ēdēda
Lēxdzā'ya nēnāgadē laa'lasa 'nēk'a: "Lē'lalenlōl qastai Hōx-
hoxūlsela qa's g'āxaōs yīx'wīda." Wā, g'īl'em'lāwisē q'lūlbē 80
wāldemas X'imselilēla laa'lasa hōhoxwaē Lē'lālase'was. Wā, g'āx-
'laē 'nēk'!ālē X'imselilēla nēnēlaxa x'its!ax'īla: "G'āx'emg'in
Lē'lālase'wē Hōxhoxūlsela." Wā, laem'lāwisē denx'ēdēda nēnāgadē.
Wā, laem'laē ālak'!āla q'lūlaatāla wūlēlēda nēnāgadāsa Āwīk'!ēno-
xwax Lē'lālaēna'yas X'imselilēlāxa mōsgemg'ustāwē Lēlegem Lē'lā- 85
lasō's. Wā, g'īl'em'lāwisē 'wīla yīx'wīdēda mōsgemg'ustāwē Lē'lā-
nems X'imselilēla, wā, lā'laē yālaq!ūg'a'lē ALōtemdālag'īlsē lāx
ōts!āwasa q!waxsemē lē'mē'lats!ā. Wā, lawislālaē Ts!exēdē
Lē'wis genemē Ts!eqāla mat!ēxsdendxēs xūnōkwē lāxēq. Wā,
laem'laē denx'ēdēda nēnāgadāsa mōsgemē q!emq!emdems ALō- 90

91 leaders sang the four songs of | ALōtemdālag'īls; and when the last
 song was at an end, | X'imseliŋela spoke, and said, "Now we | have
 finished, friends. Now our great friend | ALōtemdālag'īls will be
 caused to dance by his tribe to-morrow night!" Thus he said. ||
 95 "Now I shall tell our great friend that you have been visited by
 those | who wish for magic power, and who wish for different
 dances; and this | our great Hamasē'nā goes to him who wishes for
 a | cannibal-song without whistles. His song is about the canni-
 600 bal, | and his head-mask is Ḡelōḡūdzewēs, Hōx^uhogūdzewēs, || and
 Gwa^ewayela^ena; these three are lent by our friend Hamasē'nā | to
 our friend as head-masks for the hamdzedzō^e | (this is called by the
 Kwāg'uŋ hāmshāmts!es). And he has four | songs. The frog war-
 dance comes from our | friend Wūqagas, for when those who belong
 5 to you go || to the house of our friend Wūqagas, she gives birth at
 once | to four frogs, which go into the stomach of the woman, or
 even of a | man who has disappeared and gone to the house of the
 frog war-dancer. And at once whistles sound | in the stomach of
 the frog war-dancer (this is called by the Kwāg'uŋ bad-inside- | war-
 10 dance). And this our friend Q!āmināḡās, if she || is visited by a
 woman, or even by a man, who is loved¹, when they disappear, |
 then Q!āmināḡās knows that they will be q!āmināḡās dancers. |
 She calls them into her house, and gives them instructions | what

91 temdālag'īlsē. Wä, ḡ'īl^eem^elāwisē q!ūlbēda ātelxsda^eyē denxelayos,
 laasē X'imseliŋela yāq!eg^ea^ela. Wä, lā^elaē 'nēk'a: "Wä, la^emens
 ḡwāla, 'nē^enemōk^u. La^emōx ḡ'āxl yīxwāmatsō^elens 'nemōx^udzēx
 laxōx ALōtemdālag'īlsax ḡanolas lēns la yīsōs ḡ'ōkülotax," 'nēx^elaē.
 95 "Wä, la^emēsēn nēla^exens 'nemōx^udzēx yīsēs ḡ'āx^eēdaēna^eyōs 'na^enā-
 walak!waatsa 'nēk^e qā^es layosasēs ōḡū^elīlōs lād lāq. Wä, yu^emaōx
 'nemōkwāq!ensōx Hamasē'nā, la^emō ḡ'āx^eatsa 'nēk^e qā^es hāmdze-
 dzevēse^ewēxa k'!ēasē medzēs. Wä, laem hāmats!ak'!ālē q!emde-
 mas. Wä, lā hamsiwālaḡ Ḡelōḡūdzewēsē lō^e Hōx^uhogūdzewēsē
 600 lō^e Ḡwa^ewayela^ena. Wä, yūdukwōx lēk^eewasaxs Hamasē'nā
 lāxens 'nē^enemōkwēx qa hamsiwēsa Hāmdzedzewēsē^ewē,
 (yīx ḡwe^eyāsa Kwāg'uŋ hāmshāmts!esa). Wä, la mōsḡemē q!em-
 q!emdemas. Wä, yūemxat! ḡ'āḡaxaatsa olala wūq!esa, yīxens
 'nemōkwēx yīxōx Wūqagas, yīxs ḡ'īl^emaē ḡ'āxa ḡ'ayolē lāx^eda^exwōl
 5 lāx ḡ'ōkwasens nemōkwōx Wūqagasēx, wä, lāx hēx^eidaem mayo-
 lāsasa mōwē wīwūqages lāx tek'!āsa ts!edāqē lē^ewa wāx^eem be-
 ḡwānem x'īsēd qā^es wūq!ēsē ōlala. Wä, hēx^eida^emēsē xwāk!walē
 ōts!āwas tek'!āsa wūq!ēsē ōlala. (Hēem ḡwe^eyāsa Kwāg'uŋ ēyak'!ēs
 tōx^ewid.) Wä, yu^emēsēns 'nemōkwēx yīxōx Q!āmināḡāsēx, yīxs
 10 ḡ'āxasaaxsa ts!edāqē lē^ewa wāx^eem beḡwānem laelwinayaxs x'īs-
 ēdaē, qā^es hēx^eida^emaōx Q!āmināḡāsēx q!ālelaqēxs q!eq!āmināḡā-
 selatēlē. Wä, hēx^eida^emēsōx lē^elīlaq laxēs ḡ'ōkwē qā^es lā lēxs-

¹ That means: a prince or a princess.

to do when they are dancing; and when to call out 'Hai, | hai, hai!' and also when Q!âminâgās takes off the || scalp of her head, 15 and just shows her skull, | not leaving a single hair on; and how she carries the scalp | while she is dancing, with the blood running down each side of her neck. | This is what they obtain from our friend here, that they may also | pull off their scalps. ||

"And this, our friend here, L!êtsaplêla^{na}, whose | seat is here 20 under the fire here in the middle of my house"—thus said | X'îmse-lîlêla—"those who disappear and go to her become | nōnhtsē^{stala}. And then L!êtsaplêlanaga treats them so that they can sit | on the fire without being burned. No whistles belong to our || nōnhtsē^{stala}. | 25

"And also our friend Mēmeyoxwa^{na}, for those | who disappear and go to him become salmon-dancers. She also | shows them how to act in their dance. And these are different from the dancers of my | friend Cannibal-at-North-End-of-World; for all his dances have whistles, || and there are no whistles in our dances." Thus said 30 X'îmselîlêla | to Alōtemdālag'îls. |

"Now your tribe shall come when day comes, and they shall take care of you, | for we have finished." Thus said X'îmselîlêla and he disappeared | with his friends. ||

ēālaq qa gwēg'ilatsēxs laē yîxwa lē^{wis} bābagūlakūlaēna^{yē} hai 13
hai hai; wā, hē^{mis}ēxs laē Q!âminâgāsē qūdzehtsemd q!ūlēx^sēmx
L!etsema^{yasēs} x'ōmsē. Wā, â^{mēs} la ēnāxwa la nēla^{lê} xāqas x'ōmsas 15
k'leās la âlada ēnemts!aq sē^{ya} āxāla. Wā, la^{mē} dāla^{xa} L!etsema-
^{yasēs} x'ōmsaxs laē yîxwa ēwāmaxelaxa Elkwa lāx ēwanōlxawa^{yas}.
Wā, hē^{mis} lālanēmsē layāsens ēnemōkwēx lāqēxs laē ōgwaqa
qūsōdex L!etsema^{yasēs} x'ōmsē.

"Wā, yū^{mēsen} ēnemōkwēx, yîxōx L!êtsaplêla^{nagax}, yūemlā 20
âlag'îlî laxōx āwābālisaxsōx laqawalîxsen g'ōkwa ēnemā," ēnēx-
ēlaē X'îmselîlêla, "yîxs g'āxasaaxsa x'isēdē lax^{da}xōl qa^s nōnhtsē^{stala}lê. Wā, lōx L!êtsaplêla^{nax} pēspātaq qa wax^{mēs} k'wāg'î-
lala lāxa legwîlê qa k'leāsē legūlēs. Wā, laem k'leās medzētsa
nōnhtsē^{stala}lê g'ayōl g'āxenu^x." 25

"Wā, yū^{mēsen} ēnemōkwēx, yîxōx Mēmeyoxwa^{nax}, yîxs g'āxasaaxsa x'isēdē lax^{da}xōl^{xa} hāmēyalalē. Wā, laemxaōx q!aq!ōl!amatsēs yîxwalaēna^{yē} lāq. Wā, yūem ōgū^{qāla} lāx lēlādāsen ēnemōkwaē Bax^ubakwālanux^{siwa}yaxa ēnāxwa^{ma} medzēdzadēs lēlādē. Wā, la k'leās medzētsen nōsaqenu^x lēlādē," ēnēx^{ēlaē} X'îmselîlê- 30
lax Alōtemdālag'îlsē.

"Wā, la^{mē} g'āxLES g'ōkūlotaōs qō ēnāx^{ēdlō} qa^s aaxsilalōl qaxg'anu^x la^{mēq} gwa^{la}," ēnēx^{ēlaē} X'îmselîlêlaxs laē ēwî^{ēla} x'isēda lē^{wis} ēnē^{nemōkwē}.

- 35 Behold! it was already getting daylight in the morning; and the masks were left, | and the cedar-bark rings mixed with white, of ALōtēmdālag'īls. | Then ALōtēmdālag'īls was glad on account of the supernatural treasure that he had obtained, | for it was the first one of its kind, and of his death-bringing baton, for now he wished to | try it on something. Then he thought of his father and of his
40 mother; || and he wished to kill them, when they should come to see him, on account of | the way in which he had been treated by his father. He had always struck him, which was the reason of his | attempted suicide. Thus he thought while he was seated alone in the great | dancing-house. Now, we shall stop for a while talking about | ALōtēmdālag'īls. ||
- 45 Now we shall talk about the Āwik' lēnox^u, who never | left the place where they were sitting outside of the house of their chief Ēwūlt!āla; for | they heard the speeches of X'īmselīlēla when he said, | "Now your tribe will come in the morning and will take care of you, for | we have finished," when X'īmselīlēla said this. There-
50 fore || the hearts of the Āwik' lēnox^u were really troubled, and they did not | sleep; and when it was near noon, | they launched four large shovel-nose canoes. The men were standing | in the canoes, and they went across to the great winter dancing- | house. Now,
55 the Āwik' lēnox^u were singing the winter-dance songs; || and they did

- 35 LE^{maā}laxol ^ēnā^ēnakūlaxa gaāla. Wā, la^{mē} ^ēwī^{la} lōwalasēs yaēxumlē LE^{wa} melmaqela L!āl^ēgekūlās ALōtēmdālag'īlsē. Wā, laem^{laē} ēk^ē nāqa^{yas} ALōtēmdālag'īlsē qaēs lōgwa^{yx}s hē^{maē} ālēs ^ēnem hē gwēx^{sē} LE^{wis} halāyo t!emyayā, yīxs le^{maē} ^ēnēk' qa^s gūnx^ēidaasnōkwēs. Wā, lā^{laē} g'īg^{aē}xēdxēs ōmpa LE^{wis} ābempē.
- 40 LE^{maē} ^ēnēx' qa^s lē^{lā}masda^{xwē}q qō g'īl^t dōx^{wale}laleq qa gwēg^{alt}!eqelasas ōmpasēq yīxs hē^{men}ala^{maē} k'!ēlak^{aq} lāg'īlas tō^{yag}ē, ^ēnēx^{laē} nāqa^{yas} lāxēs ^ēnemōgwīlāē k!waēl lāxa ^ēwalasē ts!āgats!ē g'ōkwa. Wā, la^{mē}ns gwāl yāwas^{id} gwāgwēx^{sā}la lāx ALōtēmdālag'īlsē.
- 45 Wā, la^{mē}sen gwāgwēx^{sex}īdel lāxa Āwik' lēnoxwaxs hēwāxaē bāsēs k'ūts!edzasa L!āsanā^{yas} g'ōkwasēs g'īgāma^{yē} Ēwūlt!āla, qaxs ^ēnāxwa^{maē} wulelax wāldemi^{lālās} X'īmselīlēla lōxs laē ^ēnēk'a: "Wā, la^{mē} g'āxLES g'ōkūlōtaōs qō ^ēnāx^{īdlō} qa^s aaxsilēlōl qax-granu^x la^{mē}k' gwāla," laē ^ēnēk'ē X'īmselīlēla. Wā, hē^{mis} āla-
50 k'!āla xwanelqalayōs nēnāqa^{yas}a Āwik' lēnoxwē. Wā, hē^{mis} k'!ēsēl memxēqelē. Wā, g'īl^ēem^{lāwisē} k!wāyōlts!ā ^ēnālaēna^{yasē}xs laē wī^xstendxa mōts!aqē āwā dēdēlālasa. Wā, laem^{lāwisē} lālawōlēda bēbegwānem lāqēxs laē lawīl lax g'ōgwasasa ^ēwalasē ts!āgats!ē g'ōkwa. Wā, laem^{laē} denxelasa ts!āq!ala q!emdema Āwik' lēno-
55 xwaxs laē k'!ēs yāyanaxs laē lawīlēlālāxaxa ^ēwalasē ts!āgats!ē g'ō-

not go fast as they were crossing toward the great dancing-house, | 56
 the door of which was closed. When the Āwīk'!ēnox^u landed | at
 the beach in front of the great dancing-house, then | the door opened;
 and all the men went ashore, | and went into the great dancing-
 house, and they sat down at the || right-hand side of the door. Then 60
 nobody was seen in the house. | After the Āwīk'!ēnox^u had been
 sitting there long in vain, | Chief Ēwūlt!āla spoke, and said, "O,
 Āwīk'!ēnox^u! see what I have in my mind! | I wish to go to
 the room of hemlock-branches, for that may be the || sacred 65
 room of which we heard at night, for I have passed through the red
 cedar-bark | four times." Thus he said. Then all the Āwīk'!ēnox^u |
 told him to go ahead. He went to the | sacred room of hemlock-
 branches, and went in. Then he | discovered ALōtemdālag'īls sit-
 ting among the many masks, || and Ēwūlt!āla, who was standing 70
 there, lost his courage at what he saw. | Then ALōtemdālag'īls
 spoke, and said, "Come | and sit down at my right-hand side!"
 Thus he said to his uncle. | Then Ēwūlt!āla sat down; and ALōtem-
 dālag'īls said, | "Thank you for being the first to come into my
 sacred room. Now, || get forty men and women to | wear the forty 75
 masks this night. This dance is named | ālaq!em, the great dance
 which I obtained as my treasure." Thus he said. Then | Ēwūlt!āla

kwa lāx LENēg'ekwaēs t!EX'īla. Wä, g'īl'EM'elāwisē lāg'alisēda Āwī- 56
 k'!ēnōxwē lāx L!ema'isasa 'wālasē ts!āgats!ē g'ōkwa laa'lasē āxstō-
 x'widē t!EX'īlās. Wä, lā'laē hōx'wūltāwēda 'nāxwa bēbegwānem
 qa's lā hōgwīla lāxa 'wālasē ts!āgats!ē g'ōkwa qa's lā k'lūs'ālīl lāxa
 hēlk'!ōtsālīlasa t!EX'īla. Wä, laem k'!eās dōgūlts begwānemsa g'ō- 60
 kwē. Wä, laem'elawisē gaēl wūl'EM k'lūdzelēda Āwīk'!ēnoxwaxs laael
 yāq!eg'a!ēdā g'īgāma'yē Ēwūlt!āla. Wä, lā'laē 'nēk'a: "Wäentsōs
 dōqwalaxg'a gwālaasg'asg'en nāqek', yōL g'ōkūlot, Āwīk'!ēnox^u,
 yīxg'īn 'nēk'ēk' qen lālag'ī laēL lāxa q!waxsemē qō hēm lāx lēmē-
 'lats!ēsens wūlēlax gānolē qaxg'īn lax'sāwēk' lāxwa L!āgēkwēx 65
 mōp!ena," 'nēx'laē. Wä, lā'laē 'nāxwa'ma Āwīk'!ēnoxwē āem
 'yālaqaq qa lās. Wä, lā'laē qās'ida qa's lā lāxa āxēlasasa q!wax-
 semē lē'mē'lats!ā. Wä, lā'laē laēL lāq. Wä, hēx'idaem'elāwisē
 dōx'walelax ALōtemdālag'īls k!wāgelīlaaxa q!lēnemē yaēxumla.
 Wä, āem'elāwisē lā'wilē Ēwūlt!āla tēx'idēs nāqa'yasēs dōx'walelē. 70
 Wä, lā'laē yāq!eg'a!ē ALōtemdālag'īlsē. Wä, lā'laē 'nēk'a: "Gēla,
 k!wāg'alīl lāxg'īn hēlk'!ōtagawalīek'," 'nēx'laēxēs q!ūlē'yē. Wä,
 g'īl'EM'elāwisē k!wāg'alīlē Ēwūlt!ālāxs laē 'nēk'ē ALōtemdālag'īlsaq:
 "Gēlak'aslaxs sō'maē g'īl g'axts!ālīl lāxwa lēmē'lats!ēx. Wä, laems
 āx'ēdLEX mōsgemg'ustāla bēbegwāneml lē'wa ts!ēdāqla qa āxe- 75
 māla!xwa mōsgemg'ustāx yaēxum!axwa gānolēx. Yūem lēgades
 ālaq!em yīxen lōgwa'yēx qens 'wālas lēda," 'nēx'laē. Wä, lā'laē

78 asked him, "What do you think? Shall I call the three | chiefs to
come and listen to what we are talking about?" Thus he said.
80 Then || ALōtemdālag'īls said, "Go ahead, that we may finish our
talk | with them!" Then Ēwūlt!āla went out of the sacred room
of hemlock-branches, | and stood in front of the sacred room;
and spoke, | and said, "Now take care, Āwīk'!ēnox^u, on account
of the great things seen by me! | for these are new dances for us,
85 who are the head winter-dancers || all around our world. Now,
come, chiefs of the Āwīk'!ēnox^u—you, | P!āselal—you, L!āqwa-
g'ila—and you, Pōlas." Thus he said. And immediately | the
three chiefs arose and went into the | sacred room of hemlock-
branches, and there they sat down at the right of | ALōtemdālag'īls.
90 And Ēwūlt!āla spoke first, || and said, "O chiefs! now you have seen
the treasure that our | son has obtained. We have all heard the
speaking | last night, which said that we shall sing for our son this
evening. | Now our son must show us the places | of the masks;
95 and he will tell us how many || men must come in, and how many
women, to wear these | masks." Thus he said. |

Then ALōtemdālag'īls spoke, and said, | "This is what is needed,
700 twenty-four strong young men, | and sixteen strong young || women,
and this boy is to be wise while wearing a mask, | and this girl is to

78 Ēwūlt!āla wūlāq: "Wālōs nāqa^uyaq!ōs qen Lē^ulalēxa yūdukwē
g'ig'egāmē^u qa g'āxēs hōlēlaxens wāldemēx," ēnēx^u!āē. Wā, lā^u!āē
80 ALōtemdālag'īlsē ēnēk'a: "Wāg'a qa gwātsē^ustā^umēsens wāldemla
lē^uwē." Wā, lā^u!āē Ēwūlt!āla lōts!ālīl lāxa q!waxsemē hē^umē^u!ats!ē
qa^us lāx^uūlīlē lāx L!āsalīlasa hē^umē^u!ats!ē. Wā, lā^u!āē yāq!eg'a^u!a.
Wā, lā^u!āē ēnēk'a: "Wēg'a yāl!āx, Āwīk'!ēnox^u āwīlag'īn dōx^uwa-
lēlek' yīxs alēg'ilens lēlēdēx yīnsaxg'īns ts!āqētema^uyēk' yīsōx
85 āwēstāxsens ēnālax. Wā, gēlag'a g'ig'egāmēs Āwīk'!ēnox^u, yūL
P!āselal, yūL L!āqwag'il, sō^umēts Pōlas," ēnēx^u!āē. Wā, hēx^u!idaem-
ēlāwisa yūdukwē g'ig'egāmē^u q!wāg'ilīl qa^us lē hōgwīl lāxa q!wax-
semē hē^umē^u!ats!ā. Wā, hēem^u!āwisē k!ūs^uālīlē hēlk'!ōtagawalīlas
ALōtemdālag'īlsē. Wā, hēem^u!āwisē Ēwūlt!āla g'il yāq!eg'a^u!a. Wā,
90 lā^u!āē ēnēk'a: "Wā, g'ig'egāmē^u, laems dōx^uwalelaxōx lōgwa^uyasens
xūnōkwēx. Wā, lens ēnāxwaem wūlēlax wāldemasa yāq!ent!ālax
gānolēxa ēnēk'axg'īns nōgwēlek' q!emta^uxens xūnōkwaxwa gāno-
lēx. Wā, la^umēsōx āemlens xūnōkwēx nēla^utsōx gwēg^uwāgawayaa-
sasa yaēxumlē. Wā, la^umēsōx nēlal g'axensas ēwāxaaslasa bēbe-
95 gwānemla g'āx^uts!ālīl lō ēwāxaaslasa ts!ēdaq^ula qa āxemālaxwa
yaēxumlē," ēnēx^u!āē.

Wā, lā^u!āē yāq!eg'a^u!ē ALōtemdālag'īlsē. Wā, lā^u!āē ēnēk'a: "Wā,
g'a^umēns āx^ucxstsō^ugwa hā^umōk'ālak' lēlāk!wēmas ēalostā bēbegwā-
nema. Wā, g'a^umēsēg'a q!el!āgūg'eyōk^u alōstāgas lēlāk!wēmas
700 ts!ēdāqa. Wā, g'a^umēsa bābagūmēxa nāqelīlēla lax yīxumāla. Wā,

be wise while wearing the mask." Thus he said. | Then P!āselal 2 spoke, and said, "Come, | chiefs! and let us go to our tribe to get the | twenty-four strong young men to come and try the masks; || and let some one go across to get sixteen strong young women, | and 5 one boy and one girl." | Thus he said. |

Immediately the chiefs went out of | the sacred room, and they sat down silently among the tribe. || Then L!āqwag'ila told them in a 10 whisper that he wanted twenty-four | strong young men and sixteen strong | young women, and also one boy and | one girl. Then they sent four men | to go to get the women and the two children from their || houses in K'!ētēt. And when he stopped speaking, | four men went 15 out and went aboard the canoe, and they | crossed the river. And the twenty-four young men arose | and followed the four chiefs, and they went back into the | sacred room of hemlock-branches and sat down there. Then || ALōtemdālag'īls told them, "This is the chief 20 of the masks, | the mask of X'īmselīlēla, which lies at the right-hand side of the sacred room." | And he stood in the front of the room, and he | named the forty masks to his tribe. | And they were put down in the sacred room as they were to stand when they were

g'aēmēsa ts!āts!adagemēxa nāqelīlēla lax yīxumāla," ēnēx'laē. Wā, 1 lā'laē P!āselalē yāq!eg'a'la. Wā, lā'laē ēnēk'a: "Wā, gēlag'a ēwī'lax g'īg'egāmē qens lālag'ī lāxg'īns g'ōkūlōtg'aens qens wēg'ī āx'ēdex hā'mōk'ālā lēlāk^u ēalostā qa g'āxēs mēnsasōxda yaēxumlēx. Wā, hē'mis qa lāsē lawīlē dāx q!EL!āgūg'eyowa lēlāk^u ālōstāgas ts!ēdaqā 5 Lē'wa ēnemōx^uLa bābagum! Lē'wa ēnemōx^uLa ts!āts!adagem!,'' ēnēx'laē.

Wā, hēx'idaem'lāwisa g'īg'egāma'yē ēwī'la g'āx hōx'wūlts!ā lāxa lē'mē'lats!ē qa's lā em'ēmsgemxs laē k!wāg'elīlaxēs g'ōkūlōtē. Wā, laem'lāwisē L!āqwag'ila opalaxs laē nēnlēlaxs āx'ēxsdaax hā'mō- 10 k'ālā lēlāk^u alōstā bēbegwānema Lē'wa q!EL!āgūg'eyowē lēlāk^u ālōstāgas ts!ēdaqā. Wā, hē'mēsa ēnemōkwē bābagūma Lē'wa nemōkwē ts!āts!adagema. Wā, lā'laē ēyālaqasa mōkwē bēbegwānem qa lēs dāxa ts!ēdaqē Lē'wa ma'lōkwē g'īng'īnānem lāxēs g'ōkwē lāx K'!ētētē. Wā, g'īl'ēmlāwisē q!wēl'ēdexs laē hōqūwel- 15 sēda mōkwē bēbegwānem qa's lā hōgūxs lāxa de'lālasē qa's lē lawīla lāxa ēwā. Wā, lā'laē āem q!wāg'īlīlēda hā'mōk'ālā hā'yāl'a qa's lē lāsgēmēxēs mōkwē g'īg'egāmēxs laē xwēlaqa iaēL lāxa q!waxsemē lē'mē'lats!ā qa's k!ūs'ālīlē ēwī'la lāq. Wā, hēx'idaem- lāwisē ALōtemdālag'īlsē nēlaxs hē'maē g'īg'āmēsa yaēxumlē, yīx 20 yīxūmlas X'īmselīlēlaxwa gwēbalīlēx lāxwa hēlk'!ōdōyālīlāsa lē'mē- lats!ēx; wā, hē'mēsōx Lā'wīl lāxg'a L!āsadzēlīlēk'. Wā, lā'laē ēwī'la Lē'leqelax Lē'legemasa mōsgemg'ustāwē yaēxūmla qa's g'ōkūlōtē, yīxs hē'maē gwaēl lāxa lē'mē'lats!ēs gwāgawa'yaasaxs laē Lē'lālasōs

- 25 called by || X'imselilela. They were never misplaced; and the
 Äwik'!ënox^u were instructed also | about Mamayoḷemalaga, who
 gives birth | to a boy and a girl, and about the children who dance
 immediately | after they are born. |
- 30 As soon as he stopped speaking, the women came into || the great
 dancing-house, and Lläqwag'ila | called them into the sacred room
 of hemlock-branches. Then they were told by Ēwült!äla | to sit
 down outside of the masks which they were going to wear. Now the |
 men were sitting down on the outer side of the masks, and also the |
- 35 two children in the same way with their masks. Then || Alötem-
 dälag'îls spoke, and said | to the man who was to wear the mask of
 X'imselilela, "Don't be afraid, | friend, to make a mistake! for you
 will hear the | owner of these masks, who will come and advise you.
 I say this, because | otherwise you might be frightened in vain." ||
- 40 Now, it was late in the evening when the | Äwik'!ënox^u came
 across the river, and all went into the large dancing- | house; and
 when all were inside, the song-leaders | of the Äwik'!ënox^u sat down
 in the rear of the great dancing- | house; and when they were ready,
- 45 X'imselilela shouted "Höho!" || and immediately the song-leaders
 sang. Then X'imselilela came | dancing out of the sacred room of
 hemlock-branches, carrying his rattle in one hand; | and at the end

25 X'imselilela. Hëwäxa layap!ela. Wä, hëem âem waxë lëxsex'î-
 dayâsëxa Äwik'!ënoxwë ögü'la lāx Māmayoḷemalagāxs laē māyo-
 lasa bābagumē lē'wa ts!äts!adagemē, yîxs â'maē hëx'îd yîx'wî-
 dëda g'îng'înānemaxs g'ālaē māyoḷ'idayâ.

Wä, g'îl'ēm'lāwisē q!wēl'îdexs g'āxaasa ts!ëdāqē högwîla lāxa
 30 'wālasē ts!ägats!ē g'ōkwa. Wä, hëx'idaem'lāwisē Lläqwag'ila lē-
 ts!älîlaq lāxa q!waxsemē lēmē'lats!ä. Wä, la'mē 'nëx'sō's Ēwült!äla
 qa's hë'mē k!üs'älîlë L!äsalîlasēs yaëxūmlē lāx la gwaēlatsa bēbe-
 gwānemē yîxs hë'maē la k!üdzëlē L!äsalîlasēs yaëxūmlē lē'wa
 ma'lōkwē g'îng'înānema; hëemxaa la gwaēlxēs yaëxūmlē. Wä,
 35 lā'laē ëdzaqwa, yāq!Eg'a'fē Alötemdälag'îlsē. Wä, lā'laē 'nëk'a
 lāxa begwānemēxa lālē yîxūmlāx yîxūmlas X'imselilela: "Gwāla
 nōlax, qāst, qasō lëxlëqūlîllaxō qaxs 'nāxwa'mēlaqōs wūlëlaLEX
 äxnōgwadāsa yaëxūmlëx g'āXL lëxs'älax'da'x^uLōl. Hëden 'në'nak'îl
 ālas wūl'ēmlax k'îl'îdes."

40 Wä, laem'laē k!wäg'ila dzāqwaxs g'āxaē 'wî'la g'āxa'wîlëda
 Äwik'!ënoxwë lāxa 'wā qa's lē 'wî'laēL högwēL lāxa 'wālasē ts!ä-
 gats!ē g'ōkwa. Wä, g'îl'ēm'lāwisē 'wî'laēLEXs laē 'wî'lēs nēnāga-
 dasa Äwik'!ënox^u k!üs'älîl lāxa ögwiwalîlasa 'wālasē ts!ägats!ē
 g'ōkwa. Wä g'îl'mēsē 'wî'la gwaēlîla laasē hōhoxwē X'imselilela.
 45 Wä, hëx'idaem'lāwisa nēnāgadē denx'ëda. Wä, g'āx'laē X'imselilela
 yîx'wūlts!älîlëla lāxa q!waxsemē lēmē'lats!ä yatk'!ōlts!ānaxēs
 yadenē. Wä, g'îl'ēm'lāwisē q!ül'bē q!ëmdemas laē lāx'ülîl lāx

of his song he stood where | X'imselilela had been standing, at the 48
right-hand side of the house. | He had not been standing there long,
when he swung his rattle, and at the same time || the song-leaders 50
beat fast time. Then X'imselilela danced with quick steps | to the
sacred room of hemlock-branches. He stood there | in front of the
sacred room of hemlock-branches and | said aloud, "I call you, friend
Hōxhoxūlsela, to come and dance." | And as soon as X'imselilela had
ended his speech, then there was the cry || "Hōho!" inside the sacred 55
room of hemlock-branches; and X'imselilela | told the men who were
sitting in the house, "Now he is coming, the one who has been called, |
Hōxhoxūlsela." And when hereached his place, the song-leaders | sang,
and Hōxhoxūlsela came dancing | out of the sacred room of hemlock-
branches; and they did the same to the others, || down to the last one. 60
He never made a mistake, as the | forty masks of the spirits and ALō-
temdālag'īls were dancing. | Daylight came when they finished, and
they danced for ALōtemdālag'īls for | four nights with the | forty masks;
and after they had danced for him four times, || ALōtemdālag'īls 65
began to feel sick at heart against his parents. The | reason why
ALōtemdālag'īls felt thus against his father and his | mother was that
his father Ts!ex'ēd was angry with him; therefore he showed his great
treasure | to the Āwik'!ēnox^u; and therefore he did not show it to
the Nāk!wax'da^{xu}, | who were living at Tēgūxstē that winter; and

hēmenalaem ɬa'wīlats X'imselilelaxa hēlk'!ōdoyālīlaxa g'ōkwē. 48
Wä, k'!ēs'lat!a gaēl ɬa'wēlaxs laē yat!ētsēs yadenē 'nemāx'ēd ɬe'wa
nēnāgadāxs laē lēxdzōda. Wä, lā'laē X'imselilela tsaxālaxs laē 50
lālaa lāxa q!waxsemē hēmē'lats!ä. Wä, g'īl'em'lawisē lāg'aa lāx
l!āsaliłasa q!waxsemē hēmē'lats!ä. Wä, lā'laē ɬāx'ūlīl laqēxs laē
hāseła 'nēk'a: "ɬē'lālēnlōl, qāstai Hōxhoxūlsela qa's g'āxaōs yīx-
'wīda." Wä, g'īl'em'lawisē q!ūlbē wāldemas X'imselilelāxs laē
hōhoxwē ōts!āwasa q!waxsemē hēmē'lats!ä. Wä, g'āx'laē X'imse- 55
lilela nēnēlaxa k!ūdzilē bēbegwānemxs g'āx'maēs lē'lālase'wē
Hōxhoxūlsela. Wä, g'īl'em'lawisē lāg'aa laxēs ɬa'wīlasē lāa'lasē
denx'ēdēda nēnāgadē. Wä, g'āx'laē yīx'wūlts!ālīlēlē Hōxhoxūlsela
lāxa q!waxsemē hēmē'lats!ä. Wä, āx'sāem'lawisē la hē gwē'nākūla
lābendāla. Hēwāxa lēxlēqūlīlaxs laē 'wīla yīx'wēdēda mōsgem- 60
g'ustāwē yaēxūmitsa haāyaliłagasē lō' ALōtemdālag'īlsē. Wä,
laem'lawisē 'nā'nakūlaxa gaālāxs laē gwāla. Wä, lā'laē mōp!en-
xwa'sē gānolas kwēxelase'wē ALōtemdālag'īlsē ɬe'wa mōsgem-
g'ustāwē yaēxumla. Wä, hē'lat!a la mōp!ēna kwēxelasōxs laē
ts!ē'nakūlē nāqa'yas ALōtemdālag'īlsē qaēs g'īg'aōlnokwē. Hēel 65
hēg'īlts gwēx'ēdē nāqa'yas ALōtemdālag'īlsē qaēs ōmpē ɬe'wis
ābempaxs ts!enkwaālaēs ōmpasē Ts!ex'ēdāx hāē nēl'ētsēs 'wālasē
lōgwa'ya Āwik'!ēnoxwē, wālilala hē g'āx nēl'ēdēda Nāk!wax'da-

70 that was the reason why he was || angry. Now, many of the Āwīk'!ēnox^u did not | go home to their houses in K'!ētēt; and ALōtēmdālag'īls | heard them talking about his father Ts!Ex^ēd and his wife | Ts!Eqāla, that they came paddling from K'!ētēt to the great | house
75 of their child. Then ALōtēmdālag'īls took his || death-bringing baton, and stood in the door of the great house, | waiting for his father and his mother to come ashore in | front of his house; and L!āqwag'ila and Pōlas stood by his side. | Then ALōtēmdālag'īls spoke, and said, | "Now I shall take revenge for the ill will of my
80 father and of my mother." || Thus he said, and he struck the death-bringing baton | toward them. Immediately they became stone- Then he was | feared by the Āwīk'!ēnox^u, and nobody dared | to go near the great house of ALōtēmdālag'īls; and | he was living alone. ||

85 The Āwīk'!ēnox^u had not yet discovered that ALōtēmdālag'īls was a | great shaman, although they always heard him singing | the sacred shaman-songs. Suddenly | Chief L!āqwag'ila of the Āwīk'!ēnox^u became sick. He was | about to die that evening. Then one
90 of the men spoke, || and said, "Don't give him up too soon! Send | four noblemen to call ALōtēmdālag'īls to | come and cure my chief, for I

°xwaxs g'ōkūlaē lāx Tēgūxsta°yaxa ts!āwūnxē. Wā, hē°mis ts!ē-
70 nems nāqa°yas. Wā, laēm°lāwisē q!ēnema Āwīk'!ēnoxwē k'!ēs°la nā°nak^u lāxēs g'ōkwē lāx K'!ētētē. Wā, lā°laē wūlela°laē ALōtēmdālag'īlsaxa g'wagwēx°sāla lāx ōmpasē Ts!Ex^ēdē lē°wis gēnemē Ts!Eqālāxs siō°nakūlaē g'āx°īd lāx K'!ētētē g'āg°axa lāxa °wālasē g'ōx°sēs xūnōkwē. Wā, lā°laē ALōtēmdālag'īlsē dāx°īdxēs hālā-
75 yowē t!emyayo qa°s lē lāx°stālas lāx t!Ex°lāsēs °wālasē g'ōkwa dōqwalaxēs ōmpē lē°wis ābempaxs g'āxaē ēx°ag'alisa lāx L!ēma°isas g'ōkwas. Wā, lā°laē L!āqwag'ila lō° Pōlasē q!wamēleq. Wā, lā°laē yāq!Eg°a°lē ALōtēmdālag'īlsē. Wā, lā°laē °nēk'a:
80 "Laemk' qwēsbaig°as °yax°sem nāqēsen ōmpē lēwūn ābempē g'āxen," °nēx°laēxs laē qwaqwēxamenqasēs hālāyuwē t!emyayo lāq. Wā, hēx°idaēm°lāwisē t!āqemg°alis t!ēsema. Wā, la°mēk'!ēdayosa Āwīk'!ēnoxwē laxēq. K'!eāts!ēm°el la nāla g'āx °nēxwabāla^x °wālasē g'ōx°s ALōtēmdālag'īlsē yīsēs g'ōkūlōta Āwīk'!ēnoxwē yīxs ā°maē la °nemōgwila.

85 Wā, k'!ēs°em°laē q!ō°alēlēda Āwīk'!ēnoxwax ALōtēmdālag'īlsaxs °wālasaē pexāla yīxs wāx°maa^{el} q!ūnāla wūlelexs yālaq!wālaē yīsēs yēyāla^x°lēnē lāxēs pexālaēna°yē. Wā, lā°laē yīx°qenō ts!Ex°q!Ex°īdē g'īgāma°yasa Āwīk'!ēnoxwē L!āqwag'ila. Wā, laēm°lāwisē wāwīk'!eq!axa la dzāqwa laa°lasē yāq!Eg°a°lēda °nemōkwē begwāne-
90 ma. Wā, lā°laē °nēk'a: "Gwaldzās xenlel °yāla. °yālaqadzōg°ats mōkwa nēnāxsālā bēbegwānem qa lēs hayalēk'!ax ALōtēmdālag'īlsa qa g'āxēsē hēlex°īdxen g'īgāma°yēx qaxg°in wūlela°mēg°aqēxs yālaqe-

have heard him singing | sacred shaman-songs. Evidently he has 93
 obtained this also as a treasure." Thus he said. | Immediately they
 sent four noblemen || to call ALōtemdālag'îls into the house. They 95
 went; | and when the four noblemen entered | his house, ALōtem-
 dālag'îls was the first to speak. He | said, "Wait for me to get
 ready, for I know | why you come to call me. It is because Chief
 L!āqwag'ila || is sick." Thus he said. Then the four noblemen | were 800
 startled on account of this. ALōtemdālag'îls | went aboard; and
 he wore a neck-ring of red plaited cedar-bark, | and also a head-ring
 not mixed with white; and | when he went into the house of
 L!āqwag'ila, he saw the Āwîk'!ēnox^u, || who were all inside with their 5
 women; and as soon as | ALōtemdālag'îls entered the house, the
 whole crowd of people beat fast time, | all the men and women.
 Therefore his body was | like numb; and he just sat down inside
 the | door, and sang his sacred shaman-song. And || he came in 10
 squatting, going toward L!āqwag'ila, | who was lying down on a
 new mat in the middle of the rear of the house. | And when ALōtem-
 dālag'îls came up to L!āqwag'ila, he | at once took hold of the sickness.
 He took it out and | threw it away, and at once L!āqwag'ila was well. ||
 Now, ALōtemdālag'îls was paid two slaves; and | he was also given 15
 the princess of L!āqwag'ila, Ālāg'imîl, to be the wife of ALōtem-

laasa pexk'!āla yāla^xLEna qaxs Lōgwala^εmaaxentsēx," ēnēx'ēlaē. 93
 Wā, hēx'ēidaem^εlāwisē ēyālagēmēda mōkwē nēnāxsāla bēbegwānem
 qa's lē hayālēk'!ax ALōtemdālag'îlsē laxēs g'ōkwē. Wā, lāx'da^xu- 95
 ēlaē. Wā, g'îl^εem^εlāwisē hōgwîlēda mōkwē nēnāxsāla bēbegwānem
 lāx g'ōkwax lāa^εlasē hē g'îl yāq!ēga^εlē ALōtemdālag'îlsē. Wā, lā^εlaē
 ēnēk'a: "Wāga âem ēselax qen xwānal'idē qaxg'in q!āLEla^εmēga-
 xēs g'āxēlaōs hayālēk'!a g'āxen qaens g'îgāma^εyaē L!āqwag'îlāxs
 ts!EX'q!aa," ēnēx'ēlaē. Wā, gwāLElaem^εlāwisē xenyas'idēda mōkwē 800
 nēnāxsāla bēbegwānemas laxēq. Wā, g'āx^εlaē lāxsē ALōtemdā-
 lag'îlsa^q. Wā, la^εmē q!aLENakwē qenxawa^εyas L!āgēkwa; wā,
 qEX'EMālaem^εlaxaāwisēda L!āgēkwē; k!eās melmagēs. Wā, g'îl-
 ēm^εlāwisē laēL lāx g'ōkwax L!āqwag'ila laē dōx^εwaLElaxa Āwîk'!ē-
 noxwaxs laē ēwî^εlaēLEla LE^εwēs ts!ēdaqē. Wā, g'îlg'ē^εma^εlasē laēLē 5
 ALōtemdālag'îlsē lāxa g'ōkwaxs lādzek'asaē ēnemāx'î Lēxdzōdēda
 ēnāxwa bēbegwānem LE^εwis ts!ēdaqē, lāg'îlālas hēx'ēidaem^εel hē
 gwēx'sa LE^εlemg'it!ēda. Wā, âem^εlāwisē k!wāg'alîl lāx āwîLElāsa
 t!EX'îlāxs laē yālaqwasēs yāla^xLENē lāxēs pEX'ēna^εyē. Wā, hēem-
 ēlāwisē g'āg'îlîdēxs laē k!wa^εnakūla gūyolîlēla lāx L!āqwag'îlāxs 10
 qelgūdzâlîaaxa eldzowē lē^εwa^εya lāx neqēwalîlasēs g'ōkwē. Wā,
 g'îl^εem^εlāwisē lāgaalela ALōtemdālag'îlsē lāx L!āqwag'ila laē âem
 hēx'ēidaem âem dāsgēmdEX ts!EX'q!ōlemas qa's dawōdēqēxs laael
 mex'ēdes. Wā, hēx'ēidaem^εlāwisē ēx'īdē L!āqwag'ila. Wā, la^εmē
 ayase^εwē ALōtemdālag'îlsasa ma^εlōkwe q!āq!ēk'owa. Wā, hē^εmisē 15
 k!ēdēlas L!āqwag'îlē Ālāg'imîlē qa gēnems ALōtemdālag'îlsē. Wā,

17 dālag'īls. | And when the speaker of L'āqwag'ila ended his speech,
 then | ALōtemdālag'īls spoke, and said, "Thank you, O tribe! | that
 20 you were ready to beat fast time when I entered this house || of our
 chief. You have done well with this. You | and our women here
 shall do this when you continue to call me to practice. I am really a
 great | shaman. Now, let me express thanks for the words of my
 chief, L'āqwag'ila, | for the two slaves, and for my wife Ālāg'imīl. | —
 25 Take care, Ālāg'imīl, and don't let your mind become bad! || for I
 can not lie with you for four years—thus said the | supernatural
 power to me—else misfortune would happen to us. Now, none of
 you shall dare to | woo my wife, O tribe! And for four winters |
 you shall dance my great dance āLaq!em; and | after the four
 30 winters, I shall burn the || forty masks, and they will go home to their
 owners." Thus he said. | After he had ended his speech, he was
 taken, with his wife Ālāg'imīl | and the two slaves, to his great
 dancing-house | by four noblemen; and when | ALōtemdālag'īls
 35 went into his house, he asked his wife, Ālāg'imīl, to || sleep at the
 right-hand side of the door of the house; and he wanted | the room
 of the two slaves to be on the left-hand side of the door of the | house.
 ALōtemdālag'īls was always asked to | go and cure the sick among
 the Āwīk'!ēnox^u, and they paid him | much for it: therefore he

17 g'il^{em}lāwis q'!ūlbē wāldemasa elkwas L'āqwag'ilāxs laa^{lasē} yāq!e-
 g'a^{lē} ALōtemdālag'īlsē. Wā, lā^{laē} 'nēk'a: "Ġēlak'as'la g'ōkūlōt-
 yīxs ḡwālīlaaqōs qa's Lēxdzōdaōs ḡālēgin ḡāxēla laxōx g'ōkwax-
 20 sens ḡiḡāma^{yēx}. Wā, la^{ems} hēlaxa laxēq. Hēemles ḡwēḡilal
 lē^{wūns} ts!ēdaqēx qasō hānal ha^{yālēk}!āl ḡāxen. Āla^{men} 'wālas
 pē^{āla}. Wā, la^{mēsen} mōlas wāldemasens ḡiḡāma^{yōx} L'āqwag'i-
 lax. mē^{lōkwē} q!āq!ek'owa. Wā, yu^{mēsen} ḡenemaxōx Ālāg'imī-
 lēx. Weg'a, āem yāl!ālex, Ālāg'imīl, qa's k'!ēsaōs 'yak'āmasxēs
 25 nāqa^{yōs} qaxḡ'ins mōx^{wūnxēlēlek} k'!ēs kūlx'kūlk'ał, 'nēk'ēda 'na-
 walakwē ḡāxen, ālens a^{mēhanōx}lax. Wā, la^{ems} k'!ēas nālał qa's
 ḡayālaōs laxḡ'in ḡenemk', g'ōkūlōt laxēq. Wā, hē^{mēsa} mōx^{ūn-}
 xēlales kwēxelāl ḡāxen lāxen 'wālasē lēdēda āLaq!em. Wā, ḡ'il-
 'emlwisē ḡwāla mōx^{ūnxē}, wā, lālen leqwēlax^{ēidełxa} mōs-
 30 ḡemḡustāwē yāx^{lena} qa lās nā^{nak} lāx ēxnogwadās," 'nēx^{laē}.
 Wā, ḡ'il^{mēsē} q'!ūlbē wāldemas laē taōdayō lē^{wis} ḡenemē Ālāg'i-
 mīlē lē^{wa} ma^{lōkwē} q!āq!ek'owa lāxēs 'wālasē ts!āḡats!ē g'ōkwa
 yīsa mōkwē nēnāxsāla bēbegwāuema. Wā, ḡ'il^{em}lāwisē laēl laxēs
 g'ōkwē ALōtemdālag'īlsē laē āxk'!āxēs ḡenemē Ālāg'imīlē qa hās
 35 kū^{lila} hēlk'!ōtstālīlas t!ex^{ilāsēs} g'ōkwē. Wā, hē^{lat}!a ḡwē^{yōs}
 qa kū^{lēlatsa} ma^{lōkwē} q!āq!ek'owa ḡemxōtstālīlas t!ex^{ilāsēs}
 g'ōkwē. Wā, hēmenālaem^{lāwisē} ḡāx hā^{yālēk}!ase^{wē} ALōtem-
 dālag'īlsē qa's lē hēlik'axa ts!ēts!ex^q!āsa Āwīk'!ēnoxwē. Wā, lā^{laē}
 q!ēq!en^{mē} avaq, lāḡilas hēmenala p!esaxēs g'ōkūlōtē. Wā, la^{mē}

always gave away property to his tribe. And || he danced four times 40
each winter, each time four | nights, with his masks; and after four |
winters, after they had danced for three nights, and when | the
Āwīk'!ēnox^u went in the fourth night, then | ALōtemdālag'īls and
his forty masks danced; || and after they had done so, when it was 45
nearly daylight, | ALōtemdālag'īls came out of his sacred room of
hemlock-branches. He spoke, | and said, "Now, song-leaders, beat
time fast for a long time, so that | I may put into the fire my masks!"
Thūs he said. Then the song-leaders beat fast time; | and immedi-
ately the men and the women and || the two children came out, each 50
wearing his or her mask, | and they put them on the fire in the middle
of the great dancing-house. And | when they were all on the fire,
they took down the hemlock of the sacred room, and | put it on the
fire in the middle of the house; and when everything was burned
up, | the fire went out, which had never gone out in the middle of
the great dancing- || house during the four winters. And as soon as 55
the fire in the middle of the house had gone out, | and when daylight
appeared in the morning, ALōtemdālag'īls | and his wife Ālāg'īmīl,
came together and he always lay down with her. |

That is why the Āwīk'!ēnox^u always burn up the | forty masks
after they have used them four times for || four winters. And when 60
they finish the last dance | the last night, they put them on the fire

q!wālxōem mōp!ēna yīxwaxa 'nemx'ēnxē ts!āwūnxaxa mōxxa 40
gāgenola 'wīla yīxwēs yaēxūmlē. Wā, g'īl'ēmlāwisē mōx'ūnxē
ts!āwūnxas laē yūdux'p!ēnxwa'sa gānolē yīxwax'dems. Wā, lā'laē
gaaēla Āwīk'!ēnoxwaxa gānolasa mōx'sotē gānola. Wā, lā'laē
'wīla yīx'wīdē ALōtemdālag'īlsē lē'wis mōsg'emg'ustāwē yaēxūmla;
wā, g'īl'ēmlāwisē g'wāłaxa la elāq 'nāx'ida, g'āxaas lāłts!āłilē ALō- 45
temdālag'īlsē lāxa q!waxsemē lē'mē'lats!ā. Wā, lā'laē yāq!eg'a'la.
Wā, lā'laē 'nēk'a: "Wēg'a lēxdzōdex nēnāgadās g'īldēsa qa lax-
lālalag'isg'in yāx'LENk," 'nēx'laē. Wā, lā'laē lēxdzōdēda nēnā-
gadē. Wā, hēx'idaem'ēlāwisa bēbegwānemē lē'wa ts!ēdaqē lē'wa
ma'łokwē g'īng'īnānem g'āx q!wālxō'nakūłaxēs ēxemēx'dē yīxūml 50
qa's āxlālēs lāxa laqawalīasa 'wālasē ts!āgats!ē g'ōkwa. Wā, g'īl-
'ēmlāwisē 'wīlx'lalaxs laē āx'āłilāxa q!waxsemē lē'mē'lats!ē qa's
āxlēndēs lāxa laqawalīlē. Wā, g'īl'ēmlāwisē 'wīla q!ūlx'īdexs laē
k'īlx'ēdēda k'īlēsde k'īlx'ēnox^u laqawalīłtsa 'wālasē ts!āgats!ē
g'ōx'xa mōx'ūnxē ts!āwūnxa. Wā, g'īl'ēmlāwisē k'īlx'ēdēda laqa- 55
walīłaxs laē 'nāx'īdaxa gāla. Wā, la q!ap!ēg'alilē ALōtemdāla-
g'īlsē lē'wis genēmē Ālāg'īmīlē, lāwisla kūlx'kūlk'a lē'wē.

Wā, hē'mis lāg'īłasa Āwīk'!ēnoxwē hēmenāla lēqwēłax'īdxa mōs-
gemg'ustāwē yaēxūmlēxs laē mōx'ūnxēs ts!āwūnxē maēmop!ēna
yīxyēxwaxa 'nemx'ēnxē ts!āwūnxa. Wā, g'īl'mēsē g'wāł yīx'wīda 60
elx!a'yē gānolāxs laē 'wīla lēx'lēnts lāxa laqawalīłasa ts!āgats!ē

62 in the middle of the dancing- | house. The ones who used them put
them on the fire. | Therefore the white people can not get them.
That is the end of this. |

I forgot this. The many spectators who were sitting on the floor ||
65 of the great dancing-house, to whom X'ímsēlīlēla told | that those
who were called were coming—these people sitting on the floor of the
great | winter dancing-house were the souls of the trees and | bushes,
and the souls of all the birds | and of the small creeping animals, for
70 they are all human beings. || Thus said ALōtemdālag'īls, according to
what he had seen in the woods. | ALōtemdālag'īls was his name in
the dance ālaq!em, and his shaman-name | was G'īlg'īldokwīla, and
his secular name was | Gwaēxsdaas. |

75 I will give one stanza of the song of ALōtemdālag'īls || in his great
dance: |

“Oh, I have been led farther along into the woods by the magic
power, | ai haia a hau yaxaye yaxaye a ahau yaxaye, to the
place where the | magic power walks about.” |

And this is the sacred song which he sings before he dances, and
80 after || finishing dancing. There are no words in this-song. |

“Wa yaxa xa xa xa xa 'wip 'wip 'wip!”

“Wa yaxa xa xa xa xa 'wip 'wip 'wip!”

Now, I think you know all the ways of the great winter dance. |

62 g'ōkwa. Wā, lā hēem lāx·lālas lāxa lēgwīlē āxāmāla·dāq. Wā,
hēmis k'!eyāsēlts gwe'yōlats māmaāq. Wā, lādzēk'as'em lāba.

Hēden l!elēwise'wa q!ēnemē x'īts!ax'īlaxa k!ūdzēlē bēbegwānem
65 lāxa 'wālasē ts!āgats!ē g'ōkwa, yīx la nēntelasō's X'ímx'elīlēlāxs
g'āx'maēs lē'lālasē'wē, yūem'el k!ūdzēl bēbegwānem lāxa 'wālasē
ts!āgats!ē g'ōkwōx bēx'ūna'yaxsa 'nāxwax ōgūqāla lāx'lāsa lē'wa
'nāxwax q!esq!ūxela lēwa 'nāxwa bēx'ūnēsa 'nāxwax ts!ēlts!ēk!wa
lē'wa ōgūqāla·x em'emē g'īlsg'īlg'ītsa qaxs 'nāxwa'maaxel bēbe-
70 gwānema, 'nēx'laē ALōtemdālag'īlsēxēs dōgūlē lāxa āl!ē. Hēem
lēgēmsē ālōtemdālag'īlsē lāxa ālaq!em. Wā, hēmis lēgēms lāxēs
pēx'ēna'yē G'īlg'īldokwīla. Wā, hēmis lēgēms lāxa bāxūsē Gwa-
ēxsdaasē.

Wā, lālen 'nemk'!enlxa 'nemsgēmē lāxa q!emdemas ALōtem-
75 dālag'īlsē lāxēs 'wālasē lēda:

“Ha, lax·denohogwa tayo·wēda lag'īlsdzems 'na'newalax^udēxg'a
ai haia a hau yaxaye yaxaye a ahau yaxaye lax tōx^udema la-
g'īlsdēs 'na'newalak^u.”

Wā, g'a'mēs yālaqūlayōs yīxs k'!ēs'maē yīx'wīda lōxs laē g'wāf
80 yīxwa, yīxs k'!ēasaē qāyats.

“Wa yaxa xa xa xa xa 'wip 'wip 'wip.”

“Wa yaxa xa xa xa xa 'wip 'wip 'wip.”

Wā, lax't!aax^u'em 'wīlōLEX gwayi'lālasasa 'wālasē ts!ēts!ēxlena.

KWĒXAG'ILA

I have not quite found out about Kwēxag'ila and from whom he 1
 escaped, for you | said that he escaped from Q!ānēqēlak^u. The son
 of | Ts!EXēd, the story-teller of the Newettee, Yāqōlas, said that |
 Kwēxag'ila ran away when L!āl!axwas— || that is, T!ēsēmg'itē— 5
 came back when he had gone to | Feather-Mountain, the place where
 he went to get feathers. At that time Kwēxag'ila | was paddling
 along the place Ōgūmla. He came from his fort at the east end of |
 Ōgūmla; and when he came to the end of Ōgūmla, | he heard the
 dzōnoq!wa-cry "Oh!" at the place Gwāgēmlis. || The sound "Oh!" 10
 came nearer, and Kwēxag'ila remained | on the water in his self-pad-
 dling canoe. He was scared, and he did | not stay there long, when he
 saw first much eagle-down coming. | Then he saw L!āl!axwas, | who
 stood in the middle of his self-paddling canoe, shouting "Oh!" || He 15
 was covered with eagle-down, and from the back of his head | rose
 feathers. His face was blackened. Then | Kwēxag'ila knew that
 it was L!āl!axwas. When | L!āl!axwas caught sight of Kwēxag'ila,
 he shouted "Oh!" and went towards him. | Then Kwēxag'ila went
 ashore at the foot of ēmelayōsem. || Then Kwēxag'ila wished that 20
 L!āl!axwas might know | that he was not a common man. When

KWĒXAG'ILA

Hē^{em} k'!ēs^{em} āla q!āstasēwē Kwēxag'ila, yix hēltsāyas, yixs 1
 ēnēk'aaqōsaq hē hēltsāyōsē Q!ānēqēlakwē. Wä, la ēnēk' xūnōkwās
 Ts!EXēdēxa nēwēlēnoxwasa L!āl!asiqwāla, yix Yāqōlasē, yixs
 hāē hēltsāyōs Kwēxag'ila^lwē, yixs g'āxaē nānakwē L!āl!axwasdē
 yix T!ēsēmg'itē, yixs lāx'dē lāxēs lāx'lag'as ts!ats!Elk'!a lāxa 5
 āwīnagwisa lēgades Ts!Elk'imbē. Wä, laēm^lāwisē Kwēxag'ila
 sēx^{wi}l!āla lāx āxās Ōgūmla, g'āxēd lāxēs xūselā lāx ēnelba^{as}yas
 Ōgūmla. Wä, g'il^{em}lāwisē lāg'aa lāx gwāba^{as}yas Ōgūmlāxs laē
 wūlāx^alElaxa dzōnoq!wa ōōōxwala lāx āxās Gwāgēmlisē. Wä,
 lā^llaē nēxūⁿnakūlēda ōōōxwala. Wä, lā^llaē Kwēxag'ila āem la 10
 hānwālasēs sēse^{xw}qē xwāk!ūna. Laēm^llaē k'ēk'alēqelas. Wä,
 k'!ēs^lat!a gāla hānwālaxs laē dōx^walElaxa q!lēnemē qēm^{xw}a g'āx
 g'ālag'iwēs. Wä, laēm^llaē dōx^walElā^llaē Kwēxag'ila lāx L!āl!a-
 xwasdē, yixs lāwōyāyaaxēs sēse^{xw}qē xwāk!ūna ōōōxwala. Wä,
 laēm^llaē āem ēmegūs qēm^{xw}c L!āl!axwasdē. Wä, lā^llaē lāāp!a- 15
 lēda ts!Elts!Elk'ē laxēs ts!ōts!Elēmakwāē. Wä, lā^llaē q!āla^{mē}
 Kwēxag'ilaqēxs hē^mmaē L!āl!axwasdē. Wä, g'il^{em}lāwisē dōx^w-
 lēlē L!āl!axwasdāx Kwēxag'ilāxs laē ōōōxwa qā^s gwēxtōx^{wi}dē.
 Wä, hēxⁱdaēm^lāwisē Kwēxag'ila āl^csta lāx ōx^sidza^{as}yas ēmelayō-
 semē. Wä, laēm^llaē Kwēxag'ila ēnēx^qa q!ā^lalElēs L!āl!axwasdā- 20
 qēxs k'!ēsaē aōmsē begwānē^{mē}na^{as}yas. Wä, g'il^{em}lāwisē lā-

22 hé | arrived at the rocks at the foot of ^εmelayōsem, he went ashore
out of his self-paddling | canoe. He folded up his self-paddling
canoe, | squeezed it in his hands, and went into the rock at the foot
25 of ^εmelayōsem; || and he came out at the top, and, standing on the
top of the rock, he | laughed at L!āl!axwas while he was standing
on the rock. The | self-paddling canoe of L!āl!axwas came nearer,
and | Kwēxag'ila went to his fort at the east end of Ōgūmla. |
30 That is the end. Kwēxag'ila belongs to the numaym || Lālawilēla
of the L!āl!asiqwāla. |

BA^uBAKWĀLANUX^uSĪWĒ^ε

1 The SōmxolidEX^u were living at a place | called Sōmxoł, and their
chief was P!āselal. They were always | happy, because their number
was great. And they | used only the LEWELAXA ceremonial; they had
5 no || winter ceremonial. Suddenly those who went | inland from
their houses disappeared; and it was not long before the | daughter of
Nenwaqawa, a maturing girl, was taken away. | Now, Chief P!āselal
was the last one of his tribe; | therefore Chief P!āselal walked, not
10 being afraid of anything, || being a warrior; and his name as warrior
was Yāg'is. | He carried his bone-edged club to kill what was taking
away his people. | He never came home, even when night came,
and | therefore the three sons of Nenwaqawa said | they would go

22 g'aala lāx ōx^usidza^εyas ^εmelayōsemāxs laē lāhtā lāxēs sēSEXwāqē
xwāk!ūna. Wā, lā^εlaē k'!ōxsemdxēs sēSEXwāqē xwāk!ūna. Wā,
āEM^εlāwisē la q!wētsemēqēxs laē lābeta lāxa ōx^usidza^εyas ^εmelayō-
25 semē. Wā, lā^εlaē nē^εid lāxa ōgwāxtā^εyas. Wā, āEM^εlāwisē la
dāsdalas L!āl!axwasdāxs laē lā^εwa lāxa ēk'!ē. Wā, g'āx^εlaē āEM
sēX^εwidē sēSEXwāqē xwāk!ūnas L!āl!axwas!ē. Wā, g'āx^εlaē Kwē-
xag'ila qās'ida ōgwaqa qā^εs lā lāxēs xūsela lāx ^εnēlba^εyas Ōgūmla.
Wā, laEM lāba lāxēq, yīxs hē^εmaē g'īlg'alitsa ^εnē^εmēmōtasā Lāla-
30 wilēla, yīx Kwēxag'ila yīsa L!āl!asiqwāla.

BA^uBAKWĀLANUX^uSĪWĒ^ε

1 Hē^εmaa^εlaxs g'ōkūlaē g'alāsa SōmxolidEXwē lāxa āwīnagwisē lē-
gades Sōmxoł. Wā, lā^εlaē g'īgādes P!āselalē. Wā, lā^εlaē hēmena-
laEM ēk'!ēqela qā^εs ^εwāxaasaxs q!lēnemaē lēlqwālala^εya, yīxs hē-
^εmaōl ālēs lēx'aEM ts!āq!lēnēsēxa LEWELAXA yīxs k'!ēs^εmaē lāLXA
5 ts!ēts!ēqa. Wā, lā^εlaē ōdax^εidEXs laē x'ī^εnakūlēda wāx'ē la lax
ālanā^εyasēs g'īg'ōkwē. Wā, k'!ēs^εlat!a g'alaxs laē lālanEMē ts!ē-
daqē xūnōx^us Nenwaqawa^εyēxa k'!eyāla laEMlā! ēxentlēnoxwa.
Wā, laEM^εlaē elxla^εya g'īgāma^εyē P!āselalasēs g'ōkūlōtdā, yīxs hē-
^εmaē lāg'ilas qās'idēda g'īgāma^εyē P!āselalaxs k'!ēāsaē k'ilemXS
10 bābak!waē, yīxs lēgadaas Yāg'isē lāxēs bābak!waēna^εyē. Wā,
laEM^εlaē dālaxēs xāxx'ā kwēxayō qā^εs kwex^εidayōx yālāx g'ōkūlōt-
dās. Wā, hēwāxa^εlat!a g'āx nā^εna^ux'ā la gānoł'ida. Wā, hē^εmis
lāg'ilas yūdukwē bēbegwānem sāsems Nenwaqawa^εyē^ε nēx' qā^εs

to find their chief P!āselal on the next morning; for || Nenwaqawa 15
 his wife, and his three | sons, were the only ones who were still alive.
 In vain Nenwaqawa | advised his three children not to go. They
 only | disobeyed him, and said, "We shall go when day comes."
 They sharpened their | arrows, and repaired their bow-strings; and
 when || day came in the morning, the three brothers started. The | 20
 eldest one, Powēdzid, was their leader. He was followed by
 Ack' loqâ; | and the last was Wāk'as, after his elder brothers. | They
 kept their bows ready, and they found the | tracks of P!āselal, which
 they followed on a good trail. They went || a long ways into the 25
 woods, and saw a woman sitting on the ground on the right-hand side
 of the | trail. She was an elderly woman. The three | brothers
 were called by the woman; and the youngest one, | Wāk'as, made a
 request of his elder brothers, "Let us go to her, | and let us listen to
 what she may say to us!" Thus he said. || The elder brothers were 30
 not willing to go, because they were walking fast, trying to discover
 the one whose footprints | they were following. Thus said the elder
 brothers. Wāk'as said to | his elder brothers, "Don't say that! for we
 do not know what the | woman wishes to say, whether it is good or bad.
 Let us go and listen to her!" Thus he said. | Then they went to the
 place where she was sitting on the ground; and the woman spoke, ||

lālag'il ālāxēs g'īgāma'yē P!āselalē qō 'nāx'ēidēlxa hēnsē qaxs hē-
 'maē la 'wāxa q!ūlē Nenwaqawa'yē lē'wis genēmē lē'wis yūdukwē 15
 bēbegwānem sāsēma. Wā, wāx'ēm'lāwisē Nenwaqawa'yē ts!el-
 gwa'lxēs yūdukwē sāsēm qa k'lēsēs lāx'dā'xwa. Wā, āem'lāwisē
 hāt!ela 'nēx'dā'xūxs lālē qō 'nāx'ēidlō. Wā, laem'laē hēlbaxēs
 haānal!emē lō' ēlek!wēdzemsēs lēlek!wisē. Wā, g'il'ēm'lāwisē
 'nāx'ēidxa gāālāxs laē qās'idēda yūdukwē 'nēmēma. Laem'laē 20
 g'alaba'ya 'nōlast!egema'yē Powēdzidē. Wā, lā'laē mā'k'ilē Aēk' lo-
 qāxēs 'nōla. Wā, lā'laē elx!a'yē Wāk'asē yīsēs 'nō'nēla. Wā,
 laem'laē hēmenala gwālāfasēs lēlek!wisē. Wā, laem'laē q'lāx qāqes-
 mōtas P!āselalē nēgēl'ewēxa ēk'ael t!ex'ila. Wā, laem'lāwisē
 a!eg'ilāxs lāael dōx'walelaxa ts!edāqē k!wās lāx hēlk!ōtsā'yasa 25
 t!ex'ila; q!ūlyakwa ts!edāqē. Wā, lā'laē lē'lālase'wēda yūdukwē
 'nēmēmasa ts!edāqē. Wā, hēx'ēidaem'lāwisē āmāyīnxa'yē Wā-
 k'asē āxk'lāxēs 'nō'nēla; 'nēk'a lāxēs 'nō'nēla: "Wīdzāx'ins lāq
 qens hōlēlēx wāldēmēxsdās g'āxens," 'nēx'laē. Wā, lā'laē q!emsē
 'nō'nēlās la lāq qaēs yāya'naēna'yē qāsa hayalts!axLaax qāqesmō- 30
 dadāsa qāqesmōtē; 'nēx'laē 'nō'nēlās. "ēya," 'nēx'lat!a Wāk'a-
 saxēs 'nō'nēla, "gwala 'nēx'dā'xōl q!ālelaensax wāwāldēmāsa ts!e-
 dāqē lō' ēk'ē lō' ēyax'sēmē. Ēx'ēmēsens lāx lā hōlēlaq," 'nēx'laē.
 Wā, lāx'dā'x'laē gwā'sta lāx k!wādzasas. Wā, lā'laē yāq!eg'a'lēda

35 and said, "Where are you going, children?" Thus she said. | Immediately the youngest one, Wāk'as, replied, and | said, "We are going goat-hunting." The three | brothers were afraid that she might be the wife of the one who had killed their tribesmen; | therefore Wāk'as
40 said they were going goat-hunting. Then the woman spoke, || and said, "Just take care, | children, on account of what is killing your tribesmen! I shall advise you, | children. Don't go towards the house with the smoke looking like blood, that looks like | the rainbow, for it is bad. It is the house of | Cannibal-at-North-End-of-
45 World. And do not go to the house with the smoke of black || color, for it is the house of Grizzly-Bear. If you go, you will be hurt | by him. Go to the house with the smoke of white color, for that is the smoke of the | house of Mountain-Goat. Now, I shall give you this," said the woman, | holding a comb, "and this stone, and this piece of
50 cedar-wood; and also this | last one, this hair-oil. If you || make a mistake, and go by mistake into the house of Cannibal-at-North-End-of-World, | then go out of the house again, and run home quickly | to your house. And when Cannibal-at-North-End-of-World pursues | you and nearly overtakes you, then | throw down the comb
55 behind you, and it will turn into tangled bushes between || yourselves and Cannibal-at-North-End-of-World, and he will be far behind you. | And when he again comes near you, throw down the | stone between

35 ts!Edāqē. Wä, lā'laē 'nēk'a: "wīlas lä sāsēm?" 'nēx'laē. Wä, hēx'idaēm'lāwisa āmayīnxa'yēxa Wāk'asē nā'naxmēq. Wä, lā'laē 'nēk'a: "Tewīx'alenux," 'nēx'laē qaxs k'ifdeēlēqala'maēda yūdukwē 'nē'mēma qō hēēm lāx gēnems la 'wīwelāmasex g'ōkūlōtdās, lāg'ilas 'nēk'ē Wāk'asaxs tewīx'elaxa 'mēlxlowē. Wä, lā'laē yā-
40 q!eg'a'fēda ts!Edāqē. Wä, lā'laē 'nēk'a: "Ā'max'ōs yāl'lāx'da'xōl, sāsēm, qaōxda yalāxēs g'ōkūlōtdāōs. Wä, la'mēsen lēxs'ālālōl, sāsēm. Gwāla gwā'sta lāxa ālx'stonōselās kwax'īlās g'ōkwasxa hē gwēx'sa wagalōsas kwax'īla. Hēēm 'yax'sēmē, yīxs hē'maē g'ōx'us Baḡ'bakwālanux'sīwa'yē. Wä, hēēmxaas k'!ēs gwā'staasa ts!ōlto-
45 was kwax'īla qaxs hē'maē kwax'īlās g'ōkwas g'īla, ālas yīlkwālaq. Wä, hē'mislas laasa qūxstōwas kwax'īla qaxs hē'maē kwax'īlās g'ōkwas 'mēlxlowē. Wä, la'mēsen ts!āltsg'a," 'nēx'laēda ts!Edāqē dālaxa xegēmē, "lōgwada t!ēsemk' lōgwada k!wāxlōk"; wä g'a'mēsēg'a hēmenālaemk' elxla'ya yīxg'a l!ādemk'. Wä, hē'maasēxs
50 lēxlēqūlsaaqōs lālaētk'enāla lāx g'ōkwas Baḡ'bakwālanux'sīwa'yē lās āem xwēlaq hōqūwels lāx g'ōkwas qa's hēltsāōs yāya'na dzēlxūla nā'nakwa lāxēs g'ōkwaōs. Wä, g'īl'mēsē qāqa'ya Baḡ'bakwālanux'sīwa'yē lāx'da'xōl, wä, g'īl'mēsē elāq hēlts!axlāx laaqōs ts!exelsasa xegēmēx lāxs elxla'yōs. Wä, lālē ts!ēts!asōlēs āwāgawala
55 yōs lō' Baḡ'bakwālanux'sīwa'yē. Wä, lālē qwēsaxlālabēndlōl laxēq. Wä, g'īl'mēsē g'āx ētlēd ēx'axlālabēndōl las ts!ex'ētsa

yourselves and him. It will stand up as a great | mountain between 58
you and him. And do the same with the piece of cedar-wood and
the | hair-oil." Then Wāk'as, the youngest || of the brothers, spoke, 60
and said, "Now, come, go with us | to where we are going!" Thus
said Wāk'as to the woman. Then the | woman said, "I wish I
could; but I can not move, because I am | rooted to the floor.¹ Just
go, children!" said | the one rooted to the floor to the three brothers.
Then they || went on; and they had not gone far, before they saw the 65
rainbow-colored | smoke; and immediately Powēdzid, the eldest |
of the brothers, spoke, and said, "O Brothers! | let us go there! for we
have been looking for the one who killed our tribesmen." | Thus he
said. Wāk'as and his || brother Aek'!oqâ were unwilling, but 70
Powēdzid did not give in | to them. Then they went on, and saw
the house | at the foot of a great mountain, and Powēdzid, | the
eldest brother, always went ahead as they were going into the house. |
Then they saw their sister Qūx'elal sitting there, and || next to her 75
sat her son; and the boy cried, | pointing his finger to the knee of
Wāk'as, for Wāk'as had hurt his knee, | and the blood was running
down from it. Therefore the little boy cried, | for he was greedy for it.
And Qūx'elal asked her brother | Wāk'as to scrape off some of the

t!ēsemēx lāxēs āwāgawayōs lē^εwē. Wä, lālē k'!ōk'!ak'ōdla ēwālas 57
ēneg'ä lōl lē^εwō. Wä, āmēts hē gwēg'ilasa k!waxlā^εwēx lē^εwa
l!āde^εmēx," ēnēx'ēlaē. Wä, lā^εlaē yāq!eg'a^εlē Wāk'asēxa āma'yin-
xa^εyasa ēnē^εmēma. Wä, lā^εlaē ēnēk'a: "Gēlag'a qens laens qās'id 60
lāxens lāasla," ēnēx'ēlaē Wāk'asaxa ts!edāqē. Wä, lā^εlaē ēnēk'ēda
ts!edāqē. "Wēxenl, āemx'st!en k'!ēās gwēx'ēidaasa qaxg'in l!ōp!-
ek'!exsdelilēk'," ēnēx'ēlaē. "Wä, hāg'a āemx sāsem," ēnēx'ēlaēda
l!ōp!ek'!exsdelilē¹ lāxa yūdukwō ēnē^εmēma. Wä, lāx'ēda^εx'laē
qās'ida. Wä, ēwīloxdzē^εlaē qwēsg'ilaxs lae dōx^εwalelaxa wagalo- 65
stās kwax'ila. Wä, hēx'idaem^εlāwisē Powēdzidēxa ēnōlast!egema-
yasa ēnē^εmēma yāq!eg'a^εla. Wä, lā^εlaē ēnēk'a: "ēya, ēnā^εnēm^εwū-
yōt; wēx'ins lāq qaxg'ins hē^εmēk' ālāse^εwē lā lē^εlē^εlāmasxens g'ōkū-
lotdāens," ēnēx'ēlaē. Wä, wāx'ē^εm^εlāwisē q!ēmsē Wāk'asē lē^εwēs
ēnēm^εwūyōtē Aēk'!oqâ. Wä, k'!ēs^εlat!a yāx'ēidē Powēdzidē qa^εs lē 70
lāq. Wä, lax'da^εx'laē qās'ida. Wä, la^εmē dōx^εwalelaxa g'ōkwaxs
g'ōx^εsidzayaaxa ēwālasē neg'ä. Wä, hēx'sāem^εlaē Powēdzidēxa
ēnōlast!egema^εyē g'alagiwa^εyaxs laē hogwīla lāxa g'ōkwē. Wä,
la^εmē dōx^εwalelaxēs wūq!wax'da^εxwē Qūx'elalaxs k!waēlaē. Wä,
lē k!wanodzelilēda bābagūmaq. Wä, lā^εlaē q!wāgalēda bābagūmē 75
ts!emā^εlax ōp!eg'a^εyas Wāk'asē qaxs yīlx'p!ēg'aē Wāk'asē. Wä,
lā^εlaē wāxelēda elkwa lāx ōp!ēg'a^εyas. Wä, hē^εnis q!wāsag'iltsa
bābagūmaxs mēselaaq. Wä, lā^εlaē Qūx'elalē āxk'!ālaxēs wūq!wē
Wāk'asē qa k'ēxōdēs lāxa elkwa. Wä, lā^εlaē Wāk'asē āx'ēdxa

¹ The name indicates that this incident should happen in a house.

80 blood; and Wāk'as took a piece of || cedar-wood from the floor of the house, and scraped off the blood from his knee, and | gave it to the boy. Then the boy stopped crying, and | licked off the blood from the cedar-stick. Now, the three | brothers saw dried bodies hanging over the fire of the great | house; and Wāk'as spoke to his elder
85 brothers, and || said, "Let us try to shoot through the hole at the doorside!" Thus he said. | Then his elder brothers guessed what he meant, and | they shot their arrows through the hole; and | when they had shot their arrows through it, then | Wāk'as said to his elder
90 brothers, "Let us go and get our arrows!" Thus he said, || and they went out of the house; and when they had all gone out, they | just picked up their arrows and ran away. And then | they heard Qūx'elal coming out, and standing outside of the house; she shouted aloud, and said, "Cannibal-at-North-End-of-World! meat came to you! | Cannibal-at-North-End-of-World! In vain meat
95 came to you, Cannibal-at-North-End-of-World!" || Thus she said. And at the same time when Qūx'elal | shouted, Raven-at-North-End-of-World shouted, "Gaō gaō!" and | the Hōx^uhok^u-of-the-Sky shouted "Hoē hoē hoē!" and Crooked-Beak-of-the-Sky shouted "Hō bō bō bō!" | and the Grizzly-Bear-of-the-Door of the house blew his whistles, and shouted | "Nen nen nen!" and the
100 Rich-Woman shouted "Hai hai || hai hai!" and the Fire-Dancer

80 k'waxlāwē g'aēl lāxa g'ōkwē qa's k'ēxōdēs lāxēs elx^{up}!ēg'a'yē qa's tse^{wēs} lāxa bābagūmē. Wä, lā'laē L!ex^ēdēda bābagūmaxs laē k'ilqaxa elx^ēūna'yasa k'waxlāwē. Wä, la'mē dōx^ēwalelēda yūdukwē
ēne^{mē}maxa bakwasdē x'ilelālela lāxaēk'!a'yasa legwīlasa ēwālasē g'ōkwa. Wä, lā'laē yāq!eg'a'lē Wāk'asē laxēs ēnō'nela. Wä, lā'laē
85 ēnēk'a: "Wäentsōsens q!āq!ap!axa kwāx^usā lāxa L!āsbalilē," ēnēx'laē. Wä, gwālelaem^ēlāwisē ēnō'nelās k'ōtax ēnēnak'ēlas. Wä, lāx'ēda^{x^u}laē ēwīla hānlts!ālasēs haānal!emē lāxa kwāx^usā. Wä, g'il-em^ēlāwisē ēwīla hānltsōtsēs haānal!emē lāxa kwāx^usōxs laē ēnēk'ē
Wāk'asaxēs ēnō'nela: "Wēx'ins āx^ēēdxens haānal!ema," ēnēx'laēxs
90 laē hōqūwēlsa lāxa g'ōkwē. Wä, g'il^ēem^ēlāwisē ēwī^ēwēlsexs laē āem dāg'elx^lālaxēs haānal!emaxs g'āxaē dzelx^ēwīda. Wä, hē'mis la wūlelatsēx Qūx'elalaxs g'āxaō lās lax L!āsanā'yasēs g'ōkwē qa's
hāselē lela^{x^u}sā la ēnēk'a: "Ba^{x^u}bakwālanux^usīwa'yā sagūnsas Ba^{x^u}bakwālanux^usīwa'yā, wāx'des sāgūnsaōl Ba^{x^u}bakwālanux^usī-
95 wa'yā," ēnēx'laē ēnemadzaqwaem^ēlaē Qūx'elalaxs g'ālaē hāse la ēlāq!ūg'a'ēl Lō^ē Gwax^ugwaxwālanux^usīwa'yaxs laēgaō gaōxwa Lō^ē Hōx^u-
hogwāxtewēxs laē hoēhoēhoēxa Lō^ē Gēlōgūdāyaxs laē hōbōbōbōxwa; wä, hē'misa Nanstālilasa g'ōk^u laē medzēts!āla. Wä, la xwāk!wāla
nen nen nen. Wä, hē'misa Q!āmināgāsē laē xwāk!wāla hai hai
100 hai hai. Wä, hē'misa Nōnltsēstalaē laē medzēts!ālaxs laē hehe-

blew his whistles, and shouted "He he | he!" and the Begging- 1
 Dancer blew his whistles, and shouted | "Ha ha! begging-dance,
 begging-dance!" and the | Tamer and the One-Who-Presses-Down
 (-Sickness) sang their sacred songs. And after | Qūx'elal ended her
 shouting, then Cannibal-at-North-End-of-World cried "Hap hap hap
 hap hap hap!" || and his many whistles sounded on top of the great | 5
 mountain. It was as though he came flying to the foot of the moun-
 tain. | His wife, Qūx'elal, stood at the door of the house, | waiting
 for him; and when her husband, Cannibal-at-North-End-of-World,
 came, | Qūx'elal said to him, "Go right along! They went thatway, ||
 when they left." Thus she said. Then Cannibal-at-North-End- 10
 of-World began to run; | and when he was coming near the three
 brothers, | and nearly overtook Wāk'as, then Wāk'as | threw the
 comb backwards, and immediately it turned into | a great, dense, bad
 mass of underbrush behind the three || brothers; and Cannibal-at- 15
 North-End-of-World looked for | a way to go through to the other
 side of the dense underbrush. | Meanwhile the three brothers had
 gone far; but the call of Cannibal-at-North-End-of-World, "Hap hap
 hap hap | hap hap!" came up again just behind them; and when |
 he nearly took hold of the youngest brother, Wāk'as, the latter, threw
 down the || stone between himself and Cannibal-at-North-End-of- 20
 World, and | immediately a great mountain stood up between the

hexa. Wä, hē'misa Q!wēq!waselal laē medzēts!ālaxs laē 'nēk'a 1
 haha Q!wēq!waselala'yē, Q!wēq!waselala'yēxēlā. Wä, hē'mis lä
 yālaq!wālatš Hayalik'ila lō' lālaḡwila. Wä, g'il'ēm'x'd'laē q!ūlbē
 'lāq!walaēna'yas Qūx'elalē lāa'lasē haphaphap haphaphapxē Baḡ^u
 bakwālanuḡ'siwa'yē la q!ēk'!ālēs medzēsē lāx ōxtā'yasa 'wālasē 5
 neg'ä. Hēel ḡwēx's p!ēlē'nakūlaxs ḡāxaē lāx ōx'sīdza'yasa neg'ä.
 Wä, lā'laē ḡenemasē Qūx'elalē lāx'stālaseḡ t!ēx'ilāsēs ḡōkwē
 ēselaq. Wä, g'il'ēm'elāwisē ḡāxē lā'wūnemasē Baḡ^ubakwālanuḡ'si-
 wa'yaxs laē 'nēk'ē Qūx'elalaq: "Hāḡ'a hē'nakūlax hē'mē ḡayaqaxs
 laa qās'ida," 'nēx'laē. Wä, lā'laē Baḡ^ubakwālanuḡ'siwa'yē dzēlḡ- 10
 'wida. Wä, laēm'laē L!asḡ'ilēda yūdukwē 'nē'mēmāxs laē hēlts!ax-
 lāse'wa. Wä, laēm'elāwisē elāq dāx'itse'wē Wāk'asaxs laē ts!ē-
 xelsasa xegēmē lāxēs elxla'yas. Wä, hēx'idaēm'elāwisē la lēlxē'ya
 la ts!ēts!ase'wa 'nāḡwa 'yaḡ'sēm q!wasq!ūxela lāx elxla'yasa yūdu-
 kwē 'nē'mēma. Wä, laēm'laē Baḡ^ubakwālanuḡ'siwa'yē ālā qa's 15
 ḡayagas lāx qwēsenxā'yasa ts!ēts!ase'wē q!wāsq!ūxela. Wä, qwēs-
 ḡilaēm'elāwisa yūdukwē 'nē'mēmāxs ḡāxaasē ēt!ēd haphaphap
 haphaphapxē Baḡ^ubakwālanuḡ'siwa'yē lāx elxla'yas. Wä, g'il-
 'ēm'elāwisē elāq dāx'idxa āma'yīnxa'yē Wāk'asaxs laē ts!ēx'elsasa
 t!ēsemē laxēs āwāḡawa'yē lō' Baḡ^ubakwālanuḡ'siwa'yē. Wä, lā- 20
 'laē hēx'idaēm k'!ōk'!ak'odēda 'wālasē neg'äxa yūdokwē 'nē'mēma

- 22 three brothers | and Cannibal-at-North-End-of-World. Now, they
 were on opposite sides of the great mountain, | and they were really
 far ahead,—the three | brothers who were being pursued. They had
 gone far, when the cannibal cry of Cannibal-at-North-End-of-World ||
 25 was heard again behind them. When he | nearly took hold of
 Wāk'as, the latter threw down the cedar-stick between | himself
 and Cannibal-at-North-End-of-World, and immediately the cedar-
 stick | became a large, thick cedar-log, which moved backward and
 forward as | Cannibal-at-North-End-of-World tried to reach its end.
 30 It was always across his way. || Now, the three brothers had gone far
 ahead, when the cannibal cry | of Cannibal-at-North-End-of-World
 came up behind them. When | he nearly took hold of Wāk'as, they
 poured the hair-oil between | themselves and Cannibal-at-North-
 End-of-World, and immediately it became a wide, long | lake; and the
 35 three brothers were on one side || and Cannibal-at-North-End-of-
 World, who was pursuing them, was on the other side. When they |
 came near their house, Powēdzid, the eldest brother, called loud | to
 his father, Nenwaqawa, and said, "Nenwaqawa, | tie up our house,
 Nenwaqawa!" | Thus he said. Nenwaqawa heard plainly the call-
 40 ing. Therefore || he went into his house, and took a long cedar-
 bark rope, | and put it around his house; and he just continued |
 tying the rope around, when his three children came in sight. They |

- 22 Lō^ε Baḡ^ubakwālanuḡ^usiwa^εyē. Wä, la^εmē ^εwāx'sadzēxa ^εwālasē neg'ä.
 Wä, la^εmē ālak'älā la qwēsaxlālabentsōs qaqa^εyāxa yūdukwē
^εne^εmēma. Wä, la^εmēlāwisē qwēsgrilaxs g'āxaasē ēt!ēd hamadze-
 25 laqwē Baḡ^ubakwālanuḡ^usiwa^εyē lāx elxla^εyas. Wä, la^εmēlāwisē
 elāq dāx'ēidex Wāk'asaxs lāē ts!ex^εelsasa k!waxlā^εwē lāxēs āwāga-
 wa^εyē Lō^ε Baḡ^ubakwālanuḡ^usiwa^εyē. Wä, hēx'ēidaem^εlāwisa k!wax-
 lā^εwē la lex^udzēel la wilkwa sapi^εlālag'ilsexs wāx'aē lālabendalē
 Baḡ^ubakwālanuḡ^usiwa^εyaq lāxēs geyālaēna^εya lexwē wilkwa. Wä,
 30 la^εmēlaxaē qwēsgrilēda yūdukwē ^εne^εmēmamaxs g'āxaasē ēt!ēd hamā-
 dzelaqwē Baḡ^ubakwālanuḡ^usiwa^εyē lāx elxla^εyas. Wä, la^εmēlāē
 elāq dāx'ēidex Wāk'asaxs laē k!ūnxelsasa L!āde^εmē lāxēs āwāgawa-
^εyē Lō^ε Baḡ^ubakwālanuḡ^usiwa^εyē. Wä, hēx'ēidaem^εlāwisē la lex^εēd
 la g'iltsta dze^εlāla. Wä, la^εmē ^εwax'sōdēsa yūdukwē ^εne^εmēma
 35 lex^εwa qaqa^εyāqē Baḡ^ubakwālanuḡ^usiwa^εyē. Wä, la^εmēlāwisē ēx'-
^εag'aalela lāxēs g'ōkwaxs laē Powēdzidēxa ^εnōlast!egema^εyē hāsela
^εlaq!wālxēs ompē Nenwaqawa^εyē. Wä, lā^εlāē ^εnēk'a: "Nenwaqa-
 wa^εya, qex'semdats denema lāxens g'ōkwax, Nenwaqawa^εya,"
^εnēx'laē. Wä, hēlatōem^εlāwisē Nenwaqawa^εyaxa ^εlāq!wālā lāg'ilas
 40 hēx'ēidaem laēl lāxēs g'ōkwē qa^εs āx'ēdēxa g'ilt!a densen denema
 qa^εs qex'semdēs lāxēs g'ōkwē. Wä, hēem^εlāwis ā^εlēs yāla qex's-
 dālasa denemamaxs g'āxaēs yūdukwē sāsem nē^εida. Wä, lāx'da^εx^ulāē

helped their father; and when they had finished, they went into the | house and barred the door; and after they had barred || the door of 45 the house, the youngest of the children, Wāk'as, | reported to his father that they had seen their sister, Qūx'elā, sitting in that house | with her son, in the house of him who was named by Qūx'elā | Cannibal-at-North-End-of-World. "Then the child of Qūx'elā cried for the | blood on my knee; and when I gave him the blood, which I scraped off, || he stopped crying and licked it off; and | then 50 we saw the bodies of our tribesmen drying right over | the fire of the house." When Wāk'as had said this, | Cannibal-at-North-End-of-World came to the roof of the | house of Nenwaqawa, uttering the cannibal-cry. He opened the roof and showed his || head. Then 55 Nenwaqawa spoke, and said, | "O son-in-law, Cannibal-at-North-End-of-World, don't be in a hurry! | Come in the morning with your wife and my grandson, and | to-morrow morning you shall eat my three sons. Now go for a while!" | Thus he said. Immediately Cannibal-at-North-End-of-World uttered the cannibal-cry, and || went home to his house. Immediately Nenwaqawa | asked his wife 60 K'anēlk'as to give something to eat to their | three sons, "so that I may sit down in the corner and devise | what to do, for I have invited Cannibal-at-North-End-of-World to a feast." Thus he said | as he went and sat down in the corner of the house. He had not ||

g'ōx'ēwīdxēs ōmpē. Wä, g'il'ēm'ēlāwisē gwāl'ēxs laē hōgwīl lāxēs 43 g'ōkwē qa's L'ENēx'ēīdēq. Wä, g'il'ēm'ēlāwisē gwāl' L'ENēk'axēs t'EX'īlāsēs g'ōkwaxs laē āma'yīnxa'yas sāsēmasē Wāk'asē ts'ek'!ā- 45 lēlaxēs ōmpaxs dōx'ēwalelaaxēs wūq!wē Qūx'elālaxs k!waēlaē l'ē'wis bābagūmē xūnōk' lāx g'ōkwaxs gwe'yās Qūx'elālē Bax'bakwālanux'sīwa'ya. "Wä, la q!wāsē xūnōkwaxs Qūx'elālē qaen elx'p!ēg'a'yē. Wä, g'il'mēsen ts'lāsen k'ēxoyowē elkwa lāqēxs laē L'EX'ēd lāxēs q!wats!ēna'yē qa's k'ELx'ēdēxa elkwa. Wä, hē'mēse- 50 nu'x' dōx'ēwalela yīxens g'ōkūlōtdāxs laē x'īlēlālela lāx neqōstowasa legwīlāsa g'ōkwē." Wä, hēem'ēlāwisē 'wāla wāldemas Wāk'asaxs g'āxaasē Bax'bakwālanux'sīwa'yē hāmadzelaqwa lāx ōgwāsasa g'ōkwaxs Nenwaqawa'yē. Wä, lā'laē āx'ēx'ēīda qa's x'EXSE'wēsēs x'ōmsē. Wä, lā'laē yāq!ēg'a'lē Nenwaqawa'yaq. Wä, lā'laē 'nēk'a: 55 "ēya, negūmp, yūl Bax'bakwālanux'sīwē. Gwala ālbalax, laems g'āxLEX gāālala l'ē'wis gēnemaōs l'ē'wen ts!ōx'LEMā qa's g'āxlag'īlōs gāāxstala'xg'īn yūdukwek' sāsēma. Wä, hāg'aemasL," 'nēx'ēlaē. Wä, lā'laē hāmadzelaqwē Bax'bakwālanux'sīwa'yē qa's lā nā'nak' lāxēs g'ōkwē. Wä, hēx'ēīdaem'ēlāwisē Nenwaqawa'yē 60 āxk'!ālaxēs gēnemē K'anēlk'asē, qa halabalēs āx'ēd qa hā'māsēs yūdukwē sāsēma, "qen lā k!wanegwīl lāxa g'ōkwē qen se'nē'xens gwēx'ēīdaasLAXEN lē'lālase'wāē Bax'bakwālanux'sīwa'ya," 'nēx'ēlaēxs laē qās'ēīda qa's lā k!wanegwīla lāxēs g'ōkwē. Wä, k'!ēs-

65 been sitting in the eorner for a long time before he came and sat
down among his sons; and | Nenwaqawa spoke, and said, "Now, |
take eare, ehildren! else we shall be overcome by the one whom you
eall | Cannibal-at-North-End-of-World, for now I have thought out
what we shall do to him when | he comes. Now eat quickly, for we
70 have much work to do!" || Thus he said to his sons. And after his
sons had eaten, | Nenwaqawa asked Powēdzid, the eldest one of his |
sons, to dig a hole in the middle of the rear of the house, and to make
it deep, and | one fathom across at the opening of the hole in the
floor; | and he told Aek'!oqâ to go and get fire-wood; and he told ||
75 Wāk'as, the youngest of his sons, to go and get stones. | Immedi-
ately they all did what their father had told them to do, | and it was
not long before they finished their work. Now, | it was late in the
evening, and they put fire into the hole on the floor; and when | the
80 fire blazed up, they put many stones on it. Then || Nenwaqawa
took short boards, and placed them | on the floor near the hole in
whieh the fire was burning. Then | he asked his three sons to kill
three dogs, | and to take out the intestines. He eontinued, "And
when you take out the | intestines, hide the bodies of the dogs in the
85 corner, so that || they may not be seen by Cannibal-at-North-End-
of-World. When | he comes in the morning, you must lie down on

65 ʔlat!a gaēl k!wānegwilexs gāxaē k!wāgelilaxēs sāsemē. Wa, lāʔlaē
yāʔq!egʔaʔlē Nenwaqawaʔyē. Wā, lāʔlaē ʔnēkʔa: "Wāgʔilla âem
yāl!āLEX, sāsem, āLENS ʔyakʔālex lāxēs gweʔyāōs Baḡʔbakwālanuxʔ-
siwaʔya qaxs laʔmēkʔ gwāl qen k!wēxēkʔ qens gwēxʔidaaseq qō
gʔāXLō. Wēga, hālabala haʔmāpEX qaxs q!ēNEMAENS ēaxelasōLa,"
70 ʔnēxʔlaēxēs sāsemē. Wā, gʔilʔEMʔlāwisē gwāl haʔmāpē sāsemasēxs
laē Nenwaqawaʔyē āxkʔlālex Powēdzidēxa ʔnōlast!egemaʔyas sā-
semas qa ʔlap!ēdēsēxa neqēwalilasēs gʔōkwē qa wūnqelēs kʔilxʔts!ā
ʔnemp!enkʔ lāxENS bālāqē ʔwādzeqawīʔlasas āwaxstaʔyasa kwāʔwīlē.
Wā, lā āxkʔlālex Aēkʔ!oqâ qa lās ānēqax leqwā. Wā, lā āxkʔlālex
75 Wākʔasēxa āmaʔyīnxaʔyas sāsemas qa lās t!āqax t!ēsema. Wā, lē
ʔwīʔla hēxʔidaem ēaxʔidEX gweʔyāsēs ōmpē qa ēaxʔēnēxʔdaʔxʔs.
Wā, wīʔlōxʔdzēʔlaē gēxʔidEXS laē ʔwīʔla gwālē āxseʔwas. Laemʔlaē
gāla gāNOLEXS laē lexts!ōdxa ʔlābekwē kwaʔwīla. Wā, gʔilʔEMʔlāwisē
xʔikʔostāxs laē t!āqeyīndālasa t!ēsēmē q!ēNEM lāq. Wā, laemʔlaē
80 Nenwaqawaʔyē āxʔēdxa ʔwadzowē ts!EXʔSEM saōkwa qaʔs lā pax-
ʔālīlas lāxa ʔNEXwāla lāxa la lexts!EWakʔ kwaʔwīla. Wā, laemʔlā-
wisē āxkʔlālexēs yūdukwē sāsem qa kʔlēlaxʔidēsēxa yūdukwē ʔwaō-
ts!a, "qaʔs āxālaōsax yaxʔyegʔīlas. Wā, gʔilʔmēts ʔwīʔlāmasxa yaxʔ-
yegʔīlas las q!ūlālʔidEX ōkʔwinaʔyasa ʔwaōts!EXʔdē lāxa onēgwīlē qa
85 kʔlēsēs dōxʔwaʔELts Baḡʔbakwālanuxʔsiwaʔyē. Wā, gʔilʔEMʔwisē
gʔāXLEX gāalala qasō lāxʔdaʔxʔL neʔneʔLēl lāxa hēlkʔ!ōtstālīlasa

your backs at the right-hand side of the | door, and each of you must 87
 have on his stomach the dog-intestines." | Thus he said to his sons;
 and Wāk'as took | three short boards, and put them down at the
 right-hand side of the || door for him and his elder brothers to lie on 90
 when they pretended to be dead. | In the morning Nenwaqawa put
 down the | broad short boards, and covered up the fire in the hole
 on the floor, | and he put the settee down outside of it (that is, nearer
 to the fire). Then he spread two | new mats in it. Then he asked his
 three sons to || lie down on the three short boards. They went down 95
 and | lay down on their backs. Nenwaqawa | took the intestines
 of the dogs and spread them over the stomachs | of his sons; and he
 told his sons not to show any | sign of breathing. (He continued), "so
 that Cannibal-at-North-End-of-World may really believe that you
 are || dead." And after Nenwaqawa had given advice to his | chil- 200
 dren, the cannibal-cry of Cannibal-at-North-End-of-World was
 heard | back of the house, and he came to the house; and | first
 Cannibal-at-North-End-of-World came in, and next came his son, |
 and last his wife, Qūx'elā. As soon as || Cannibal-at-North-End- 5
 of-World came in, he saw the three naked | sons of Nenwaqawa
 lying down on the short boards, | and he wanted to go at once to eat
 them; | but Nenwaqawa spoke, and said, "Don't, | son-in-law! We

t!EX'ila. Wä, lāLES q!wālxōeml laELxsemdzelilxa yax'yeg'ilasa 'waō- 87
 ts!EX'dä," 'nēx'elaēxēs sāsēmē. Wä, lā'laē āx'ēdē Wāk'asaxa yū-
 dux'uxsa ts!āts!EX'sema qa's lā pāqemg'alilas lāxa hēlk'!ōtstā'ilasa
 t!EX'ila qa's nēNELEDZEWēsō LE'wis 'nō'nēla qō lāl lēlēlbōlālō. 90
 Wä, g'il'Em'elāwisē 'nāx'idxa gāälāxs laē Nenwaqawa'yē pāgEX-
 stentsa 'wādzowē ts!āts!EX'sema lāxa leq!ūx'lalilē kwa'wila. Wä,
 lā'laē āx'alilasa k!wāts!E'wasē lāx L'āsaliilas qa's LEpts!ōdēsa ma'lē
 ts!ēts!EX'as lēEL'wē lāq. Wä, lā'laē āxk'lāxēs yūdukwē sāsēm qa
 lālag'is nēNELEDzōlilaxa yūdux'uxsa ts!āts!EX'sema. Wä, lāx'da'x'u- 95
 'laē nēNELEDzālilxa 'nāl'nēmxxsa ts!āts!EX'sema. Wä, lā'laē Nen-
 waqawa'yē āx'ēdxa yax'yig'ilasa 'waōts!ē qa's lā lexsemdzendālas
 lāxēs sāsēmē. Wä, lā'laē āxk'lāxēs sāsēmē qa k'lēsk'asēs āwūl-
 x'ES hāsdEX'ila qa ālak'alēs ōq!ūsē Bax'bakwālanux'siwa'yaq āla-
 em lēlēla. Wä, g'il'Em'elāwisē gwālē Nenwaqawa'yē Lēxs'ālaxēs 200
 sāsēmāxs g'āxaasē hamadzelaqwē Bax'bakwālanux'siwa'yē lāx
 ālanā'yasa g'ōkwās. Wä, g'āx'laē g'āxēla lāxa g'ōkwē. Wä, laem-
 'laē g'alaēlē Bax'bakwālanux'siwa'yē. Wä, lā'laē māk'ilē xūnō-
 kwasēq. Wä, lā'laē elx'lā'yē gēnemasē Qūx'elālē. Wä, g'il'Em-
 'laē g'āxēlē Bax'bakwālanux'siwa'yaxs laē dōx'walelaxa xāxenāla 5
 yūduk' sāsēms Nenwaqawa'yaxs nēNELEDzā'yaaxa ts!āts!EX'se-
 māxs laē 'nēx' qa's hēx'ida'mē la gwā'sta lāq qa's hamx'idēq. Wä,
 lā'laē yāq!eg'a'lē Nenwaqawa'yaq. Wä, lā'laē 'nēk'a: "Gwāla, ne-

10 do not do that when we are invited. Come || to the place where you will sit down!" Thus he said. And immediately | Cannibal-at-North-End-of-World came and sat down on the mats spread out in the | settee. At his left side was his son; and | his wife, Qūx'elał, sat down on the other mat. Now, | Cannibal-at-North-End-of-World
 15 lay back; and Nenwaqawa spoke, || and said, "Now I shall talk | the way we do whenever we have guests. We always tell a story first | for our guests. Now, listen, son-in-law!" Thus he said, | and Nenwaqawa began to tell a story to Cannibal-at-North-End-of-
 20 World.¹ | He had not been telling his story long, before || Cannibal-at-North-End-of-World became sleepy, and also his wife and his son, | and Nenwaqawa continued telling his story. Now, Nenwaqawa | purposely pressed his knee against the knee of the one to whom he told the story—namely, | Cannibal-at-North-End-of-World—and he never moved. | Then he began to snore. Then Nenwaqawa called
 25 his sons. || They came and took off the boards covering the hole with the fire in the bottom; | and the three sons took hold each of a corner of the mat on which he lay with his | son, and threw them into the fire in the bottom of the pit. | And Nenwaqawa, and his wife, K'anēlk'as, took the | short boards and covered up the pit. Now, ||
 30 Cannibal-at-North-End-of-World continued uttering the cannibal-

gūmp, k'!ēsenu^εx^u hē gwēg'ilaxg'anu^εx^u lē'lānemēk'. Gēlag'a hē-
 10 'nakūla lāxg'as k'!wālg'ōs," 'nēx'elaē. Wä, hēx'idaem'lāwisē Baḡ^u-
 bakwālanu^εx^usiwa^εyē g'āx qa's k'!wadzolilēxa lēpts!āwē lē^εwē lāxa
 k'!wāts!ewasē. Wä, lā^εlaē gēm^εxanōdzeli^εtē xūnōkwās lāq. Wä, lā-
 'laē gēnemāsē Qūx'elałē k'!wādzolilāxa 'nemē lē^εwa^εya. Wä, laem-
 'laē t'lēg'ilē Baḡ^ubakwālanu^εx^usiwa^εyē. Wä, lā^εlaē yāq!eg'a^εtē Nen-
 15 waqawa^εyē. Wä, lā^εlaē 'nēk'a: "Yīxg'in dāx'ida^εmēlg'āx gwē-
 k'!ālasanu^εx^u qaen lē'lānemē, yīxg'anu^εx^u nānosālgiwālēk'
 qaenu^εx^u lē^εlanemē. Wä, la^εmēts hōlēlalōl, negūmp," 'nēx'elaēxs
 laē nōs'idē Nenwaqawa^εyē qa Baḡ^ubakwālanu^εx^usiwa^εyē.¹ Wä, wī-
 lōx'dzē^εlaē gēk'!ālag'ilil nōsaxs laē mamēxemx'idē Baḡ^ubakwā-
 20 lanu^εx^usiwa^εyē 'nemāx'id lē^εwis gēnemē lē^εwis xūnōkwē. Wä,
 lā^εlaē hanālē Nenwaqawa^εyē nōsa. Wä, laem^εlaē Nenwaqawa^εyē
 henōmaem testesasēs ōkwāx'a^εyē lāx ōkwāx'a^εyasēs nōsag'ilē Baḡ^u-
 bakwālanu^εx^usiwa^εyē. Wä, lā^εlaē k'!lēts!em^εel qūnx'wīda. Wä, lā-
 laē xent!eg'a^εla. Wä, hē^εmis la lē'lālats Nenwaqawa^εyaxēs sāsemē.
 25 Wä, g'āxda^εx^ulaē āxōdex pagēxsta^εyasa kwa^εwilē leq!ūxlāla. Wä,
 lā^εlaē yūdukwē sāsems dādenxendxa lēwa^εyē küldze^εwēsōs lē^εwis
 xūnōkwē. Wä, lāx'da^εx^ulaē ts!exts!ōts lāxa leq!ūxlāla kwa^εwīla.
 Wä, lā^εlaē Nenwaqawa^εyē lē^εwis gēnemē K'anēlk'asē āx'ēdxa
 'wādzowē ts!ex^usem saōk^u qa's pagēxstendēs lāq. Wä, laem^εlaē
 30 Baḡ^ubakwālanu^εx^usiwa^εyē āem la hāyōlēs ha^εmadzelaqūla lē^εwis

¹See p. 1246, lines 57-53.

cry and | whistling, and for a long time his sound did not stop; but | 31
 his wife, Qūx'elā, did not wake up until her husband, | Cannibal-at-
 North-End-of-World, and her child, were dead. And when | Can-
 nibal-at-North-End-of-World stopped crying, then Nenwaqawa ||
 asked his three sons to take off the short boards that | were covering 35
 the dead Cannibal-at-North-End-of-World, whom he had killed.
 They | took them off and put them down. Then Nenwaqawa took
 his | spruce-root hat and waved it inside the hole, | and then the
 ashes of Cannibal-at-North-End-of-World turned into mosquitoes. ||
 And Nenwaqawa said, "You shall be mosquitoes and | eat men in 40
 later generations." Thus he said. Then they really turned into |
 mosquitoes, what had been the ashes of Cannibal-at-North-End-of-
 World. |

After this had been done, Qūx'elā awoke, and in vain | she asked
 Nenwaqawa which way her husband had gone; || and Nenwaqawa 45
 did not deceive her about what he had done, | he told her at once
 what he had done; and Qūx'elā got really | angry on account of
 what Nenwaqawa and his three | sons had done. And Qūx'elā said
 to her father Nenwaqawa, | "You made a great mistake on account
 of what you have done to my husband, for || he wished to pay you the 50
 marriage price for me by giving to you many dressed skins, | and also
 the great cannibal-dance, and his great name Cannibal-at-North-
 End-of-World. | These would have gone to you if you had not done

medzēsē k'!ēs^{el} geyōl q!wēl^{ida}. Wä, laem^{laē} hēwäxa ts!ex^{idē} 31
 genemx^{dāsē} Qūx'elāx^s le^{maē} lēlēs lā^{wünemx} dē Ba^x bakwā-
 lanux^s siwāx^{dē} lē^{wis} xūnōx^{dē}. Wä, g'il^{em} lāwisē q!wēl^{id} ha-
 mādzelāqūlē Ba^x bakwālanux^s siwāx^{dē} lā^{laē} Nenwaqawa^{yē} āx-
 k'!ālaxēs yūdukwē sāsēma qa āxōdēsēxa ts!ex^{semē} saōkwa, yix 35
 pagexsta^{yas} g'a^{yalasas} Ba^x bakwālanux^s siwāx^{dē}. Wä, lāx^{da} x^u-
 laē āxōdeq qa^s pax^{ālilēs}. Wä, lā^{laē} Nenwaqawa^{yē} āx^{ēdxēs}
 l!ōp!ex^{semē} lētemlā qa^s yax^{widēs} lāx ōts!āwasa kwa^{wilē}. Wä,
 lā^{laē} q!ex^{wūlts}!āwē q!wałōbsas Ba^x bakwālanux^s siwāx^{dē}. Wä,
 laem^{lāwisē} 'nēk'ē Nenwaqawa^{yē}: "Wa, laems lēslenāłōl qa^s 40
 be^x bakwēlōs lāxa āhla bekumēl," 'nēx^{laē}. Wä, laem^{laē} ālaem
 la lēslenāx^{idēda} q!wałōbesdās Ba^x bakwālanux^s siwāx^{dē}.

Wä, g'il^{em} lāwisē g'wā^{alilēxs} laē ts!ex^{idē} Qūx'elālē. Wūl-
 'em^{lāwisē} hēx^{idaem} wūlax Nenwaqawa^{yē} lāx g'wā^{staasasēs} lā-
 'wünema. Wä, k'!ēs^{lat}!a Nenwaqawa^{yē} hā^{yamasēs} gwēx^{idaasē}. 45
 Āem^{laē} hēx^{idaem} nēlasēs gwēx^{idaasaq}. Wä, lā^{laē} ālak'!āla
 ts!enkwe Qūx'elālas gwēx^{idaasas} Nenwaqawa^{yē} lē^{wis} yūdukwē
 sāsēma. Wä, lā^{laē} 'nēk'ē Qūx'elāxēs ōmpē Nenwaqawa^{yē}:
 "Laems 'wālas ōdzaxa qaēs gwēx^{idaasōs} lāxen lā^{wünemx} dā qaxs
 la^{mēx} dā 'nēx^{qaēs} qādzēlē g'āxen lāl yīsa q!ēnemē ālāg'im; wä, 50
 hē^{misa} 'wālasē lādēsxa hāmats!ē lē^{wis} 'wālasē lēgemē Ba^x ba-
 kwālanux^s siwā^{yē}. Hē^{staem} g'āxlaxsdē qasō k'!ēs hē gwēx^{ideq}.

so. | The reason why this happened is, that, when he was getting
 55 ready last night | to come, he quarreled with his brothers, || and he
 killed Ho^xhok^u-of-the-Sky and Crooked-Beak-of-the-Sky | and
 Grizzly-Bear-of-the-Door and Rich-Woman and Fire-Dancer and |
 Begging-Dancer. These six were killed by Cannibal-at-North-End-
 of-World; | but the others went out of our house in time — | Raven-
 at-North-End-of-World and Tamer and the One-Who-Presses-Down
 60 and Copper-Sound-Woman || and Thrower. Now, we were just
 three of us — | I myself, my husband, and my treasure, my child. |
 Now I alone am alive. It is on your account that my | husband
 got into trouble, for my husband said that we alone were invited by
 you; | and that was the reason why they became angry, because they
 65 said that you should have invited || all of us, fifteen of us who
 were in our | house; but my husband did not get angry until they
 said | that they had not been invited by you. Now, all of them | were
 following us; and they wanted to kill you and these three | young
 70 men, and they wanted to eat you. Therefore my || husband killed
 them; and the others went out alive, | but left their masks and their
 red cedar-bark, which my | husband said would go to you." Thus
 said Qūx'elaf to her father | Nenwaqawa. |

53 Häaxōl hēg'its gwēx'idxs lāg'anu^x xwāna^lelax gānolē qenu^x
 g'āxēxa nā^lax, laē aōdzagogūlil lē^{wis} nā^lnemweyōdāē. Wā, hē-
 55 'mis la k'!ēlax'idaatsēx Hō^xhogwāxtewēx'dē lō^ē Gēlōgūdzāyēx'dā
 lō^ē Nenstā^lildā lō^ē Q!āmināgāsdā lō^ē Nōn^ltsē^lstā^lildā lō^ē Q!wē-
 q!waselā^ldā. Wā, q!āl!ōkwōx hē^llāmatse^waxs Bax^ubakwālanu^xsi-
 wāx'dā. Wā, hē^lmis hē^lōmala lāwels laxenu^x g'ōkwē Gwāx^u-
 gwaxwālanu^xsiwā^{yē} lō^ē Hayalik'ila lō^ē Lā^laxwila lō^ē L!āqwa-
 60 k'!ālaga lō^ē Māmaqla. Wā, ā^lmēsēnu^x la wāx' yūdukwa
 lē^{wūn} lā^{wūn}emx'dā lē^{wūn} lōgwēx'denlen xūnō^xdā. Wā,
 ā^lmēsen la 'nemō^x la q!ūla, yīxs sō^ēmaē g'āg'āmalatsen lā^{wū}-
 nemx'dē, yīxs laē nē^len lā^{wūn}emx'dāxs Lē^lalaaqōs g'āxenu^x
 lē^xama. Wā, hē^lmis ts!engumx'dox^{sē} 'wālasilal 'wī^llaem Lē^lālaq
 65 lāxenu^x 'wāxaasāxg'anu^x sek'logūg'eyowēk' hāgā laxenu^x
 g'ōkwa. Wā, ā^lmēsē 'yāk'elī^len lā^{wūn}emx'dās, yīxs laē 'nēx'da^x
 qa^s wax^ēmē k'!ēs lā^lēl^lk'enōs. Wā, laem^llāwisē 'wī^llā g'āxl
 hōgwīg'ē g'āxenu^x qa^s k'!ēlax'idē 'wī^lla lā^l lē^wa yūdukwēx
 hā^{yā}lā qa^s hā^{mx}'idex'da^xwaōl. Wā, hē^lmis lāgīlasen lā^{wū}-
 70 nemx'dē k'!ēlax'idex'da^xwūq. Wā, lā q!ūlāwisēda waōkwa āel
 lōwalasē yāx^ulenē lē^{wis} L!āgēkwē. Wā, hā^lsta^lmēs gwe^{yā}sen
 lā^{wūn}emx'dā qa g'āx lā^lē," 'nēx'laē Qūx'elafaxēs ōmpē Nenwa-
 qawa^{yē}.

Then the wife of Nenwaqawa, K'anēlk'as, spoke, || and said, "O 75
my child, Qūx'elal! don't | feel badly in vain on account of what has
been done by your father to your husband, | for he did this because
he was afraid of what he would do to your | brothers! Look at
your brothers! They almost did not escape when they were |
hunted by your husband. I mean this, what was found just out-
side of the place || where your husband was seated." Thus she said, 80
and showed | Qūx'elal what she had found. When Qūx'elal saw
what she was | holding in her hand, she said, "That is one of the
whistles of my husband." | Thus she said, and went to her father,
Nenwaqawa; and | Qūx'elal said to him, "Hide it, for who should
own it || except you? Now, let us go in the morning to our | house 85
to carry out everything that is in it, and also | all the masks of my
husband and his brothers—for | they are all in their sacred rooms."
Thus she said. Then | Nenwaqawa also spoke, and said, "Thank
you || for what you have said, child! Let us go in the morning, so 90
that | my treasure may come to me!" Thus he said. And after they
had spoken, | Qūx'elal did not get downhearted in the evening, and
she did not | talk any more about her husband and her child. This |
made her father, Nenwaqawa, and his wife || and his three sons very 95
glad. In the evening, when it was dark, | they went to bed; and

Wä, lā'laē genemas Nenwaqawa'yē, yix K'anēlk'asē yāq!eg'a'la.
Wä, lā'laē 'nēk'a: "YūL, xūnōk" Qūx'elal, gwāla'x'i wū'fem xen- 75
LEla ts!EX'ilēs nāqa'yōs qa gwēx'idaasaxsōx āsaxēs lā'wūnemx'dāōs.
Hēnax'īdawesō qaxs ā'maēx k'ēk'aktsēla laxōs gwēx'idaasēx Lō'
wīwūq!wa. Dāx wīwūq!wāxs hālsela'maē hēldek'axs g'axaē qāqa-
'yasōsēs lā'wūnemx'dāōs. 'nē'nak'ilg'ada g'aētek' lāx L'ās'alīlas
k!waē'lasdāsēs lā'wūnemx'dāōs," 'nēx'laēxs laē dōqwamatsēs q!ā 80
lax Qūx'elalē. Wä, g'il'em'elāwisē Qūx'elalē dōx'walelax daa-
kwas laael 'nēk'a: "Yūem g'ayōl lāx medzēsasen lā'wūnemx'-
dāōx," 'nēx'laēxs laē ts!ās lāxēs ōmpē Nenwaqawa'yē. Wä, lā'laē
'nēk'a yix Qūx'elalē: "Wēg'a q!ūla'īdeq", qa āngwēs āx'ēdaq"
ōgū'lā lāl. Wä, la'mēsen 'nēx' qens lālag'ix gāālala laxenu'x" 85
g'ōx'dā, qaens g'āxlag'ī mōlt!alaxa 'nāxwa g'ēx'g'aēl lāq lō'ma
'nāxwa yāx'LESEN lā'wūnemx'dā Lē'wis 'nā'nemweyotdā, qaxs
'wī'la'maa g'ēx'g'aēl laxēs lē'emē'lats!ēx'dē," 'nēx'laē. Wä, lā'laē
ōgwaqa yāq!eg'a'lē Nenwaqawa'yē. Wä, lā'laē 'nēk'a: "Gēlak'as-
'lax'ōs wāldemaqōs, xūnōk". Ēs'maēLENS lāLEX gāālala qa g'āxla- 90
g'isen Lōgwēla," 'nēx'laē. Wä, g'il'em'elāwisē gwālē wāldemas laē
hēwāxa'mē Qūx'elalē xūls'īdaxa dzāqwa. Wä, hēwāxa'laē gwa-
gwēx'sex'īd lāxēs lā'wūnemx'dē Lē'wis xūnōx'dē. Wä, hēm'elā-
wis XENLEla la ēg'ems nēnāqa'yas Nenwaqawa'yē Lē'wis genemē
Lē'wis yūdukwē bēbegwānem sāsema. Wä, g'il'em'elāwisē p!edex'- 95
stowīdxa dzāqwāxs laē 'wī'la kūlx'īda. Wä, g'il'em'elāwisē nā'na-

97 when daylight | eame in the morning, Nenwaqawa ealled his four
 echildren | and his wife, K'anēlk'as, and they ate quickly; | and
 300 after they has eaten, they started. || And Qūx'elal went ahead, for she
 knew the good trail; | therefore they told her to lead the way. And
 here there was a | good trail where they were walking. It was not
 yet noon | when they arrived at the house of Cannibal-at-North-End-
 of-World. Then | Nenwaqawa sat down at the right-hand side of
 5 the door of the || great house; and it made him feel senseless | to see
 a great number of his tribesmen drying over | the fire of the great
 house. He was really downhearted | on aeeount of what he saw.
 Then Qūx'elal noticed that her father was downhearted; | and she
 10 went to the place where Nenwaqawa was seated, and || spoke, and
 said to her father, "Why are you downhearted?" | And Nenwaqawa
 replied, and | said to her, "The reason why I am siek at heart are
 my tribesmen here." | Thus he said. Then Qūx'elal asked her
 15 father, Nenwaqawa, | to tell his three sons to || take down the bodies
 and to lay them out on their baeks. Thus she said. | Immediately
 Nenwaqawa asked his three sons; | and the three sons took down the
 dried bodies, | and placeed them in a row on their backs. And when
 they all had been laid down, | Qūx'elal eame, earrying a bladder of a
 20 mountain-goat, which was filled with something. || She gave this to

97 kūlaxa gaālāxs laē Nenwaqawa'yē 'wī'la gwēx'idxēs mōkwē sāsema
 lē'wis genēmē K'anēlk'asē. Wā, āem'lawisē hālemq'lesēd hām'-
 'ida. Wā, g'il'em'lawisē gwāl ha'emāpexs lāx'da'xwaē 'wī'la qās'ida.
 300 Wā, la'mē galaba'yē Qūx'elalē qaxs 'nēk'aē q'lālaxa ēk'a t!ex'ila.
 Wā, hē'mis lāg'ilas 'nēx'sōē qa's hā t!ex'bayē. Wā, ālaem'lawisē
 ēk'a t!ex'ila la qāyasda'x^u. Wā, k'!ēs'em'lawisē lāla qa's neqālēxs
 laē lāg'aa lāxa g'ōx^udās Bax^ubakwālanux^usiwāx'dē. Wā, laem'lā-
 wisē Nenwaqawa'yē k!wāgalil lāxa hēlk!ōtstāliḥasa t!ex'ilāsa
 5 'wālasē g'ōkwa. Wā, hēem'lawis nenōlox'widayōs nāqa'yasēxs laē
 dōx'walelaxēs g'ōkūlotdāxs lādzek'asaē x'ilēlalela lax neqōstāwasa
 lēgwīḥasa 'wālasē g'ōkwa. Wā, la'mē ālak'!ala la ts!ex'ilēs nāqa'yē
 qaēs dōgūlē. Wā, lā'laē Qūx'elalē q!amx'ts!ēxēs ōmpaxs xūlsaē.
 Wā, g'āx'laē Qūx'elalē lāx k!waēlasas Nenwaqawa'yē. Wā, lā'laē
 10 yāq!eg'a'la. Wā, lā'laē 'nēk'a lāxēs ōmpē: "ēmadzōs xūlyīma-
 q!ōs," 'nēx'laē. Wā, lā'laē Nenwaqawa'yē nā'naxmēq. Wā,
 lā'laē 'nēk'eq: "Ēsaēlen yōem ts!enemsg'in nāqē yīxens g'ōkū-
 lōtdēx," 'nēx'laē. Wā, lā'laē āxk'!ālē Qūx'elalaxēs ōmpē Nenwa-
 qawa'yē qa āxk'!ālēsēxēs yūdukwē bēbegwānem sāsem qa
 15 āx'axelīsēxa bākwasdē qa yīpēmlilē neḥneḥēḥa, 'nēx'laē. Wā,
 hēx'ida'em'lawisē Nenwaqawa'yē āxk'!ālaxēs yūdukwē sāsema.
 Wā, hēx'idaem'lawisē yūdukwē sāsems āxaxelax'idxa bākwasdē
 qa's neḥ'alēḥelēs yīpēmlila. Wā, g'il'em'lawisē 'wīl'galilēxs g'āxaas
 Qūx'elalē dālaxa el!ex'sēmē tēxats!ēsa 'mēlxlowē. Wā, lā'laē
 20 ts!ās lāxēs ōmpē. Wā, la'laē 'nēka: "Wēg'a xoselgentsg'a

her father, and said, "Now sprinkle | the water of life over our tribes- 21
men!" Immediately | Nenwaqawa sprinkled the dried bodies with
the water of life; | and when the water of life touched the dried
bodies, they sat up, | and rubbed their eyes with their hands, saying
that they had been asleep for a long time. Now, || the whole tribe 25
of Nenwaqawa had come back to life. | Nenwaqawa felt glad after
this. Now, he took all the | masks and the red cedar-bark that were
in the various sacred rooms, | eleven of them; for each one had a
sacred room | except Rich-Woman, who had a sacred room together
with Cannibal-at-North-End-of-World. || Now, Nenwaqawa observed 30
everything in the | various sacred rooms; and Nenwaqawa asked
his | tribesmen whom he had brought back to life to carry on their
backs the dressed elk-skins, | the masks, and the large amount of
dried goat-meat; | and they all went home, and Qūx·ēlaḥ led || her 35
father and his tribe. It was not yet | night when they came to the
house. Immediately | Qūx·ēlaḥ told her father, Nenwaqawa, to
give a winter dance, and that | her three elder brothers should dis-
appear. Powēdzid was to be Cannibal; and | his younger brother,
Aēk·loqâ, was to be Grizzly-Bear-of-the-Door; and the youngest
son, || Wāk·as, was to be Fire-Dancer; "and I shall be | Rich- 40
Woman; and you shall take the Healer-Dance | and the One-Who-
Presses-Down, for the place of those I named is always with the

q!ūla·stak· lāxens g·ōkūlotēx," ēnēx·ēlaē. Wä, hēx·ēidaēm·lāwisē 21
Nenwaqawa·yē k!ūngeleyīntsa q!ūla·sta lāxa bākwasdē. Wä,
g·īl·maael lag·aalēlaxa q!ūla·sta lax bākwasdāxs laael k!wāg·alīla
qa·s dzedzēx·stowēsēs a·yasō ēnēk·ēxs g·aēlaē mēxa. Wä, laēm·laē
ēwī·la q!ūlāx·ēida, yīxa g·ōkūlōtas Nenwaqawa·yē. Wä, la·mē 25
ēx·ēidē nāqa·yas Nenwaqawa·yē lāxēq. Wä, la·mē āx·ēcd ēwī·laxa
yāx·LENē L·ēwa L·lēl·agēkwē g·ēx·g·aēl lāxa ēnāxwa ōgū·qāla lēle-
mē·lats!ēsa ēnemōgūg·uwax ēnāxwa·maē lēle·mē·lats!ēnōkwa ōgū·la
lāx Q!āmināgāsaxs ēnemaēs lē·mē·lats!ē L·ē Baḥ·bakwālanux·sī-
wa·yē. Wä, la·mē Nenwaqawa·yē dōqwalax g·wēx·g·waēlasasa 30
ōgūqala lēle·mē·lats!ä. Wä, la·mēs!a āxk·!alē Nenwaqawa·yaxēs la
q!ūlāx·ēidāmatse·wēs g·ōkūlōtē qa ēnāxwa·mēsē ōxlālaxa ālāg·īmē
L·ēwa yāx·LENē L·ōdzēk·asa q!ēnemē x·īlk·u ēmel·melq!ēga·ya. Wä,
g·āxdzēk·as·ēm·laē ēwī·la nā·nakwa. Wä, laēm·xaē hēem g·ālag·i-
wa·yē Qūx·ēlaḥasēs ōmpē L·ēwis g·ōkūlotē. Wä, k!ēs·ēm·lāwisē 35
gānol·ēdēxs g·āxaē lāxēs g·ōkwē. Wä, hēx·ēidaēm·lāwisē ēnēk·ē
Qūx·ēlaḥaxēs ōmpē Nenwaqawa·yē qa yāwix·ilēs qa x·īs·ēdēs
ēnōlast!ēgēma·yas yīx Powēdzidē qa wāg·ēs hāmats!a; wä, hē·misē
ts!ā·yasē Aēk·loqâ qa wēg·ēs Nenstālīla; wä, hē·misē āmā·yīnxa·yas
sāsemasē Wāk·asē qa wāg·ēs Nōnītsē·stālāla. "Wä, nōgwa·mēs qen 40
wāg·i Q!āmināgāsa. Wä, hē·misēs lālaōs āx·ētsōl qa Hayalik·ilal
L·ēwa Lālaxwēla qaxs hē·maē ēnami·lālotsa hāmats!en lax L·ēlēqe-

cannibal-dancee." | Thus said Qūx'elā to her father, Nenwaqawa.
 45 Then | Nenwaqawa accepted the advice of Qūx'elā, and || Nenwa-
 qawa called the chiefs to go into his | house late in the night. When
 all were in the house, | Nenwaqawa spoke to the chiefs, and said, |
 "Thank you, chiefs! The reason why I called you is that you may
 know what has been said | by our daughter. She says that these
 50 four || — she and her brothers, and two others, six in all, | shall dis-
 appear; that always those go together in the cannibal-dancee. That
 is the way of her | former husband, Cannibal-at-North-End-of-
 World." Thus he said. | Then P!āselā spoke, for he had come to
 life again: "What | do you mean by your words, Nenwaqawa?
 55 Who is Cannibal-at-North-End-of-World, || and what killed him, and
 what is this your speech | that you should change the LEWELAXA?"
 Thus he said. | Then Nenwaqawa spoke again, and said, | "O chiefs!
 this pit back of you killed | Cannibal-at-North-End-of-World. Now,
 60 our four children shall disappear || this night, and two of our nieces."
 Thus he said. Then the first | winter dancee of the SōmxōlīDEX^u
 began that | night, and the six persons disappeared that night.
 Now, | Qūx'elā secretly advised her father, Nenwaqawa, about the
 ways of the dance. | After (the six persons) had been away for four
 65 months, they were captured. || And now Qūx'elā, the Rich-Woman,

43 lase^{wa}, "nēx'elāē Qūx'elāxēs ōmpē Nenwaqawa^{yē}. Wā, lā^{laē}
 ālael neqa lāx nāqayās Nenwaqawa^{yē} wāldemas Qūx'elāē. Wā,
 45 lā^{laē} lē^{laē} Nenwaqawa^{yaxa} g'ig'egāma^{yē} qa g'āxēs wī^{la} lāx
 g'ōkwasēxa la gāla gānola. Wā, g'il^{em}lāwisē g'āx wī^{laē}LEXS lāē
 yāq!eg'a^{lē} Nenwaqawa^{yaxa} g'ig'egāma^{yē}. Wā, lā^{laē} nēk'a:
 "Gēlak'as^{la} g'ig'egāmē^s; hēden lē^{laē}lōL qa^s q!alaōsaxg'a wāldem-
 gasg'in ts!edāqek' xūnōkwa, yīxs nēk'ēk' qa x'isēdēsōx wī^{laxs}
 50 mōkwaēx LE^{wōs} wīwūq!wax Lō^s ma^{lōkwa} ōgū^{la} laq^u, yīxs q!āl!ōx^u-
 ts!ēmasaē nāmi^{lālōtasa} hāmats!ax^{Lā} lāx gwēx^sdemas lā-
 wūnemx^{dāsōx}, yīx Bax^ubakwālanux^{sīwēx}dē," nēx'elāē. Wā,
 lā^{laē} yaq!eg'a^{la} yīx P!āselāē qaxs le^{maē} q!ūlāx^{ida}: "wāladzēs
 wāldemas Nenwaqawē^s yīx Bax^ubakwālanux^{sīwēx}dē nēk'aaqōs;
 55 wā, māsē g'ayalasasē lāg'ilaōsx^{dēxa}. Wā, yōkwasō^{mōs} wāldem-
 mēx. Wēg'a qens ōgūx^{idēsōx} lāxwa LEWELAXAX," nēx'elāē. Wā,
 lā^{laē} ēdzaqwa yāq!eg'a^{lē} Nenwaqawa^{yē}. Wā, lā^{laē} nēk'a:
 "Yōl, g'ig'egāmē^s, yō^{ma} kwa^{wilē} lāxōs ālālīē g'āyalats Bax^uba-
 kwālanux^{sīwēx}dā. Wā, la^{mēsōx} x'isēd^{lens} sāsemēx mōkwaxwa
 60 gānolēx LE^{wa} ma^{lōkwa} lāxens Lō^{lālēgasa}," nēx'elāē. Wā,
 la^{em}lāwisē g'ālabend ts!ēts!ēx^{ēdē} g'ālāsa SōmxōlīDEXwaxa
 gānolē, yīxs lāē x'isēdēda q!āl!ōkwaxa gānolē. Wā, la^{mē} āem
 wunāla Lēxs^{alē} Qūx'elāxēs ōmpē Nenwaqawa^{yē} qa gwēg'i^{lats}.
 Wā, mōsgemg'ila^{laēxa} mēkūla x'isātaxs lāē k'im^{yase^{wa}}. Wā,
 65 la^{em}lāē Qūx'elāēxa Q!āmināgāsē q!ēlaxa lālēnoxwē g'ālag'i-

carried in her arms a body, leading | the Cannibal. And the Tamer 66
 went on the right-hand side of the Cannibal, | and the One-Who-
 Presses-Down went on the left-hand side of the Cannibal, | following
 the Rich-Woman, who was carrying the body in her arms; and the
 same | was done by the Fire-Dancer and the Grizzly-Bear-of-the-
 Door, who were following the Rich-Woman, || for each of these four 70
 eats part of the corpse, — that is, the Cannibal and the Rich-Woman |
 and the Fire-Dancer and the Grizzly-Bear-of-the-Door. But | the
 Tamer and the One-Who-Presses-Down do not eat of the corpse, they
 sing their | sacred songs. And the Rich-Woman first comes into the
 house; and she is | followed by the Cannibal and the two healers and
 the || One-Who-Presses-Down; then follows the Grizzly-Bear-of-the- 75
 Door, and, last of all, the Fire-Dancer. | Then the Rich-Woman takes
 off the head of the corpse and gives it | to the Cannibal; and the
 Rich-Woman takes off the limbs of the corpse, | and gives one leg
 each to the Grizzly-Bear-of-the-Door and the Fire-Dancer, | and she
 takes off one arm and eats it. || The Cannibal eats the whole head. 80
 Then she takes the trunk of the | corpse with one arm on it, and (the
 Cannibal) eats this. And | while they are eating, their songs are
 sung; | and when all their songs have been sung, | they go each into
 his sacred room. Only the Rich-Woman || keeps with the Cannibal- 85
 Dancer in the rear of the house. | The whole number danced for four

wēsa hāmats!a. Wä, lā!laēda Hayalik'ila hēlk'!ōtagodalaxa hāma- 66
 ts!a. Wä, lā!laē lālaxwila gēm̄xagodālaxa hāmats!āxs lālasgē-
 ma'yaax Q!āmināgāsaxs q!ē!ēlaaxa lālēnoxwē. Wä, hēm̄lāwisē
 ḡwēg'ilēda Nōn̄tsē'stālālē lē'wa Nenstālilē lālasgēm̄xa Q!āminā-
 gāsē qaxs ēnāxwa'emaē lōllala mōkwē, yīxa hāmats!a lē'wa Q!āmi- 70
 nāgāsē lē'wa Nenstālilē lē'wa Nōn̄tsē'stālālē. Wä, la k'!ēs lōllālē
 Hayalik'ila lō' lālaxwila, yīxs ā'emaē hēm̄endzaqūla yiyālaqūlasēs
 yiyāla'xLENē. Wä, hēm̄isē Q!āmināgāsē g'ālaēl lāxa g'ōkwē: Wä,
 lā lās̄gēma'ya hāmats!āq lē'wa ma'lōkwē yīx Hayalik'ila lō' lāla-
 xwila. Wä, lā laēlē Nenstālilē. Wä, lā elxīa'ya Nōn̄tsē'stālālē. 75
 Wä, la'ēmē Q!āmināgāsē āxōdex xewēqwasa lālēnoxwē qas ts!ēwēs
 lāxa hāmats!a. Wä, la āxāla Q!āmināgāsaxa lās̄lālāsa lālēnoxwē
 qas ts!awanaqēxa Nenstālilē lē'wa Nōn̄tsē'stālālāsa g'ōg'egūyowē.
 Wä, lā!laē āxōdxa āpsōltseyap!a'yē qas hām̄x'ēidēq. Wä, lā!laē
 ēwīlēda hāmats!axa xewēqwaxs laē ēt!ēd āxēdxa būx'sāsa lālē- 80
 noxwē āxālaatsa āpsōlts!āna'yē qas hām̄x'ēidēq. Wä, g'īlēm̄lāwisē
 ēwīlax'da'x'xēs ha'ēm̄ayaxs laē q!ēm̄t!ēdayowē q!ēm̄q!ēm̄dēmas.
 Wä, g'īlēm̄lāwisē ēwīla q!ēm̄t!ēdayowē q!ēm̄q!ēm̄dēmas laaēl
 hōx'ts!ā lāxēs ālogūgēlē lēlēm̄ēlats!ā. Lēx'a'ēmē Q!āmināgāsē
 q!ap!aēl lē'wa hāmats!a lāxa neqēwalīlāsa g'ōkwē. Wä, la'ēmē 85
 mōxsā gānolē yīx'dēmas lāxēs ēwāxaasē. Wä, g'īlēm̄sē yūdux'-

87 nights; and after they had daneed for | three nights, and when night
 eame again, then | the Cannibal danced first; and after they had
 90 sung three of | his songs, he went into his sacred room, and || immedi-
 ately the beak of the head-mask of Raven-at-North-End-of-World was
 snapping. | And while the beak was snapping, the Tamer and | the
 One-Who-Presses-Down sang their sacred songs inside of the saered
 room at each side | of the house. Now they sang for the danee (of the
 Raven). | And when he came to the door of the house, the Hox^uhok^u-
 95 of-the-Sky || eame out of his saered room, and danced with the same
 song that was used by | Raven-at-North-End-of-World. When
 Raven-at-North-End-of-World | eame to the rear of the house,
 Hox^uhok^u-of-the-Sky went to the door, | and Crooked-Beak-of-the-
 Sky came out of the sacred room and danced; | and Raven-at-North-
 400 End-of-World went into the sacred room, || and Hox^uhok^u-of-the-Sky
 went to the rear. And then | Crooked-Beak-of-the-Sky went to
 the door and danced, and then Hox^uhok^u-of-the-Sky went into | the
 saered room. And then Crooked-Beak-of-the-Sky went to the rear of
 the house | and danced, and went into the sacred room. Then | the
 Cannibal came, danced around the fire in the middle of the house, and
 5 went back into his || saered room naked. The song-leaders had not
 been singing his songs for a long time, | when he came daneing out of
 his room. Now he | wore a blanket of black-bear skin, and plaited

87 p!ENxwa^{sa} gānolē yīx^udem^s, wā, la ēt!lēd gānol^{sa}ida laē hē g'il
 yīx^uwīdēda hāmats!a. Wā, g'il^{sa}mēsē yūdux^usemē q!Emt!lēdayāq
 lāxēs q!Emq!Emdemaxs laē lats!ā!līl lāxēs hē^{sa}mē^{sa}lats!ē. Wā, hēx^{sa}-
 90 daem^{sa}lāwisē qemk!ūg^{sa}lēda hamsīwa^{sa}yēxa Gwāx^ugwa^{sa}xwālanux^usī-
 wa^{sa}yē. Wā, lā ^{sa}nemx^{sa}īdaem qemk!ūg^{sa}l ^{sa}lēwa Hayalik'ila lō^{sa}
 lālxwilāxs laē yēyalaqūla lāx ēōts!āwasēs lē^{sa}hē^{sa}mē^{sa}lats!ē lāx ^{sa}wāx^{sa}sē-
 gwīlasa g'ōkwē. Wā, la^{sa}mē q!Emt!lētsōs q!Emdemas. Wā, g'il-
^{sa}mēsē la^{sa}stōlīla lāxa t!EX^{sa}īlāxs g'āxāē g'āx^{sa}wūlts!ā!līl Hōx^uhogwāx-
 95 tē^{sa}wē lāxa hē^{sa}mē^{sa}lats!ē. Wā, la^{sa}mē yīxwas yū^{sa}masa g'alōlts!ā!līlē
 Gwāx^ugwa^{sa}xwālanux^usīwa^{sa}yē. Wā, g'il^{sa}mēsē la Gwāx^ugwa^{sa}xwālanux^u-
 sīwa^{sa}yē lāxa ōgwiwalīlē laasē Hōx^uhogwāxtē^{sa}wē lāxa t!EX^{sa}īla. Wā,
 g'āxē g'āx^{sa}wūlts!ā!līlē Gēlōgūdzā^{sa}yē lāxa hē^{sa}mē^{sa}lats!ē qā^{sa}s yīx^{sa}wīdē.
 Wā, lā lats!ā!līlē Gwāx^ugwa^{sa}xwālanux^usīwa^{sa}yē lāxa hē^{sa}mē^{sa}lats!ē. Wā,
 400 lāg^{sa}ēolīlē Hōx^uhogwāxtē^{sa}wē lāxa ōgwiwalīlē. Wā, la lastolīlē Gēlō-
 gūdzā lāxa t!EX^{sa}īla qā^{sa}s yīx^{sa}wīdē. Wā, la lats!ā!līlē Hōx^uhogwāxtē^{sa}wē
 lāxa hē^{sa}mē^{sa}lats!ē. Wā, lā lāg^{sa}ēyolīlē Gēlōgūdzā^{sa}yē lāxa ōgwiwalīlē
 qā^{sa}s yīx^{sa}wīdē. Wā, lā lats!ā!līl lāxa hē^{sa}mē^{sa}lats!ē. Wā, g'āxēda
 hāmats!a lā^{sa}stalīlēlaxa laqawalīlē qā^{sa}s lē xwēlaxts!ā lāxēs hē^{sa}mē-
 5 ^{sa}lats!ē lāxēs xa^{sa}nalaē. Wā, k'!lē^{sa}sē gālaxs laē denx^{sa}īdēda nēnāgadās
 q!Emdemas. Wā, g'āxē yīx^{sa}wūlts!ā!līlēlaxēs hē^{sa}mē^{sa}lats!ē. Wā, la^{sa}mē
^{sa}nEX^{sa}ūnālaxa L!ā^{sa}yē la k'!Ededzewak^u L!āgēkwē āwē^{sa}stās. Wā, lā

cedar-bark around it; | and he wore a neck-ring of red cedar-bark; 8
 and his head-ring | consisted of three parts, one on top of the other;
 and he wore a mask named Tooth-Mask — || it has an open mouth 10
 like the head of a dog, with large teeth — | and this is in front of the
 head-ring. Under (the dog-head) is the face of a | man, which is on
 the lower jaw of what looks like the head of a dog; | and on each side
 is a man's skull; and behind, in the nape of the neck, | there is a
 skull. And the Cannibal dances around the fire once, || and goes into 15
 his sacred room of red cedar-bark; | and when he goes into his sacred
 room, the Rieh-Woman shouts, "Hai hai!" | Then the song-leaders
 sing her song, and she comes dancing out of | the sacred room of red
 cedar-bark. Her head-ring is red and white mixed, | and also her
 neck-ring, and she wears a blanket of black-bear skin || while she is 20
 dancing around the fire in the middle of the house. And after she
 has finished | dancing with two songs, she cries, "Hai hai hai!" look-
 ing upward. | Then a great round rattle comes through the roof of
 the house; | and when it falls to the floor, Rieh-Woman takes hold of
 it and swings it, | and sings her sacred song, which she sings to quiet
 herself; and || when her sacred song is at an end, she puts down her 25
 great rattle, which immediately | goes up through the roof of the
 house. Then | the song-leaders sing her other song; | and when the
 song is at an end, she goes into the sacred room of red cedar-bark. |

qenxâlaxa lekwe qenxawê l!âgekwa. Wä, la qex'emâlaxa häyû- 8
 duḡ^uts!aqâla lēelx'en l!âgekwa. Hēem lēgades g'ik'anagemlē,
 yîxs âxâlaēda âqâlās sems hē gwēx's x'ōmtsōx 'wats!ē âwāwēs g'ig'ī 10
 lāx neqēwa'yasa qex'ema'yē. Wä, la âxabâya gōgūma'yasa be-
 gwānemē lāx ôxlax'ä'yasa hē gwēx's x'ōmtsōx 'wats!ēx. Wä, la
 'wāx'sanōlemâlaxa xewēqwasa begwānemē. Wä, lā âxap!âlaxa
 'nemē xewēqwa. Wä, â'mēsēda hānats!a 'nemplēnē'stalilxa laq-
 walilaxs yîxwaaxs laē lats!âlil lāxēs lemē'lats!ē l!âl!âgekwa. Wä, 15
 g'îl'mēsē lats!âlil lāxēs lemē'lats!āxs laē haihaixēda Q!âminâgāsē.
 Wä, lā denx'ēdēda nēnâgadās q!emdemas. Wä, g'āxē yîx'wūlts!â-
 lilela laxa l!âgekumē lemē'lats!ē. Wä, la'mē lek^u 'melmaqelē
 qex'ema'yas lēwēs qenxawa'yas. Wä, laemxaē l!ayē 'nex'ūna-
 'yas laē yîxwa lā'stalilēlaxa laqawalilē. Wä, g'îl'mēsē gwāl yî- 20
 xwasa ma'ftsemē q!emq!emdemxs laē haihaihaixa êk!ēgemāla.
 Wä, g'āxēda 'wālasē lōxsem yaden tēx^usâ lāx sālāsa g'ōkwē.
 G'îl'mēsē g'āx'alilēxs laē Q!âminâgāsē dāx'ideq qa's yat!ēdēsēxs
 laē yālaqwasēs q!ülēx's'em yālayo yālax^uLena. Wä, g'îl'mēsē
 q!ülbē yālaqūlayās laē g'ig'alilāsa 'wālasē yadena. Wä, hēx'î- 25
 da'mēsa yadenē la êk!ē'sta qa's lā lax'sâ lāxa sālāsa g'ōkwē. Wä,
 la'mē êt!ēd denx'īdēda nēnâgadas wāōkwē q!emdemas. Wä,
 g'îl'mēsē q!ülba q!emdemas laē lats!âlil lāxa l!âgekumē hē'mē'lats!ā.

And then Grizzly-Bear-of-the-Door cries "Nān nān nān ha ha ha!"
 30 inside of the || sacred room at the right-hand side of the door, and his
 two whistles sound. | Then the song-leaders sing his song, and he
 comes dancing out | of the sacred room. The palms of his hands are
 held downward as he dances, going around | the fire in the middle of
 the house. And he stretches out his hands and his feet in the way the
 Cannibal-Daneer does, | and he does everything in the way of the
 35 Cannibal-Dancer, also with his || mouth. And he has tied to his
 head red cedar-bark mixed with white. His neck-ring is not | thick,
 red mixed with white. And after | four songs have been sung, he
 goes into his sacred room. | Then the Fire-Dancer shouts, "Wai wai
 wai!" inside the | sacred room, half way back to the rear of the left-
 40 hand side of the house. || Immediately the song-leaders sing his song,
 and he comes in a | squatting position backward out of the sacred
 room, and | goes around the fire in the middle of the house. Then he
 turns his face towards the fire, | stretches out his hands, trembling as
 though he wanted to take fire. When | the song is at an end, he
 45 cries, "Wai wai wai!" and at the same time his || two whistles sound.
 Then he takes | fire-brands and throws them about; and he does not
 stop until | the fire of the house is extinguished. | He does this, being
 naked, and | his cedar-bark head-ring and neck-ring are not thick. ||
 50 Then he goes back into his sacred room. Then they build up | the

Wä, lä nān nān nān hahabaxēda Nenstāliē lāx ōts!āwasēs le^εmē-
 30 lats!ē lāx hēk!ōtstāliēsa t!ex!ilā hēk!ālēs ma^εltsemē medzēsa.
 Wä, lä denx^εidēda nenāgadās q!emdemas. Wä, gāxē yix^εwūts!ā-
 lilela lāxēs le^εmē^εlats!ē haēqwalēs ē^εeyasowaxs yixwaē lä^εstalilelaxa
 laqawalilē. Wä, sālasēs a^εyasowē hē gwālēda hāmats!ā le^εwis
 gōgūyuwē. Hēem gwēg'ilē gwēg'ilasasa hāmats!āx yixwaē lō^ε
 35 semsas. Wä, lä mōgūxlälaxa ^εmēlmaqela L!āgekwa. Wä, lä k!ēs
 lek^εwē qenxāwa^εyas ^εmēlmaqela L!āgekwa. Wä, g'il^εmēsē ^εwīla
 denx^εedayowē mōsgemē q!emq!emdemas laē lats!ālil lāxēs le^εmē^εlats!
 ts!ē. Wä, lä waiwaiwaixēda Nonltsē^εstālālē lax ōts!āwasēs
 le^εmē^εlats!ē laxa negōyālilasa gemxodoyālilasa gōkwē. Wä, lä
 40 hēx^εida^εma nēnāgadē denx^εits q!emdemas. Wä, gāxē k!wa-
^εnakūlaxs gāxaē k!ax^εwūts!ālilela laxēs le^εmē^εlats!ē. Wä, lä lä-
^εstalilelaxa laqawalilaxs laē L!āsgemx^εid lāxa laqawalilē
 sālasēs ^εwāx^εsōlts!āna^εyē e^εyasā xūlēqūla dādaalaxa legwīlē. Wä.
 g'il^εmēsē q!ūlba q!emdemas laē waiwaiwaixa ^εnemāk!āla
 45 le^εwis ma^εltsemē medzēsexs hēk!ālaē. Wä, la^εmē dāx^εidxa
 x'ix'EXENāla leqwa qa^εs ts!eqemē^εstālēq. Wä, a^εmēsē gwālaxs
 laē ālax^εid k!elx^εidēda laqawalilasa gōkwē. Wä, g'il-
^εmēsē gwāl lāxēs gwālag'ililāsē lāxēs xanālaē. Wä, la^εmē
^εnāxwa L!āgekwa k!ēsē lek^u qex'imēs le^εwis qenxāwa^εyē.
 50 Wä, la^εme xwēlaxts!ālil lāxēs le^εmē^εlats!ē. Wä, lä lelqōx^εwi-

fire in the middle of the house. And after this has been done, the 51
 Fire-Dancer | cries again, "Wai wai wai!" inside the sacred room,
 and | the song-leaders sing his song. Now he comes daneing | out
 of his sacred room, standing upright, and wearing a black-bear skin;
 and after || they have sung his four songs, he goes into his | saered 55
 room. Then the Tamer sings his saered song | inside of the sacred
 room baek of the middle of the house, on the left-hand side; | and
 immediately the song-leaders sing her songs. Then she eomes |
 dancing out of her saered room. She dances around the || fire in the 60
 middle of the house. Her neek-ring is of red eedar-bark, of medium
 size; | and her head-ring is of broad and thin red cedar-bark. After
 her | two songs have been sung, she goes baek into her sacred room. |
 Then the One-Who-Presses-Down sings her saered song in her sacred
 room, which is back from the middle of the door, | on the right-hand
 side of the house. Immediately the song-leaders sing || her sacred 65
 song, and she comes out. Her | left hand is held flat over her eyes,
 and with her right hand she feels of the | floor of the house. Now she
 dances around the fire in the middle of the house, | and continues
 singing aloud her sacred song as she is dancing. After | they have
 sung her two songs, she goes back into her sacred room. || Her red 70
 cedar-bark head-ring and | neck-ring are very thin. |

tse^wēda laqawalilē. Wä, g'il^mēsē gwālexs laē Nōnhtsē^stālālē 51
 ēdzaqwa waiwaiwaixa lāx ōts!āwasēs le^mē^slats!ē. Wä, lä denx-
 ēdēda nenāgadās q!Emdemas. Wä, la^mē lāx^wāfaxs g'āxāē yīx-
 wūlts!ālilela lāxēs le^mē^slats!ē nēx^uñālaxa L!āyē. Wä, g'il^mēsē
 wī^sla denx^eedayowē mōsgemē q!Emq!Emdems laē la^slālil lāxēs 55
 le^mē^slats!ē. Wä, la^mē yālaqwē Hayalik'ilasēs yāla^xLENē lāx
 ōts!āwasēs le^mē^slats!ē lāxa nelk'!ōdoyālilasa gēm^xōtēwalilasa g'ō-
 kwē. Wä, hēx'ida^mēsa nēnāgadē denxⁱts q!Emdemas. Wä, g'āxē
 yīx^wūlts!ālilela laxēs le^mē^slats!ē. Wä, la^mē yīx^sē^stālilēlaxa laqa-
 walilē. Wä, laem hēlag'itē qenxāwa^yas L!āgekwa. Wä, la^wādzō 60
 peldzowē qex^eema^ya L!āgekwa. Wä, g'il^mēsē wī^sla denxⁱdayowē
 ma^tsemē q!Emq!Emdems laē xwēlaqa lats!āxēs le^mē^slats!ē. Wä,
 lä yālaqwē lalaxwila lāx ōts!āwasēs le^mē^slats!ē lāx nelk'!ōdoyālilasa
 hēlk'!ōtēwalilasa g'ōkwē. Wä, hēx'ida^mēsa nēnāgadē denxⁱts
 yālaqūlayās Lālaxwila. Wä, g'āxē lōxstewēxēs gēgēyagēsasēs gēm- 65
 xōlts!āna^yē a^yasō. Wä, lä p!ēxwasēs hēlk'!ōlts!āna^yē lāxa ā^wi-
 nagwīlāsa g'ōkwē. Wä, la^mē yīx^sē^stālilēlaxa laqawalilasa g'ōkwē
 lāxēs hēmenā^mē hāse^sla yālaqūlaxs yīxwāē. Wä, g'il^mēsē
 wī^sla denx^eedayowēda ma^tsemē q!Emq!Emdems laē lats!āxēs
 le^mē^slats!ē. Wä, laem lōmax'īd wī^cē qenxāwa^yas L!āgekwa 70
 lē^wis qex^eema^yē L!āgekwa.

73 'For four winters they danced four times | each winter; and after
the four winters were over, | they burnt the masks, and the saered
75 rooms, || and the eannibal-pole, and the black-bear skin blankets. |
They kept the head-rings and neck-rings of red cedar-bark. | That is
the end of the story. |

1 The front of the sacred room of Cannibal-at-North-End-of-World
and | Rich-Woman is eovered over its whole width with red cedar-
bark. | It stands in the middle of the rear of the house. The cannibal-
pole reaehes through the roof of the | house, and stands in front of the
5 saered room of || Cannibal-at-North-End-of-World and Rich-Woman. |

The front of the sacred room of Raven-at-North-End-of-World is
made | of broad, short boards; and it is painted with the whole body
of a raven. | It stands at the left-hand side¹ of the door of the house;
for it is said that | Raven-at-North-End-of-World first pieks out the
10 eyes of the food obtained by || Cannibal-at-North-End-of-World when
he eomes in carrying in his arms the food he obtained, for | Raven-at-
North-End-of-World eats only the eyes of | all animals and men
eaught by Cannibal-at-North-End-of-World. | Therefore his sacred
room is near | the door. ||

15 The front of the room of Hōx^uhok^u-of-the-Sky is made of | broad,
short boards; and the painting on the front is the body of the

72 Wä, lā^εlaē mōx^εūnxēlaxa ts!āwūnxē maēmōp!ēna kwēxelase-
εwaxa εnā^εnēm^εxē ts!āwūnxā. Wä, g'il^εmēsē gwāla mōx^εūnxē
ts!āwūnxāxs lāē εwī^εla leqwēlaseεwēda hēhāmsiwa^εyē lē^εwa lēhēmē-
75 εlats!ē lē^εwa hāmsp!ēqē lē^εwa L!ēL!entsemē εnaen^εxūna^εya. Wä,
lāla axēlaxēs qēqex^εema^εyē L!ēL!āgekwa lē^εwis qēqenxāwa^εyē L!ē-
L!āgekwa. Wä, laem lābaxa nūyāmē.

1 Wä, hē^εmaē māwīlas hē^εmē^εlats!ās Bax^ubakwālanux^usiwa^εyē lō^ε
Q!āmināgāsexs ā^εmaē εnāxwaem L!āgekwa, yīx εwādzeqemasas yīx
hāē āxēla naqōlēwalilē. Wä, la lax^εsālē hāmsp!ēqas lāxa sālāsa
g'ōkwē, yīxs lāēlaē lāx L!āsaliāsa māwīlasa hē^εmē^εlats!ās Bax^uba-
5 kwālanux^usiwa^εyē lō^ε Q!āmināgāsē.

Wä, hē^εmis māwīlas hē^εmē^εlats!ās Gwāx^ugwaxwālanux^usiwa^εyē, yīxs
εwadzāē ts!āts!ax^usama. Wä, la k'ladēdzālaxa senāla gwa^εwī^εna
lāx gēm^εxōtsālīlas t!ex^εilāsa g'ōkwē qaxs hē^εmaālaē Gwāx^ugwaxwā-
lanux^usiwa^εyē g'il^ε LENtōdex gēgē^εyagesasa ha^εmōlānemas Bax^uba-
10 kwālanux^usiwa^εyaxs g'āxaē q!ēlaxēs ha^εmōlānēmē qaxs lēx^εa-
εmaael ha^εmas Gwāx^ugwaxwālanux^usiwa^εya gēgēbelōxstā^εyasa εnā-
xwax g'ilgaōmas lē^εwa begwānēmē ha^εmēk^εeyalānems Bax^ubakwā-
lanux^usiwa^εyē. Wä, hē^εmis lāg'ilas hē la hē^εmē^εlats!āsēxa max^εstā-
εyasa t!ex^εila.

15 Wä, hē^εmisē māwīlas hē^εmē^εlats!ās Hōx^uhogwāxtē^εwē, yīxs ā^εmaē
εwadzō ts!āts!ax^usema. Wä, lā k'ladēdzālaxa senāla hōx^uhokwa, yīxs

¹ Right and left in these descriptions are determined by one standing in the doorway and looking toward the rear of the house. The water of life is in the right rear corner.

Hōx^uhok^u. | The sacred room of the Hōx^uhok^u-of-the-Sky is at the 17 right-hand side | of the sacred room of Cannibal-at-North-End-of-World, for he uses the | cannibal head-mask. ||

The sacred room of Crooked-Beak-of-Heaven is made of | broad, 20 short boards; and the painting on it is the body of Crooked-Beak-of-Heaven. | The sacred room of Crooked-Beak-of-Heaven is placed at the left-hand side | of the sacred room of Cannibal-at-North-End-of-World, for he uses the cannibal head-mask. |

The front of the sacred room of Grizzly-Bear-of-the-Door is made of || broad, short boards; and the painting on it is a man with | 25 grizzly-bear paws for hands. The claws are very long. | The sacred room of Grizzly-Bear-of-the-Door is at the right-hand side of the door of the | house. |

The sacred room of Fire-Daneer is just made of || short, broad 30 boards; and the painting on it is the kingfisher. | The sacred room of the Fire-Dancer is in the middle of the left-hand side | of the house. |

The sacred room of the Beggar-Dancer is made of broad, | short boards; and the painting on it is a man with a || raven on each side. 35 The sacred room of the | Begging-Daneer is placed in the middle of the right-hand side of the house. |

hāē āxēlē māwīlas hēmē^lats!ās Hōx^uhogwāxtewa^{ya} hēlk[!]ōdenōLE- 17 malīlas māwīlas hēmē^lats!ās Ba^x^ubakwālanux^usiwa^{ya} qaxs hē^{ma}ē hāmsiwēsē.

Wā, hē^{misē} māwīlas hēmē^lats!ās Ğelōğūdzâ^{ya}, yīxs â^{ma}ē^{wa}dzâ 20 ts!āts!ax^usema. Wā, la k[!]ādedzâlaxa senāla Ğelōğūdzâ^{ya}, yīxs hāē āxēla māwīlē hēmē^lats!ās Ğelōğūdzâ^{ya} ğemxanōLEmalīlas māwīlas hēmē^lats!ās Ba^x^ubakwālanux^usiwa^{ya} qaxs hē^{ma}ē hāmsiwēsē.

Wā, hē^{misē} māwīlas hēmē^lats!ās Nenstâlīlē. Wā, laemxaē^{wa}dzō ts!āts!ax^usema. Wā, la k[!]ādedzâlaxa begwānemē. Wā, la 25 LEgayosa nanēs e^{eyasō}wē. Wā, la āla ğīlsgīlt!ēs ğegāts!emē, yīxs hāē āxēlē māwīlas hēmē^lats!ās Nenstâlīla hēlk[!]ōtstâlīlasa t!exīlāsa g^ōkwē.

Wā, hē^{misē} māwīlas hēmē^lats!ās Nōnhtsē^{stālālē}, yīxs â^{ma}ē^{wa}dzō ts!āts!ax^usema. Wā, la k[!]ādedzâlaxa k[!]edelāwē, yīxs hāē 30 āxēlē māwīlas hēmē^lats!ās Nōnhtsē^{stālālē} neğōyâlīlasa ğemxōdoyâlīlasa g^ōkwē.

Wā, hē^{misē} māwīlas hēmē^lats!ās Q!wēq!waselalē, yīxs^{wa}dzâē ts!ats!ax^usema. Wā, la k[!]ādedzâlaxa begwānemē. Wā, la wāx^u-sanōLEmālaxa ğwāğū^{wī}na yīxs hāē āxēlē māwīlas hēmē^lats!ās 35 Q!wēq!waselalē neğoyâlīlasa hēlk[!]ōdoyâlīlasa g^ōkwē.

37 The sacred room of the Tamer is made of pure | hemlock-branches, and nothing else. The sacred room of the Tamer | is placed back of the middle of the left-hand side of the house. ||

40 The sacred room of the One-Who-Presses-Down is made of short, broad boards; | and on it hangs a great neck-ring of red cedar-bark, | one fathom across, and four | spans thick. The | sacred room of One-Who-Presses-Down is placed back of the middle of the right-
45 hand side of the || house. |

The sacred room of Copper-Sound-Woman is made of broad, | short boards; and the painting on it is the moon, with a great | frog inside. It is placed in front of the left-hand side of the | house. ||

50 The sacred room of the Māmaq!a is made of short, broad boards; | red cedar-bark is spread over it, and a human figure | of hemlock-branches stands on it. It is placed in | front of the middle of the right-hand side of the house. | That is all about this. ||

55 The song sung by Nenwaqawē before he told the story to make | Cannibal-at-North-End-of-World sleep: |—

“I wonder what story should I tell you, my grandchildren! Maybe it will be this, | about the one who walked about under the trees of the mountain with a cloud hanging half way up on it.” |

37 Wä, hē^εmisē māwilas hē^εmē^εlats!äs Hayalik'ila, yixs â^εmaē sayōq^u q!wāxa, k'!eās ōgū^εla lāq, yixs hāē āxēlē māwilas hē^εmē^εlats!äs Haya-lik'ilē ^εnelk'!ōdoyâlīfasa gēm^εxōdoyâlīfasa g'ōkwē.

40 Wä, hē^εmisē māwilas hē^εmē^εlats!äs Lālaxwila, yixs wadzâē ts!ā-ts!ax^usema. Wä, la tēgūdzâya ^εwālasē qenxawē L!āgēk^u laq. ^εnem-^εplenk' lāxens bālax yix ^εwādzēqawilasas. Wä, lā^εlaē mōp!enx^εsēsta lāxens q!wāq!wax^εts!āna^εyē yix ^εwāg'idasas. Wä, lā hāē āxēlē mā-
45 wilas hē^εmē^εlats!äs Lālaxwila ^εnelk'!ōdoyâlīfasa hēlk'!ōdoyâlīfasa g'ō-
kwē.

Wä, hē^εmisē māwilas hē^εmē^εlats!äs L!āqwak'!ālaga, yixs ^εwadzâē ts!ats!ax^usema. Wä, lā k'!ādedzâlaxa ^εmekūla. Wä, lā ^εwālas wūq!āsē ōts!āwas, yixs hāē āxēla gwak'!ōdōyâlīfasa gēm^εxanēg^εwilas g'ōkwē.

50 Wä, hē^εmisē māwilas hē^εmē^εlats!äsa Māmaq!a, yixs wadzâē ts!ā-ts!ax^usema. Wä, la Lebedzōya L!āgēkwē lāq. Wä, lā bek^εwē^εlakwā q!wāxē la Lādzewēq, yixs hāē āxēla māwilē hē^εmē^εlats!äs gwak'!ōdo-
yâlīfasa hēlk'!ōtstâlīfasa g'ōkwē.

Wä, laem ^εwī^εla lāxēq.

55 Nenwaqa^εwē q!emdemxs k'!ēs^εmaē nōs^εid qa mēx^εedēs Ba^ux^uba-
kwālanux^usīwē^ε:—

“^εmāsLexanōsxs nōyam! qantsō ts!ōx^uLEmaō. HēemLētsxanōs aa^εyōkūlse^εlaxē laōts q!ōq!wasax engwāla lāx q!ōyewa^εyasēa.”

What the Āwīk'!ēnox^u people say is very difficult; for they do not || tell the same thing about the numaym of Nenwaqawa, for they all | 60 claim that he belongs to their ancestors. Some of the chiefs | of the Āwīk'!ēnox^u claim that he belongs to the Ts!Eyoḡwīmoḡwē^ε; and | other chiefs say that he belongs to the numaym Sōmxōlīdex^u; | and one of them, who I think speaks the truth, || said that he belonged to 65 the Sōmxōlīdex^u, and he said that the numaym | of the father of the wife of Nenwaqawa were the Ts!Eyoḡwīmoḡwē^ε. | I think it is true what he said. The first name of the wife of | Nenwaqawa was T!Enēḡ'a. This means | "the door in the rear of the dancing-house." Later on she was called K'anēlk'as. || And the name of the 70 eldest of the sons of Nenwaqawa was | TEWĪX'EMē before he met Cannibal-at-North-End-of-World; and when | Cannibal was dead, his name was Q!ōmoyūLē; and | afterwards his name was Powēdzid; and when Powēdzid came to be a chief, | his chief-name was Q!ōmoyūLē. The || first name of the younger brother of TEWĪX'EMē 75 is not known: he was called Aēk'!oqâ. The | name of the youngest brother of the three is known: his | first name was Gūna before he met Cannibal-at-North-End-of-World, | and afterwards his name was Wāk'as. When | the two elder brothers became chiefs, his name

G'aem laḡwāla wāldemsa Āwīk'!ēnoxwē, yīxs k'!eāsaē neqālas wāldemas qa 'ne'mēmots Nenwaqawa'yē, qaxs 'nāḡwa'maē lēne- 60 map!a qa's ḡ'īlnōkwēs. Wā, hē'mis lāḡ'īlas 'nēk'ēda waōkwē ḡ'igēḡā-mēsa Āwīk'!ēnoxwaqēxs Ts!Eyoḡwīmoḡwaē. Wā, la 'nēk'ēda 'nemō-kwē ḡ'igāmēqēxs Sōmxōlīdexwaē 'ne'mēmotas Nenwaqawa'yē. Wā, 'nemōḡ^umēsen k'ōdele ālēs wāldem ḡ'āxenlasa begwānema, yīxs 'nēk'aaqēxs Sōmxōlīdexwaē 'ne'mēmotas Nenwaqawa'yē. Wā, lā- 65 'laē Ts!Eyoḡwīmoḡwē 'ne'mēmotas ōmpas ḡenemas Nenwaqawē Wā, len 'nēk'ex āla wāldemas. Wā, ḡ'a'mēs lēḡem ḡ'īls ḡenemas Nenwaqawa'yē T!Enēḡ'a, yīxs hāē ḡwēbalaatsa lēḡemē t!Enē-ḡ'a'yasa ts!āḡats!ē ḡ'ōkwa. Wā, ālēmēsē lēḡadex'its K'anēlk'asē. Wā, lā'laē lēḡadē 'nōlast!ēḡema'yas sāsemas Nenwaqawa'yas TEWĪ- 70 x'EMē, yīxs k'!ēs'maē bāk'ō lō^ε Baḡ^ubakwālanuḡ^usīwa'yē. Wā, lā lē'lē Baḡ^ubakwālanuḡ^usīwa'yē lā lēḡades Q!ōmoyūLē. Wā, lā ālagod lēḡades Powēdzidē. Wā, hāemxaāwisē ḡwālaxs laē ḡ'igāmēx'idē Powēdzidē, wā la'mē ḡ'igēxlālax Q!ōmoyūLē. Wā, hēt!a k'!ēs q!ālē ḡ'ālā lēḡems ts!ā'yās TEWĪX'EMē, yīx Aēk'!oqâ. Wā, 75 hēt!a q!ālē lēḡemas āmā'yīnxa'yasa yūdukwē 'ne'mēma, yīxs hē'maē ḡ'īl lēḡemsē Gūna, yīxs k'!ēs'maē bāk'ō lō^ε Baḡ^ubakwālanuḡ^usīwa'yē. Wā, la ālēm lēḡadex'its Wāk'asē. Wā, la ḡ'igē-ḡāmēx'idē ma'lōkwē 'nō'nelasēxs laē lēḡadex'its lō'yā lāx ḡwēḡ'i-

LEGEND OF THE NAXNAXU⁶LA, QWĒQ^uSŌT!ĒNOX^u

ONCE upon a time, during a famine in Hāda, many people died. Among the survivors was a young virgin who had a sister married in a distant village. One day she thought, "I will go to my sister: she may have food to spare." So she started off, carrying her clothes in a bundle on her back. She walked day and night. Every morning she arose early, and before continuing her journey she bathed, in order to purify herself. She expected to meet on the way some kind of supernatural being. One night, after she had gone to sleep, she dreamed that a handsome man came to her and addressed her with kindly words. She could not sleep on account of her dream, and very early in the morning she washed her body with hemlock-branches. She went on the whole day until night fell. Then she stopped by a small stream. Again she rubbed her body with hemlock-branches.

In the evening of that day she saw her elder sister coming towards her. The elder sister asked at once for some food, for she had nothing but a few dry salal-berries to eat. The younger sister replied, "We have nothing to eat at home, and all our people have starved to death: therefore I left and came to see you, for I hoped to get something to eat from you. I have just one small piece of salmon-spawn to sustain me on my journey." With these words she took out of her bag a piece of dried salmon-spawn as long as her forefinger, and broke it in two. She gave one-half to her elder sister, and they ate it with the dry salal-berries. After they had eaten, the elder one told how all the people of her village had also died of starvation.

They lay down to sleep. After a short while the younger sister saw a handsome man coming towards her. She did not stir, and the man walked straight on to her and lay down by her side. He said, "Is it true that your people have starved to death for lack of food?" The virgin did not hesitate to answer. She said, "It is true. Therefore I went to see my sister, hoping to get food from her; but I see that she is just as much in need as I am, for she told me that there is no food in her village." Then the handsome man seemed to be very sorry for her. He said, "To-morrow morning I shall make a salmon-weir for you. Then you will have plenty of food." He became the husband of the virgin. Early in the morning he gathered small sticks and spruce-roots. With these he tied the sticks together, making a salmon-trap. Before long it was finished, and he put it into the stream. Then the salmon rushed into it and filled it. He took them out of the weir, and the two sisters cut them open and roasted them. They ate some, and now they were well supplied with food.

The handsome man stayed with the two sisters. One morning he went out into the woods, and ere long came home with four black bears. The next morning he went out and ere long came home with four mountain-goats. He made a box of cedar-boards to steam the goat's meat, and the sisters made baskets of spruce-roots to carry meat and salmon. One day the handsome man went into the woods, and before long he came home with a large black bear. Oh, they say its fat was four fingers thick. Now they were busy; for they had much meat to dry, and the fat of the bear to try out. The man went to sleep early in the evening, and before daylight he arose and went out of the house. Before noon he came home with four large mountain-goats. He told his wife to slice the meat and to dry it with the skin. He asked her to take the wool off, to spin it, and to make a blanket. Then he built a house and a storeroom, which soon was full of dry salmon and of smoked and dried meat. After some time the young woman gave birth to a boy. The man washed the child. Then he stepped on the boy's toes, and, holding his little hands, he pulled him up four finger-widths. Therefore the child grew four finger-widths on the first day. On the following day the man washed the boy again. Then he put the child's feet on the floor, he stepped on his toes, and pulled him another four finger-widths. Now the child had grown eight finger-widths in two days. On the third day he washed the boy in cold spring-water and then pulled him up one span. Now the boy was able to walk. On the fourth day he bathed the boy again, and pulled him up by two spans. Now the boy had become a young man.

In winter, when the snow was deep, the man made snowshoes for his son. He told him to put them on and hunt bears on the mountains. The young man went out that morning, but he came home without having seen any game. Then his father looked at the snowshoes. He discovered that he had made a mistake in making them. Therefore he made a new pair, and sent his son to go again. Before he had gone far, the young man saw a bear, which he killed with his arrows. He skinned it, and carried home the skin and one leg. He sent his father to bring the rest.

Now the mother of the young man spoke, and said, "I think it is time for us to give a name to our son. His name shall be *Ēx'sokwi-lax^{usa} 'naxwa hanL!ēnox*" (Prettiest-Hunter)." On the following day the man went hunting. After a short time he returned with four mountain-goats which he had killed. He told his son that he had seen many mountain-goats on the other side of the mountain, and he sent the young man to hunt them. The new snowshoes enabled the youth to climb steep mountains and slippery ice. The man also opened a cedar-bark basket which he kept under his arm, and took out of it two objects that looked like snails. One was red

and the other one was black. He put them on the snow, and said, "Red, red, red, red!" and the red one grew up to be a large dog. Then he said, "Black, black, black, black!" and the black one grew to be a large dog. Then he slapped them, and at once they became as small as snails; and he put them back into the cedar-bark basket, which he gave to his son. He said to him, "Whenever you see a mountain-goat, take out the red dog, put it on the ground, and say 'Red!' four times, then it will grow to full size and will kill the goats for you. When it comes back, slap it, and it will get small again. If you see a bear, take out the black dog and do the same to it. If there are many goats, take out both dogs. The red one will go to the right, and the black one to the left, and they will drive the goats into the water." He also gave a pole to his son, and said, "With this pole you will climb the mountains." A piece of quartz was attached to the point of the pole. The man said, "If you come to a place where you can not set your foot, just strike the rock with the crystal. Then there will be a hole."

After the young man had received all these things from his father, he left. He went to the mountains; and as he was going up, he saw a great man, Grouse, who seemed to be friendly, and who asked the youth what he was doing there. The young man replied, "I am hunting mountain-goats and bears." The Grouse said that he also was hunting mountain-goats. Then the youth asked Grouse what he used for killing the goats. Grouse replied that he caught the goats by running after them, and Grouse also inquired of the youth regarding the way he did when hunting goats. The young man replied, "I also run and catch them." Then they walked together until they saw many goats feeding on the mountain at Sutlege Canal; and the young man said to Grouse, "Now, kill them! I shall have the next herd we see." Then Grouse took a root from a little basket hanging on his side. He chewed it and spat on the palms of his hands. Then he clapped them together four times, and all the goats rolled down the side of the mountain, dead. They went on, and soon they saw many goats on a steep cliff. "Now," said Grouse to the young man, "let me see how you kill goats!" The young man took out his two dogs, put them on the ground, and called four times "Red!" and four times "Black!" Then the dogs grew up to full size, ran up the mountain, drove all the goats into the river, and killed them all. Then the young man put on his snowshoes and walked up the cliff. When Grouse saw this, he was frightened and left him. *Ēx'sokwi^llak^u* returned to his father, *Q!ōmg'ilaxya^o*, who inquired of him whether he had seen anything. He knew already that his son had met Grouse. Then the youth told his father what had happened, and his father praised him for his bravery.

After some time Q!ōmg'ilaxya^ē said to his wife and to her sister, "Your brothers are coming to look for you, therefore I must hide in the woods," for he could see everything from far away. He went into hiding, and before long the four brothers of his wife arrived. They were surprised when they saw the house full of meat. The young woman asked her four brothers to sit down, for she wanted to feed them, because she knew that they were hungry, and she gave them mountain-goat meat. And after they had eaten, they rested that day. In the morning of the next day they went home, each taking a load of smoked meat with them. As soon as they had left the house, Q!ōmg'ilaxya^ē came in, and his wife told him that her brothers wanted her and her sister to return home, and that they were coming back the next day to fetch her. Then he laughed, and said, "Then we shall have to part. Go to your home, and I shall return to my home." He staid with his wife that night, and told her to take care of herself; for, if she broke one of the rules he gave her, great trouble would come to her. Early in the morning he disappeared, and very soon the four brothers of his wife and many other people came. While they were packing up all the meat, the son of the young woman came in. He seemed to be very glad to see his uncles, and he was willing to go with them. The people took up their loads and went home to Xekwēk'en. The people were still without food: therefore they brought dressed elk-skin blankets, slaves, and canoes, to buy mountain-goat meat. The chiefs even sold their daughters for food.

The young man kept on hunting bears and mountain-goats, and he was getting rich very fast. Very soon he gave away property to his people. Thus he became a head chief of the tribe.

A supernatural being in heaven saw that Ēx'sokwi^ēlak^u was a great hunter. The supernatural being tried to capture the hunter: therefore he called one of his slaves and threw ashes over him. Then the slave was transformed into a grizzly bear. His master sent him up the river of Xekwēk'en. When he was going up, he came out on the beach near the house of Ēx'sokwi^ēlak^u, because he wanted to be seen by the great hunter. As soon as Ēx'sokwi^ēlak^u saw the bear, he gave chase. The bear went up a steep mountain; and the hunter put on his snowshoes, took his dogs and his long pole, and ran after him. The bear climbed up to a point called Frog Point (Wūxētbē^ē). There is a very steep and slippery cliff without a footing. Nevertheless the hunter passed the dangerous place, and saw the great bear ahead of him going into a large house. Then the hunter went to the outside of the house and listened. He heard many people singing inside. They sang: "Prettiest-Hunter is picking the bone of my neck (Ēx'sokwi^ēlak^usa ēnāxwa hanL!ēnox^u ēbelelēlak^uin xāq!Exawēk')."

He could not enter the house, and had to go home. He

lost the bear, because he had transgressed the rules laid down by his father. He felt very sorry for having lost the bear.

Then he thought that he had once seen a very pretty girl, a daughter of the chief of the Dzāwadēēnox^u, whose name was Leader-of-all Warriors (Walebâ^εyē). Ēx'sokwi^εlak^u wished to marry her. Therefore he asked her father's consent. When the chief saw that he seemed to be a good-natured young man, he let him marry his daughter.

Ēx'sokwi^εlak^u had a brother-in-law, Born-to-be-a-Spearsman (Alē^εwinoxwi^εlak^u), who was a sea-otter hunter. He used to go out early every morning to spear sea-otters, and sometimes he would kill many, sometimes he would not get any. So one day Ēx'sōkwi^εlakⁿ asked his wife if he might accompany her brother. When she had given her consent, he got ready and went aboard the spearsman's canoe. Then they started for Moving-Island (εmakwi^εlāla εmek'āla). Ēx'sōkwi^εlak^u saw many sea-otters on the island, and asked his brother-in-law to put him ashore, for he wanted to kill them with his club. When his brother-in-law had put him ashore, he found a fine club which his father had put there. He ran towards the sleeping-place of the sea-otters, and killed every one of them. His brother-in-law, who had not killed any, became angry. Therefore he deserted Ēx'sōkwi^εlak^u, who had to stay on the island without food and water. On the fourth day, while he was sleeping, some one came and said, "I have been sent by the chief to call you into his house;" and when he woke up to see who was speaking to him, he did not see anyone. Then he covered his head with his cedar-bark cape; and he was just about to go to sleep again, when he heard the same voice saying to him, "I have been sent by the chief to call you into his house." Then he looked about again to see who was calling. Since he did not see anyone, he thought, "I am going to die, for I am only thinking of what I am wishing to see." Then he lay down to sleep the third time; and as soon as he began to doze, the same voice spoke, and said, "I have been sent by the chief of this island to call you into his house." He tried to open his eyes while this soft voice was speaking, but he could not do it until it stopped. Then he said to himself, "I will bite a hole through my cedar-bark cape and look through it, I will not go to sleep this time." He bit a piece out of his cedar-bark cape, through which he could look. Before long he saw the top of the island open. A small man came out towards him, pushed him, and said, "I have been sent by the chief, Q!ōmogwē, to call you into his house;" and before he disappeared, Ēx'sōkwi^εlak^u spoke to him, and said, "Ah, friend! I saw you long before you spoke. Now, wait, and let me follow you into the good chief's house!" And then he got up and followed him into the house. He

saw the great chief of the sea sitting in the rear of the house, and there were many seals and sea-lions crawling about inside. These were the servants of the great chief. The hair-seals were the dogs of the house. The great chief asked the food-keeper of the house to feed Ėx'sōkwiłak^u, and they asked him what he would like to eat. The listener of the house said, "He wants to eat a piece of your dog;" for the listener can hear your thoughts, and Ėx'sōkwiłak^u wished to eat a piece of seal. So they killed a small seal, cut it up, and cooked it. Then they gave some of it to him; and he began to eat it, for he was very hungry. After he had eaten, the speaker of the chief asked him whether he was a shaman and could cure the head slave of the chief, who had been taken ill when he went out to get food for the great chief. Ėx'sōkwiłak^u thought, "I will say that I am a shaman;" and the listener of the house said, "He thinks he will say that he is a shaman." Then he was asked to look at the sick one. He saw the bone point of a spear in the man's side. Then he thought, "I wish they would give me that canoe and spear for healing this sick man!" At once the listener said, "He wishes our great chief to give him that canoe and the spear after he has healed this sick man." Then the great chief spoke, and said, "I value my hunter more highly than canoe and spear. He shall have them, and more than that, if he cures my hunter." Then Ėx'sōkwiłak^u sat down by the side of the Sea-Lion, and pretended to feel for the sickness. Now and then he would push in the spear-point, and the sea-lion would groan from pain, and then he would pretend to suck the side in which the spear stuck. The fourth time he bit the spear-point, pushed it in, and then pulled it out. Then the Sea-Lion said, "This is a true shaman, for I felt the sickness leave my body. Now my chief will give him the canoe." When the chief heard that Ėx'sōkwiłak^u had cured his servant, he gave him the hunting-canoe with the serpent-spear, the paddle, and the food-box that is never empty, and the death-club, the point of which burns hostile villages, and the water of life. The great chief also gave him his house and his name, Chief-of-the-Open-Sea (G'ag'eqeyak'). Then the young man, Ėx'sōkwiłak^u, became homesick, and thought, "How shall I let them know that I am homesick?" Then the listener of the house said, "The great shaman is homesick." Thereupon the great chief of the house spoke to his slaves, and said, "Take down the hunting-canoe, and put aboard all that I promised to the great shaman, including this house. Let it become as small as a young woman's berrying-basket, and put it aboard. Then let the great shaman go aboard. Cover his face before you let him go to the upper world. One of you shall take him up." The Sea-Lion that he had cured said to him, "Ah, Great-Shaman! go aboard your self-

paddling canoe, and cover your face, that you may not see the trail that leads to the upper world." Then Ėx'sōkwiłak^u pulled his blanket over his face. The Sea-Lion jumped into the canoe, and said, "Paddle!" At once Ėx'sōkwiłak^u heard the sound of paddling on the sides of his canoe. Soon the noise stopped. Then the Sea-Lion said, "Shaman, look up!" for that was now the name of Ėx'sōkwiłak^u. Then he looked up to see where he was, and he found himself close to the village of his enemy. He resolved to try his baton to see if it would set fire to the village. He extended it towards the village, and in a short time all the houses were on fire. When the people tried to run away, he extended the death-bringer baton towards them, and they were transformed into rocks. After all had been killed, he asked the Sea-Lion to show him how to use his canoe. The Sea-Lion said, "Just say 'Go ahead!' Then all the paddles will obey you. When you want to stop, only say, 'Stop!' then they will stop." After the Sea-Lion had spoken, he jumped overboard and went home. Ėx'sōkwiłak^u went to the village. Then he saw some of his friends and his wife turned into rocks. This made him feel sorry. Therefore he tried his water of life. He took it out of the bladder of hair-seal in which it was, and sprinkled it on his wife, who rubbed her eyes and said that she had been sleeping. Afterwards she saw that her husband was bringing his friends back to life. Then she knew that she had been dead and had been resuscitated. Her husband brought most of her friends back to life, except those that had left him on the island. After he had done so, he took the house out of the canoe and put it down in the middle of the village, where it grew up to its full size. Now he was the head chief of the tribe. On the fourth day after his return he went aboard his self-paddling canoe. He told the great canoe to go ahead towards an island where hair-seals go to take a rest. As soon as he approached the island, his spear went overboard, turned into a serpent, and swam ashore to where the hair-seals lay. The serpent went from seal to seal, killing them. After it had killed all the seals, it swam back towards the great canoe. The owner took it aboard and put it down in the bow of the canoe. Then Ėx'sōkwiłak^u went ashore and took all the seals aboard his canoe, and they were enough to fill it. He went home and gave a seal feast to his people. Now his people treated him as a chief, and he went hunting sea-otters, which he gave to his people. Therefore he was well liked.

STORY OF THE NAENSX'Ä OF THE KOSKIMO

- 1 The ancestors of the Naensx'ä were living at Meläd. | They were catching sockeye-salmon. Their chief was Lelbeyös. | He had a son Wanäd. Wanäd | owned a large dog, and the name of the dog was
- 5 Nesä. || There were many dogs of the ancestors of the numaym | Naensx'ä of the Koskimo. Wanäd was glad | because all the dogs were yelping on account of | what was done to them by the dog of Wanäd, for he always set him | to fight the others. Now the heads ||
- 10 of the dogs of the ancestors of the Naensx'ä were very sore. Then Wanäd was glad | on account of what his dog, Nesä, did to all of them, | when he was biting them. Now Wanäd lay down, and did not arise | in the morning, and in vain he was called by his parents. |
- 15 Wanäd did not pay any attention to them. In the || afternoon a man came into the | door of the house of Lelbeyös, the father of Wanäd, | and the man just went to the bedroom of Wanäd, and | of the dog, and the man said, "I call you, Wanäd, | with your dog, on
- 20 account of our friends." Thus he said. || Immediately Wanäd arose and followed the one | who was sent to call him. They went to the

STORY OF THE NAENSX'Ä OF THE GÖSG'IMUX^u

(Koskimo dialect)

- 1 G'öküla^{laē} g'aläsa ^{ne}mēmotaša Naensx'ä lāx Melädē. Laem-laxē wīwamēsxa melēk'. Wä, lä^{la}xē g'igades Lelbeyös. Wä, läk'as^{la}xē xūngwadk'ats Wanädē. Wä, läk'as^{la}xē Wanädē ^{wa}yatsē öma^{ya}öl^{wa}ts!a. Wä, läk'as^{la}ē lēgadm^{asē} ^{wa}ts!as Nesä.
- 5 Wä, läk'as^{la}xāē q'lēnemk^{asē} ^{wa}öts!äs g'ilk'asasē ^{ne}mēmotasē Naensx'äk'asasē Gösg'imuxwē. Wä, läk'as^{la}ē Wanädē äyāq!es-k'asqēxs hēmenälak'asmasēnē g'wägülälak'asē ^{na}xwa ^{wa}öts!k'as g'ayälak'as lak'asex ^{wa}ts!äs Wanädäx hēmenälak'as^{ma}sēnē wä^{xa}-k'as qak'as hanēqōk'asēs. Wä, läk'as^{em}laxāē ^{na}xwak'as la^{la}-
- 10 hēlgēmälāk'asē ^{wa}öts!äs g'alä Naensx'ä. Wä, läk'as^{la}xāē ^{ex}ē nāq^{as}yas Wanädē qak'asēs ^{wa}ts!ē Nesäxs läk'asaē ^{na}x^{wid} lak'as yēyalx^uq!ala. Wä, läk'as^{la}xāē g'äēlk'asē Wanädē k'!lē^{as} ^{la}x^{wid}-xē g'alä qak'asexs wāx'k'asaē g'wäsōk'atsēs g'aöl^g·^{ux}^u. Wä, k'!lē^{as}yask'as^{la}xāē Wanädē q!äq!aaq. Wä, läk'as^{la}xāē gwāk'!ō-
- 15 dēxlälisa ^{na}laänēk'asas, g'āxk'asaasē bekümāla g'āxēlk'asa laxē t!ex^{asē} g'ōxwas Lelbeyös, yik'āsex ömpk'asas Wanädē. Wä, ökwas^{em}laē lä bekümāla läk'asex kwaēlask'asas Wanädē lō^{kwa}-sēs ^{wa}ts!ē. Wä, läk'as la ^{ne}x'a bekümāla: "Lēlaxaenlōl, Wanädä lō^{kwa}sōs ^{wa}ts!ex qāk'asens ^{ne}^{ne}mōxwē," ^{ne}x'k'as^{la}xāē. Wä,
- 20 hēx^{id}k'as^{em}laxāē Wanädē lāx^{wid}k'asa qak'ats laē läg^{ex}ē lēlēlg'isk'asē. Wä, läk'as lä hēx'dzegēselak'as lāxē äpdzegēs-

beach at the other side | of the point of the village. They went into 22
the thicket, | and there he saw many men sitting in a circle. | Then
Wanēd was told by them to sit down behind them || with his great 25
dog. When Wanēd sat down | close to his dog, then he | saw that
the men were groaning on account of wounds in their throats and |
in their ears. For a long time the men did not speak. | Then Wanēd
was a little afraid, for || his dog just continued to stare at his | master. 30
Then an old man arose | and spoke. He said, "Now, come, | Wanēd,
and look at my tribe, | and their wounds here, which you and your
dog have made. || Look at them! We are men | as you are. And 35
now, Wanēd, you shall learn." Thus he said, | and went towards the
place where Wanēd was sitting. He took off | his human body, and
he took off the | dog's body from the dog of Wanēd, and put it on ||
Wanēd, and Wanēd became a dog. Then he | put the man's body 40
of Wanēd on his dog | Nēsā. And after he had done so, the new
Wanēd arose | — the one who had been a dog—and went home to
his house, | and his dog, who had been the real Wanēd before, followed
him. Before Wanēd || came near to his house, the many dogs | ran 45
up to the large dog, and they took revenge by biting him. | Then the

k'asasē g'ōkwa. Wä, lāk'as lä läqa lak'asxē q!wāxulk!wask'asē. 22
Wä, lāk'as'elaxaē dōx'walaxē q!lēnemk'ase bēbekūmaxēlōs k!wāla.
Wä, lāk'as'elaxaē Wanēdē āxk'!ālasōkwas qak'as hē k!wālē ālēq!ūs
lō'ekwasē ōmas 'wāts!as. Wä, g'ilk'as'ēm'elaxaē k!wāg'aelsk'asē 25
Wanēd mām'k'els lō'ekwasē 'wāts!, wä, lāk'as'ēm'elaxaē Wanēdē
dōqwaxē bēbekūma gwālasē lēlax'alala lak'asax q!ōq!ünās lō-
'ekwase p!ēp!eyōkwasas. Wä, lak'as k!eōkwas gēō! dōt!ēg'a'itsē
bēbekūma. Wä, lāk'as'ēm'elaxaē Wanēdē k'ēk'alēqak'asa qak'asē
'wāts!ak'asas, yīk'asexs ōkwas'maasēnē hēmenalaēm dōqūmālasxēs 30
'wādzēd. Wä, lāk'as'elaxaē lāx'ewelsēda q!ūlyaxwē bekūmāla. Wä,
Wä, lāk'as'elaxaē dōt!ēg'a'la. Wä, lāk'as'elaxaē 'nēx'a: "Wä, gēla-
g'ak'as'la Wanēd, g'āxk'asaqōs. Wāk'asla dōqwaxg'ēn g'ōkwaō-
tak' yīk'asg'a lēlax's'alak'asg'as qak'ats häyaōs lō'ekwasōs 'wāts!ā-
qōs. Wāk'asla dōqwalax; sōkwas'ēmxaen gwēx'sk'ats bekumaēm 35
xaen sōkwas gēx'asas. Wä, lāk'as'mots Wanēd q!ā!ēalāl," 'nēk'as
lāxēxs lāk'asaē gwāē'sta lak'asax k!wadzad Wanēdē qak'ats dāwa-
yōdk'asēx begwānemk'!īna'yasē. Wä, lāk'as'elaxaē dāwayōdk'asax
'wāts!ak!īna'yas 'wāts!ās Wanēdē qak'ats āx'ālōdk'asēs lāk'asax
Wanēdē. Wä, lāk'as'mēnē 'wāts!ēx'ēidē Wanēdē. Wä, lāk'asē 40
āx'ālāsa begwānemk'!īnak'asas Wanēdē lāk'asax 'wāts!āk'asasē
Nēsā. Wä, g'il'ēm'elaxē gwālk'asa, lāk'asē alolxwē Wanēdē lāx-
'welsk'asaxē 'wāts!āk'asdē, qa's lak'asē nā'nax^u lāk'asxēs g'ōx^u
lāk'axēs 'wāts!āxē ālak'asa!āl Wanēda. Wä, k!ē'yask'as'ēm'elaxaē
ēx'ak'asē Wanēdē lāk'asxēs g'ōx^u, g'āxk'asaasē q!lēnem 'waōts!ā 45
qāqaaxē ōmas 'wāts!āk'as. Wä, lāk'as'ēm'elaxaē yīnk'a q!ak'a-

48 dog ran away from them, and went into his former bedroom, | which
 he had when he was still a man. Then | Wanēd, who had been a
 50 dog, came in and never || took notice of his dog, who lay down on the
 bed. | His ears and his throat were lacerated. | Then the new Wanēd
 said | to his mother, "I am hungry, mother." And his mother |
 55 stared at him, because the real || Wanēd had never said to his mother
 that he was hungry. Therefore | LELBEYŌS and his wife T!Ek'ayig'i-
 lak^u thought this strange. | When T!Ek'ayig'i-lak^u put a dish in front
 of him | containing scorched dried spring-salmon, then the great dog
 sat down | beside of T!Ek'ayig'i-lak^u, and looked into her face. ||
 60 In vain he opened his mouth. Then T!Ek'ayig'i-lak^u spoke, | and
 said, "Oh! what is the matter with NĒSÄ? It is as | though he were
 trying to talk to me," thus she said. But | Wanēd did not pay any
 attention to her, for he was eating; and after he had | eaten all the
 65 dried spring-salmon, he arose and lay down || in his bedroom; but the
 great dog went | to the place where LELBEYŌS was sitting, and looked
 into his face. | In vain he opened his mouth as though he wanted to
 speak. When | night came, the dog lay down in the bedroom of |
 70 LELBEYŌS. Wanēd continued to be hungry, and || for a long time it
 was this way. Then | T!Ek'ayig'i-lak^u guessed that the dog was her

47 plak'ē. Wä, lāk'ase 'wāts!E bex'wīd qak'ats laē lāk'asaxēs kwaē'las-
 k'asdē yīk'asexs hēk'as'emaēx'dē ālē bekūma. Wä, g'āxk'as'elaxaē
 g'āxēl'idē Wanēdē, yīk'asxē 'wāts!Ek'asdē. Wä, hēhēk'aEm'elaxaē
 50 q'lās'idaxēs 'wāts!Exē lāk'as hagūdzwālil lāk'asex kūl'elask'a-
 saxsxē 'nāx'ewīdk'as'Em lāx'sax'īdk'asē p!ep!eyōkwasas lō'ekwasē
 ōxawak'asas. Wä, ōkwas'Em'elaxaē 'nēx'a alōx'kwāsē Wanēdē
 lāk'asxēs abempk'asē: "Pōyan; ad;" wä, ōkwas'Em'elaxaē abempk'a-
 sas dōdoxs'Endk'asax qak'asaxs k'!e'ysaē powēk'!ālaēnox'k'asē āla-
 55 k'!āla Wanēdē lāk'asxēs abempē. Wä, hēk'as'Em'elaxat! lak'Emq!a-
 s'īdayōs LELBEYŌS lō'ekwasēs GENEMē T!Ek'ayig'i'lax^u. Wä, g'ilk'as-
 'Em'elaxaē T!Ek'ayig'i'laxwē k'āg'ililāsē hā'emaats!e g'its!Ewax^usē
 ts!ENxwē sāsasda, g'āxk'asaasē ōmasē 'wāts!E qak'ats laē k!wāg'ī-
 lil'as lax L!asalil'asas T!Ek'ayig'i'laxwē qak'ats dōqūmalilāēq.
 60 Wālk'as'Em āqa. Wä, lak'as'elaxaē T!Ek'ayig'i'lax^u dōt!Eg'a'la.
 Wä, lāk'as'elaxaē 'nēx'a: "ēya, 'māsk'adzēg'a NĒSāk, hēk'asaēk'
 g'wēx'asē dādōt!Eg'a'la g'āxk'asEN," 'nēx'k'as'elaxaē. Wä, hēhēk'a-
 Em'elaxaē Wanēdē q!aq!aax qak'asēs ha'emaēnē. Wä, g'ilk'as'Em-
 'elaxaē 'wī'lak'asxē sāsasdē lāk'asaē lāx'ūlil qak'ats laē kūlg'a-
 65 lil'as lāxēs kwaēlasē. Wä, ōkwas'Em'elaxaē ōmas 'wāts!E lāk'as
 lāx k!wāē'lask'asas LELBEYŌS qa's lāk'asaē dōqūmalilāēq. Wä,
 lāk'as'Em'elaxaē āqa wāx'st!aax^u dādōt!a. Wä, g'il'Em'elaxaē lāk'as
 nēg'a'x'ewīda lāk'asaē hēk'as'Em kwaēlk'asē 'wāts!E kwaē'lask'asas
 LELBEYŌS. Wä, lāk'as'elaxaē hēmenalak'as'Em pōyē Wanēda. Wä,
 70 lāk'as'Em'elaxaē gayal'Em hēk'as g'wayalak'asē, wä, lāk'as'Em'elaxaē
 T!Ek'ayig'i'laxwē k'ōt!ēdk'asxē 'wāts!ā hēk'as'emaēs xūnōxwē. Wä,

son, and | she spoke to her husband, LELBEYŌS, | and said, "O 72
LELBEYŌS! call in the | shamans to come this night and look at our ||
master there." Thus she said to him. Immediately LELBEYŌS said | 75
that he would clear his house; and after he had finished clearing his |
house, he went and gave notice to his | tribe that the shamans would
feel of Wanēd (in order to find out what ailed him). | Then LELBEYŌS
went back home, and || told his wife, saying that | the shamans would 80
come in, and those who were to beat time. | Then T!EK'ayig'i'lak^u
called Wanēd, and | told him about the shamans who would come and
feel of him. Then | Wanēd became really angry on account of what
was said by her, and he || went out of the house. | Then the gréat dog 85
was happy, and LELBEYŌS | and his wife, T!EK'ayig'i'lak^u, observed
him. | Now night came, and the | shamans and those who were to
beat time came, but || Wanēd never came into the house. The 90
large dog | sat down in front of the shamans. Then a great | shaman
saw that the great dog was Wanēd | who wore the dog's body.
Then | the shaman spoke to the wise men (song-leaders) to think
about it, || what they should do to the dog who wore the body of a 95
man, | namely, of Wanēd. Thus he said. Then the | great dog was

lāk'as^εlaxaē dōt!Eg'a^εlk'asxēs la^εwūnemk'asē LELBEYŌSk'asē. Wä, 72
lāk'as^εlaxaē 'nēx'a: "ēya, LELBEYŌsai'. Wālaak'adzâ Lēlak'asxō
pēpāxa qa g'āxk'asēsōnōxō nēg'a^uk'asLēx qak'as dōqwasēxENS
g'ik'asēx," 'nēk'as lāxaē. Wä, hēx'ēidk'as^εEM^εlaxaē LELBEYŌS 'nēx' 75
qak'ats ēkwaēxēs g'ōxwē. Wä, g'īlk'as^εEM^εlaxaē gwālk'as ēkwaxēs
g'ōx^uk'asaxs lāk'asasēne qās'īd qak'ats laē q!āq!agēmlāk'asxēs
g'ōkwaōt yek'asEXs p!ēxwak'atsawaē Wanēd yīk'atsē pēpāxa. Wä,
g'āxk'as^εEM^εlaxaē nā'nax^u lāk'asxēs g'ōxwē LELBEYŌS. Wä, lak'as-
^εEM^εlaxaē nēlalak'asxēs gēNEM, 'nēx'k'asqēxs lāk'as^εmaalasē 80
^εwīlak'ās g'āxk'asLa hōx'uts!āk'asLē pēpāxa Lō^εkwasā Lēxastēk'asLaq.
Wä, lāk'as^εlaxaē T!EK'ayig'i'lax^u Lē'lālak'asEX Wanēdē qa's nēla-
laēsē pēpāxaxs g'āxk'asaēLa p!ēxwak'asLaq. Wä, lāk'as^εEM^εlaxaē
Wanēd ēālak'lāla ts!ENx's dōt!alayokwasas. Wä, lāk'as^εEM^εlaxaē
ōkwas^εEM lāk'as qās'īd qak'ats laē lāwels lak'asxē g'ōx^u. Wä, 85
lāk'asē ēk'!ēqak'asē ōmasē 'wāts!E. Wä, lāk'as^εEM^εlaxaē LELBEYŌS
Lō^εkwasēs gēNEMk'asē T!EK'ayig'i'laxwē q!ām^x'ts!ēk'asaq. Wä,
lāk'as^εEM^εlaxaēnē nēg'EX^εwīdk'asa. Wä, g'āxk'as^εEM^εlaxaē hōx-
ts!āk'asē pēpāxa Lō^εkwasē Lēxaxstaē. Wä, lāk'as^εEM^εlaxaē hēwāEM
g'āxk'as hōx'uts!āk'asē Wanēda. Wä, lāk'as^εEM^εlaxaē ōmasē 'wāts!E 90
k!wāk!wagēmak'asxē pēpāxa. Wä, lāk'as^εEM^εlaxaē ōmask'asē
pāxa dōx^εwaLak'asxē ōmasē 'wāts!EXs hēk'as^εmaē Wanēdē. Lāk'as
q!ōx'uts!Ewa^x's 'wāts!EK'!īnak'asasēs 'wāts!E. Wä, lāk'as^εEM^εlaxaē
pēpāxa dōt!ālak'asxē wēwasdala qak'as dōdaxstōlīlk'asēs qak'ats
g'wēx'ēidaasxē 'wāts!EXē lāk'asē q!ōx^εwenālak'asax bēkūmālak'!ī- 95
nak'asas Wanēdē, 'nēk'as^εlaxaē. Wä, lāk'as^εEM^εlaxaē ēk'!ēqak'as

98 happy on account of what the shaman had said, | and he was just
going around the fire in the middle of the house trying to play | with
100 the shamans. But Wanēd || never came to the house. Then the
shamans went out | with those who beat time for them. Now it was
late in the | night, and no dogs were walking about | that night.
The whole tribe was asleep. | When daylight came in the morning, ||
5 Wanēd was the first to arise from his bedroom, and he | wakened his
parents, and spoke. | He said, "Don't continue to sleep! I have
been | pitied by the supernatural power. I am Wanēd again," thus
10 he said. | Immediately LELBEYŌS and his wife, || T!Ek'ayig'i'lak^u
arose and called their tribe | to come and eat breakfast in the house.
Then all | the ancestors of the numaym Naensx'ä went in; and
when | the guests were all in, LELBEYŌS | told his tribe about Wanēd,
15 that he had been pitied by || the supernatural power. Thus he said.
Then Wanēd spoke | and told them that he had tried in vain to talk, |
but that he had been unable to speak. | Thus Wanēd came back.
But they never | learned which way the great dog, Nesä, had gone. ||
20 From that time on the Koskimo began to treat their dogs carefully, |
for they knew that they are men like | ourselves. That is the end
of this. |

97 qak'asē dōt!ālayokwasasē pāxa qak'asē ōmas 'wāts!Exs lāk'asaē
wūlk'as x'imsa laē'stalīl lāk'asxē laqwawalīlk'asasē g'ōx^u, āāmlē-
mak'asxē pēpāxa. Wä, lāk'as'Em'laxaē hēhēk'a g'āxk'asē Wanēdē,
100 g'āxēl lāk'asxē g'ōx^u. Wä, lāk'as'Em'laxaē ōkwas'Em la hōqwalīlē
pēpāxa lō'kwasē Lexēmēlk'asas. Wä, lāk'as'Em'laxaē gayālak'as
la nēg'Ekwa, wä, lāk'as'Em'laxaē k'!ēyōkwas 'nEm 'wats! g'īg'Elsaxē
nēg'Ek^u. Wä, lāk'as'laxaē 'nāx'wid lak'as k'!axālak'asē lēlqwaīā.
Wä, lāk'as'Em'laxaē 'nāx'īdk'asxē gaālak'asē; wä, hēk'as'Em'laxaē
5 Wanēdē g'īlk'as lāx'wid lāk'asxēs kwaē'lask'asē qak'ats laē gwā-
k'asxēs g'aōlg'ūxwē. Wä, lāk'as'Em'laxaē dōt!Eg'a'la. Wä, lāk'as-
'Em'laxaē 'nēx'a: "Gwālk'as las k'!axālak'asaōl lāk'as'Emēg'in
wīwaxsē'stanōs 'nawālaḡwa. Nōgwak'as'Emxat! Wanēda," 'nēk'as-
'laxaē. Wä, hēx'īdk'as'Em'laxaē LELBEYŌS lō'kwasēs gēnEmk'asē
10 T!Ek'ayig'i'lax^u lāx'widk'as, qak'ats laē lēlaxēs g'ōkwaōtē qak'as
g'āxk'asē gēgag'alīl lāx g'ōxwas. Wä, g'āxk'as'Em'laxaē 'wī'lak'as
hōx'ts!āwē g'īlk'asasē 'nEmēmāōtk'asasē Naensx'ä. Wä, g'īlk'as-
'Em'laxaē 'wī'laēlk'asē Lē'lānEm, wä, lāk'as'Em'laxaē LELBEYŌS
nēlālaxēs g'ōkwaōtas Wanēdaxs lāk'as'mē'lasē wīwaxsē'stanōs 'na-
15 wālaḡwa, 'nēx'k'as'laxaē. Wä, lāk'as'Em'laxaē dōt!Eg'a'lk'asē
Wanēdē, nēlālak'atsēxs lāk'as 'nāxwaasēnē wāx'k'as dādōt!a. Wä,
lāk'as'Em'laxaē k'!eyōkwas gwēx'idaask'as dōt!Eg'a'lk'asa. Wä,
lāk'as'Em'laxaē naqē'stē Wanēda lāk'asxēq. Wä, lāk'asē hēhēk'a
q!āē'stasō'kwasē gwāḡwaāgask'asasē ōmasē 'wāts!Ek'asē Nesä. Wä,
20 hēk'as'Emxat! g'āg'īLaats Gōsg'imux^u lak'as aēk'ilaxō 'wāts!ax
qak'asaxs lāk'as'maasē q!aōlk'asqēxs bēbēkūmalak'as'maasē nōgwa-
k'asens gwēx'asē. Wä, lāk'as'Emxaē q!ūmbak'as lāk'asxēx.

ORIGIN OF THE ABALONE NAMES OF THE ĀWĪK'!ĒNOX^u

I will also answer what you inquire about how the | abalone 1 names came. There is really one reason why the Āwĭk'!ēnox^u | have abalone names. And I will only follow what was told me by my | wife, who told me that story why the Āwĭk'!ēnox^u women || have the name Abalone-Woman. Now, listen, friend! I shall imi- 5 tate | the way of all the story-tellers who tell the story to some one. | This is the beginning. |

Leg'ēx, the chief of the Hālx'axt'!ēnox^u of the | Ōyalaīdex^u, lived at Yālalē. Chief LEG'ēx had two wives, || and it is said that LEG'ēx 10 loved his second wife more; | and Chief LEG'ēx also did not treat carefully his children | by his first wife, but he took very good care of his son | by his second wife. Therefore his first wife was very angry, | and she planned what to do to her husband, || whether she 15 should kill him, or whether she should kill his second wife. | Then it occurred to her to do harm to the son of her | husband and his second wife. And after the | head wife of Chief LEG'ēx finished planning, she treated the child well, | and she called her stepson, the child of her husband || and his second wife, and the head wife would 20 sit in the bow | of the canoe of her stepson when she went out pad-

ORIGIN OF THE ABALONE NAMES OF THE ĀWĪK'!ĒNOX^u

Wā, laemxaāwisen nā'xaxmēlxēs wūlāse'wōs lāx g'āxēlasōx lē- 1 gema ēx'ts!emē. Ālaem 'nemx'idaīlē lāg'ilas lēgādēda Āwĭk'!ēnoxwasa ēx'ts!emē. Wā, la'mēsen āem negeīdōlg'a wāīdemg'asg'en genemk', lāg'as nōsa qaenlas lāg'ilas lēgādēda tslēdaqasa Āwĭk'!ēnoxwas ēx'ts!emga. Wāg'a hōlēlax, qāst, qen nānaxts!ē'wa'mēx 5 g'wēk'!ālasasa 'nāxwa nēnōts!ēnox qaēs nōsag'ilē. Wā, la'mēs g'ālabēsēg'a:

G'ōkūlaē LEG'ēx, yex g'īgāma'yasa Hālx'axt'!ēnoxwasa Ōyalaīdex lax Yālalē. Wā, lā'laē ma'lēla g'īgāma'yē LEG'ēx qa's gengenema. Wā, lā'laē LEG'ēxē hē la lāxūlēs ā'lēlē genema. Wā, 10 k'!ēs'em'elaxaāwisa g'īgāma'yē LEG'ēx la aaxp!ēlāxēs sāsemē laxēs g'ek'emālīlē. Wā, lā'laē lōmax'ēīd aēk'ilaxēs begwānemē xūnok^u lāxēs ā'lēlē genema. Wā, hēem'elāwis xenlela ts!enōms nāqa'yas g'ek'emālīlas. Wā, lā'laē sena qa's g'wēx'idaasxēs fā'wūnemē lō'ē k'!ēlax'ēīdeq, lō'ē hē k'!ēlax'ēitse'wē ā'lēlē genems. Wā, 15 lā'laē g'īg'aēx'ēd qa's hēlag'i mōmas'itse'wa begwānemē xūnōx^usēs fā'wūnemē lē'wis ā'lēlē genema. Wā, g'ī'em'elāwisē g'wālē sena'yasa g'ek'emālīlē genems LEG'ēx, lāa'lasē hēmenāla ēk'!ēqelaq. Wā, laem'laē lē'lāxēs xūngwawē, yīx xūnōkwasēs fā'wūnemē lē'wēs ā'lēlē genema. Wā, lānaxwa'laēda g'ek'emālīlē k'!wāgiwa- 20 laxēs xūngwawaxs laē sēx'ewida hēmenālaxa 'nē'nāla. Wā, lā'laē

22 dling every day. | One fine day, Chief LEG'ēx asked his second wife |
to go out paddling with him, and they went paddling. Then |
LEG'ēx was asked by his head wife how far he would go. And
25 LEG'ēx mentioned a place far off || where he was going. In vain
LEG'ēx called his | son to come aboard, but the child did not want
to go, for | he really thought that his stepmother loved him. LEG'ēx
went away, and | left him. As soon as LEG'ēx was a long ways off,
30 his | head wife got ready and took a large box, which || she placed
aboard her canoe. She carried a bundle and | a long rope. And
when everything was aboard her canoe, | she called her eldest son
and her stepson | to go aboard the canoe. As soon as they had gone
35 aboard | the canoe, they paddled off and went to an island out || at
sea back of YālaLē. Then they went ashore on the island. The |
woman put ashore the box, which she took out of the canoe, and put
it down on the beach, | and she called her son to help her, and also
her stepson. | Then the bad woman asked her stepson to take off
the | cover of the box. And when he had taken off the cover, the ||
40 son of the bad woman took his younger brother | and pushed him
into the box. Then his mother put on | the cover, and the bad
woman took a | dressed skin blanket covered with large | abalone
45 shells, and wrapped it around the box. Then || she tied a rope

22 ēk'a 'nāla laa'lasa gīgāma'yē LEG'ēx hēlaxēs a'lēlē GENEM qa's lā
sēx'wīd L'EWē. Wā, lāx'da'x'laē sēx'wīda. Wā, wūlaEM'lawisa
gēk'EMālītax LEG'ēxē lāx 'wālag'ilaslas. Wā, lā'laē qwēsala gWE-
25 'yās LEG'ēxē lāaslas. Wā, wāx'EM'lawisē LEG'ēxē Lē'lāxēs be-
gwāNEMē xūnōk^u qa lās lāxseq. Wā, lā'laē q'EMSē xūnōkwās qaxs
laē āla la ōq'lūs la lāxūlasēs ābadzewē. Wā, āEM'lawisē LEG'ēxē la
lōwalaq. Wā, g'il'EM'lawisē qwesg'ilē LEG'ēxaxs laē xwāna'īdēda
gēk'EMālīlē. Wā, laEM'laē āx'ēdxa 'wālasē g'īldasa, qa's lā āx'ā-
30 lEXsas lāxēs xwāk'lūna. Wā, lā'laē q'ENēpSEMālē daakwas, wā, hē-
'mēsa g'ilt'la denema. Wā, g'il'EM'lawisē 'wēlxs lāx xwāk'lūnās laē
Lē'lāx 'nōlast!egema'yās begwāNEMē xūnōx^us L'EWīs xūngwawē
qa lās hōgūxs lāx xwāk'lūnās. Wā, g'il'EM'lawisē la hōx'watEXs
lāxa xwāk'lūna laē sēx'wīDEX'da'x^u qa's lā lāxa 'mek'āla lāx L'lā-
35 sēg'a'yās YālaLē. Wā, lā'laē āLē'sta lāxa 'mek'āla. Wā, lā'laēda
ts!Edāqē hānōltōdxa g'īldasē lāxēs xwāk'lūna qa's hāng'alīsēq. Wā,
lā'laē Lē'lāxēs xūnōkwē qa lās g'īwālaq L'EWīs xūngwawē. Wā,
laEM'lawisa 'yāx'sEMē ts!Edāq āxk'lāxēs xūngwawē qa āxōdēsēxa
yekwāya'yasa g'īldasē. Wā, g'il'EM'lawisē lawāya yekwāya'yaxs
40 laē begwāNEMē xūnōkwasa 'yāx'sEMē ts!Edāq dāx'īdxēs ts!ā'ya
qa's Laxts!ōdēs lāxa g'īldasē. Wā, lā'laē ābempas yekū-
yentsa yekwāya'yasa g'īldasē. Wā, lā'laēda 'yax'sEMē ts!Edāq
āx'ēdxa ālāg'EMsgEMē 'nEX'ūnā'yaxa la hāMElXSEMālaxa āwāwē
ēx'ts!Ema. Wā, lā'laē q'ENēpSEMts lāxa g'īldasē. Wā, lā'laē

around it. As soon as she had done this, | she put it aboard the 46
canoe. And it is said that the bad woman asked | her son to take
aboard a large stone. | Then her son looked for an elongated large
stone. | When he found one, that was good for an anchor, so || large 50
that a man could hardly lift it, he put it aboard the canoe. | Then he
went aboard, and the bad | woman with her son paddled out to sea.
The large box was in the middle of the canoe. It was just like |
shining on account of the abalone-shells that covered the box, with
the brightness | of the sun. Then they went out to sea, and the
bad || woman said to her son, "Tie the rope to the | stone, and after 55
you have done so, tie the other end | around the box." Thus she said.
Immediately the boy did this. | And after he had finished, he
threw the abalone-covered | box into the sea. When it drifted
about, he took up || the elongated stone and threw it into the water; 60
and after he had | thrown it into the water, they paddled away from
it. They never turned around to see | what became of the box that
had been thrown into the water, for they felt that they had done
something bad. | When they nearly arrived at the house, the bad |
woman spoke to her son and said, || "Oh, son, listen! Let me tell you 65
what I have in mind, for we | are going to be asked what became of

qEX'semtsa denemē lāq. Wä, g'il^εem^εlāwisē gwāla laē hāng'aa- 45
lEXsaq lāxa xwāk'lūna. Wä, lā^εlaēda ^εyāx'semē ts!edāq āxk'!ā-
laxēs xūnōkwē qa t!āxālEXsēsēx ^εwālasa t!ēsem lāxa xwāk'lūna.
Wä, laem^εlāwisē xūnōkwās ālāx sāxsema ^εwalas t!ēsema.
Wä, lā^εlaē q!lāxa ālā la ēx' lax q!eltsem. Wä, hālselaem-
^εlāwisa begwānemē lāx^us g'āxaē t!āgEXsaq lāxa xwāk'lūna. Wä, 50
lā^εlaē lāxs lāxa xwāk'lūna. Wä, lā^εlaē sēxwat!alēda ^εyāx'semē
ts!edāq L^εwis xūnōkwē hānōyālaxa ^εwālasē g'ildasxa hē gwēx'sē
q!Eqālaēna^εyasa ēx'ts!emē la ^εMEGESgEMēxa g'ildasē q!Eqālaēna-
^εyasa L!ēsela. Wä, laem^εlāwisē lāxa L!āsakwaxs laē ^εnēk'ēda ^εyax'-
semē ts!edāqa lāxēs xūnōkwē. "Wēg'a yiltsemtsa denemēx lāxwa 55
t!ēsemēx. Wä, g'il^εemlwits gwāl qasō lāl yiltsemtsa āpsba^εyaxs
lāxwa g'ildasēx," ^εnēx'laē. Wä, hēx'idaem^εlāwisē hē gwēx'^εidēda
begwānemē. Wä, g'il^εem^εlāwisē gwāla laē hān^εstentsa ēx'tsemāla
g'ildas lāxa aōwak'ē. Wä, g'il^εem^εlāwisē hānwālaxs lāael t!āgēl-
tsaxa g'iltsemē t!ēsem qas t!āx^εstendēs. Wä, g'il^εem^εlāwisē 60
lā^εstaxs g'āxda^εxwāē sēxās. Wä, laem^εlaē hēwāxa melēxlaxēs
lā^εstanowē g'ildasa, qaxs laē q!āk'aqēxs ^εyāx'semaēs gwēx'^εidaasē.
Wä, lā^εlaē elāq lāg'aa laxēs g'ōkwaxs laē yāq!Eg'a^εlēda ^εyāx'semē
ts!edāqa lāxēs xūnōkwē. Wä, lā^εlaē ^εnēk'a: "^εya, xūnōk^u, wā-
entsōs hōlēlax qEN nēlēsg'a gwālaasg'asg'EN nāqēk', qaxg'ENS 65
wūlāsō^εmēLEK' lāx x'ēyāsas ts!ā^εyax'dā. Wä, len ^εnēnk'!ēqela

- 67 your younger brother. I think | that we'll say that our canoe upset,
and let us say that your younger brother | did not come up again.
The reason why I say so is that we may | wet ourselves before we go
70 ashore at the beach of our house." Thus she said. || Immediately
they sprinkled their clothing with water, | so that it was all wet.
And after they had done so, they paddled | and went ashore on the
beach of their house. Immediately | they were met by their rela-
tives, and the relatives of the one who had been thrown into the sea.
Then the | bad woman was asked, "Where is your stepson?" Thus
75 was said to her. || Immediately the bad woman replied, and | said,
"Our canoe upset, and I do not | know what became of my stepson,
for we just tried to save ourselves." | Thus she said. Then she was
asked what had become of the | carved box, for this was the only box
80 among the Bellabella that had a name. || Therefore the Bellabella were
very much troubled about the | carved box. The bad woman said that |
the carved box had just drifted away. Then the Bellabella guessed |
that the bad woman had done harm to her stepson. | In the evening
85 Chief LEG'ēx and his second wife came back. || Immediately LEG'ēx
was told what | they thought had been done by the bad woman to
her stepson. | Then Chief LEG'ēx spoke, and said, "Let | my son
keep together with his crest, the carved box. | Let the chiefs of the

- 67 qens 'nēk'ēxg'ens qepaens yā'yats!ēx. Wä, lāLENS 'nēx'LEqēxs
hēwāxaē q!ax'widē ts!ā'yax'dā. Wä, hē'mēSEN lāg'ila 'nēk' qens
k'lūnk'lūnqelē qensō lāl lāg'alisl lāx L!ema'isasens g'ōkwa," 'nēx'-
70 'laē. Wä, hēx'idaem'lāwisē xōs'itsa demsx'ē 'wāp lāxēs g'wēl-
g'wāla qa 'nāxwēs k'lūnqa. Wä, g'il'EM'lāwisē g'wāla lāē sēx'wida
qa's lā lāg'alēs lāx L!ema'isasēs g'ōkwē. Wä, hēx'idaem'lāwisē
lālalasō'sēs lēlēlāla lō' lēlēlālāsa lā ts!EX'stanos. Wä, lā'laē
wūLASE'wēda 'yāx'sEMē ts!Edāqa: "wīnēlā xūngwawā," 'nēx'sō'laē.
75 Wä, hēx'idaem'lāwisē nā'naxma'yēda 'yāx'sEMē ts!Edāqa. Wä, lā-
'laē 'nēk'a: "Qepanu'x" yā'yats!ēx. Wä, g'wālela'mēSEN k'lēs
q!ā'staxen xūngux'dā qaxg'ENU'x" ā'mēk' la q!lūlēx's'EM la q!wā-
q!lūla," 'nēx'laē. Wä, lā'laē wūLASE'wa lax g'wāgwaagasasa
k'lāwats!ē g'ildasa, qaxs 'nEMsg'emaē g'il lēgād g'ildasa lāxa
80 Hēldza'q". Wä, hē'mis lāg'ilas xENLEla āwilelqelēda Hēldza-
'q'waxa k'lāwats!ē g'ildas. Wä, lā'laēda 'yāx'sEMē ts!Edāq 'nēx'qēxs
ā'maa la ts!āx'idēda k'lāwats!ē g'ildasa. Wä, laem'laē k'ōt!ēdēda
Hēldza'q'waq laem mōmas'idēda 'yāx'sEMē ts!Edāqxēs xūngux'dā.
Wä, la'mēsē dzāqwaxs g'āxaē nā'nak'wa g'igāmā'yē LEG'ēx lē'wis
85 a'lēlē GENEMA. Wä, hēx'ida'mēsē ts!ek'lāl'itSE'wē LEG'ēxē yīsēs
k'ōdēlē g'wēx'idaatsa 'yāx'sEMē ts!Edāq lāxes xūngux'dā. Wä,
lā'laē yāq!eg'a'lēda g'igāmā'yē LEG'ēxē. Wä, la'laē 'nēk'a: "Hāg'a-
x'EN xūnōkwa 'nEMālag'ilē lē'wis k'lēs'āēda k'lāwats!ē g'ildasa.

tribes try to find my || son." Thus he said. Then it was known 90 everywhere that | the son of LEG'ēx, the chief of the Ōyalaīdex^u | was sitting in the abalone-covered box, and therefore all the tribes searched for it. |

Āmekwala lived with his wife and two | daughters in a house baek of Āwik'!edza^{eyē}. || The elder one of the children was grown-up, and 95 her younger sister was nearly grown-up. | Then, it is said, they always stayed in bed late in the morning, sleeping. | In vain their mother called them in the morning. They did not | wake up; therefore their mother took the tongs | and struek her ehildren, saying as she struck them, "Don't || sleep, but purify yourselves, 100 and try to find what is known by | the tribes, the abalone-covered earved box in which | LEG'ēx's son sits." Thus she said. Immediately the two | girls arose crying, and went out of the house. | They went along the long beaeh, a pretty beaeh. || Then they went a long 5 distanee, and the younger one saw something | like the sun floating about. And at once the younger one spoke | and said, "Look at that thing floating about at sea. | It is like the sun really shining on the water out at sea." | Thus she said. But the elder one did not take notice of her. She just walked fast. || Then the younger one went 10 after her, for | the younger daughter in vain thought of what their

Wāg'ax'a g'ig'egāma^{eyaxsa} lēlqwālala^{eyax} lālōgwaxen xūnō-kwa," nēx'laē. Wā, la^{emē} q!āq!alagayuwēda ēx'ts!emsgema 90 g'ildas k!wāts!ewats xūnokwas LEG'ēx, yix g'igāma^{eyasa} Ōyalaīdex^u. Wā, hē^{mis} lāg'ilas nāxwa^{emē} lēlqwālala^{eyē} ālāq.

Wā, g'ōkūla^{laē} Āmekwala lē^{wis} genemē lē^{wis} ma^{lōkwē} ts!ēdāq sāsem lāx āwig'a^{eyas} Āwik'!edza^{eyē}. Laem^{laē} ēxentēda nōlast!egema^{eyas} sāsemas. Wā, laem^{lāwisē} elaq ēxentēda ts!ā- 95 ēyās. Wā, laem^{lāwisē} hēmena^{laem} gēx'g'aēlexs mēxaaxa gaāla. Wā, lā^{laē} wāx' gwāsō^{xa} gaālāsēs ābempē. Wā, lā^{laē} k!ēs ts!ex'ida. Wā, hē^{mis} lāg'ilas dāx'idē ābempasēxa ts!ēslāla qa's kwēxēs lāxēs sāsemē nēg'etewēxs kwēxaaq: "Gwāldzā mēxax qa's wāweldzewaōs q!ēqela la^{sta} qaēda q!āq!alag'āla- 100 yāsa lēlqwālala^{eyā} ēx'ts!emsgemalā k!āwats!ē g'ildas k!wāts!ewats xūnōkwas LEG'ēx," nēx'laē. Wā, hēx'idaem^{lāwisa} ma^{lōkwē} ts!ēdāq sāsems lāx'wida q!wādzetewēxs laē hōqūwels lāxa g'ōkwē qa's lā qāsaēsela lāxa g'ilt!edzōlisē ēk' āwīnagwisa. Wā, laem^{lāwisē} qwēsgrilaxs laēda ts!ā^{yāsa} nōla dōx'walelaxa hāel 5 gwēx'sa l!ēsela pex'āla. Wā, hēx'idaem^{lāwisa} ts!ā^{ya} yāq!eg'āla. Wā, lā^{laē} nēk'a: "ēya, dōx'widesxa pex'ālāxa l!āsa-kwēxa hē gwēx'sa l!ēsela, yixs ālaē q!wāxsemLa^{ya} lāxa l!āsak^u," nēx'laē. Wā, k!ēts!em^{lāwisē} nōlās q!āselaq, āem^{laē} yāyanaxs qāsaē. Wā, āem^{lāwisē} ts!ā^{yās} la qāqayaq, qaxs lē^{maē} 10

12 mother had said when she | talked about the abalone-covered carved
 box in which | Leg'ēx's son was sitting. They had gone a long ways
 when they sat down. | Then the younger one spoke again to her elder
 15 sister, and || said, "I can not think of anything but what I have seen
 out at sea, | which was floating about like the sun; (I wonder) if it is not
 what mother talked about." | Thus she said. Then her elder sister
 only said that she was getting hungry. | "Let us go home." Thus
 she said. Then they walked back. | When they passed halfway the
 20 distance they had gone, the || younger one saw the great box lying
 on the | beach. Then the younger sister spoke, "You are really |
 foolish that you do not remember what our mother told | us to look
 out for. This is the carved box lying on the beach." | Thus she said,
 25 pointing to the box. Then the elder sister saw || what was seen by
 her younger sister. Then they ran to see who would | get there first
 where it lay on the beach, the box that looked like the sun. | Then
 they arrived there. Immediately the younger sister untied the |
 rope tied around it; and when she had taken off the rope with which
 30 it was tied, | she took off the dressed skin with abalone shells || and
 put it down. Then she pulled at one side of the box, and then | she
 heard something moving inside the box. Then | she ran away,
 because she was afraid; but her elder sister was sitting on the
 beach watching | her younger sister working hard. Then the

11 g'īg'aēqela wāx'a ts!ā'yāx wāldemasēs ābempē, yīxs laē gwā-
 gwēx'sēāla lāxa ēx'ts!Emsgēmālā k'!āwats!ē g'īldas k'!wāts!ēwats
 xūnōkwas Leg'ēx. Wā, laēm'lāwisē qwēsgrīla qāsaxs lāaēl k'lūs'ā-
 lisa. Wā, lā'laē ēdzaqwa yāq!Eg'a'fēda ts!ā'yāxēs 'nōla. Wā, lā'laē
 15 'nēk'a: "K'!ēts!mēk' lēl'maēx'ēdxen dōgūla lāxa L!āsakwēxa
 hē gwēx's pex'āla L!ēsela qō hēemlaxē gwe'yāsens ābempa,"
 'nēx'laē. Wā, lā'laē āem 'nēk'ē 'nōlāsēxs lē'maē pōsq!Ex'ida:
 "Wā, laēmēsens lāl nā'nax'L," 'nēx'laē. Wā, g'āx'laē aēdaaqa
 qās'ida, wā, g'āx'EM'lāwisē hāyaxk'!ēts!ēdxēs qāx'Lē. Wā, hēem-
 20 'laxaā wīsa ts!ā'ya g'īl dōx'walelaxa 'wālasē g'īldas laē ha'nēs lāxa
 L!ema'isē. Wā, laēm'laē yāq!Eg'a'fēda ts!ā'ya, "ya Lōmaa qōs
 nenōlā, yīxs k'!ēts!emaāxentqōs g'īg'aēqelax wāldemasens ābempa
 g'āxens qaens dōgūlēq hēem k'!āwats!ē g'īldasa ha'nēsax L!ema'i-
 sasa," 'nēx'laē ts!Emālaxa g'īldasē. Wā, laēm'laē 'nōlās dōx'wa-
 25 lēlax dōgūlasēs ts!ā'ya. Wā, lax'da'x'laē dzēlx'wida qa's lā
 g'āg'alap!a lālaa lāx ha'nēdzasasa hāel gwēx's L!ētsemlisa g'īldasē.
 Wā, lā'laē lāg'aa lāq. Wā, hēx'idaēm'lāwisa ts!ā'ya qwē'ēdex
 yīltsema'yas denema. Wā, g'īl'EM'lāwisē 'wī'lāwa yīltsema'yas
 denema lāa'lasē āxāg'īltsemdxa ālāg'īmē āxedzāyaatsa ēx'ts!Emē
 30 qa's x'īlxalisēq. Wā, lā'laē gēlqalīsaxa g'īldasē. Wā, hēem'lāwis
 la wūlālatsēxa yāweng'a'la lāx ōts!āwasa g'īldasē. Wā, laēm'laē
 hēltsā lāxēq qaxs k'īl'ēdaas, qaxs ā'maē 'nōlās k'!waēs x'īts!ax'ī-
 laxēs ts!ā'yāxs laxūmālaē ēaxēla. Wā, lā'laē lāx'ūlēsēda ts!ā'yāxs

younger sister stood still, | and she heard some one talking inside of the box, and saying, || “Don’t be afraid, come, open this box. 35 You have found me by good luck.” | Thus said what was heard by the younger sister. At once the younger sister | went back and opened the box. She took off | the cover and put it on its edge at the side of the box. Then | the younger sister saw a really handsome young man sitting || inside the box, wearing in his ears abalone 40 shells. Then the man spoke | to the younger sister and said, “Now your name shall be | Qwēx’agas (Box-Opening-Woman) — in Bella-bella, X’āwagas in the way the Kwāg’ul speak— | for now you have opened this box, which has the name | Carved-Box. And now I’ll marry you, my dear Qwēx’agas, for || this is your name now, and also 45 Ēx’ts!emga (Abalone-Woman) beginning with this day. I am | the son of Leg’ēx.” Thus said he as he came out of the carved box. | Then the man took the abalone-covered dressed skin and | threw it into the carved box, and he took up the box | and folded it up; and as soon as it had become small, he || tucked it into his armpit. The 50 man wore as a blanket the dressed-skin | blanket covered with abalone shells, and he also had a head-ring | of hide. Then the wife of the man, the one who | had now the name Qwēx’agas, asked her husband and her elder sister to | go home to their house. They

laē wūlelaxa yāq!ent!āla lax ōts!āwasa g’ildasēxa ēnēk’a: “Gwāl-las k’ilelax. Gēlag’a, x’ōx’widexgrada g’ildasek’. Laems lōgwala 35 g’āxen,” ēnēx’laē wūlelasa ts!āya. Wā, hēx’idaemēlāwisa ts!āya la xwēlaqa lāq qa’s x’ōx’widēxa g’ildasē. Wā, lālaē āxōdex yikwaya’yas qa’s k’lōx’walisēs lāx ōnā’yasa g’ildasē. Wā, laemēlaēda ts!āya dōx’walelaxa ālā la ēx’sōk^u hēla begwānem k’lwa-ts!āxa g’ildasē xōgex^usa ēx’ts!em. Wā, lālaē yāq!eg’aēlāda begwā- 40 nemē lāxa ts!āya. Wā, lālaē ēnēk’a: “Laems lāl lēgades Qwēx’agas,—lāxa Hēldza’qwa, lā X’āwagas lāxa Kwāg’ule yāq!endasa,—qaēs laēna’yōs x’ōx’widexwa lēgadēx g’ildasa lāxwa lēgadāxs k’lāwats!ē g’ildasa. Wā, laēmēsen gēgadōs, ādā, Qwēx’agas, qaxs hēmaaqōs lēgemē lōē Ēx’ts!emga g’āg’elelaxwa ēnālax. Wā, nōgwaem 45 xūnōx^us Leg’ēxa,” ēnēx’laēxs laē lāts!ā lāxa k’lāwats!ē g’ildasa. Wā, lālaēda begwānemē dāx’idxa ēx’ts!emsgemāla ālāg’im qa’s lexts!ōdēs lāxa k’lāwats!ē g’ildasa. Wā, lālaē dāx’idxa g’ildasē qa’s k’lōxsemdēq. Wā, g’ilemēlāwisē la āmāsgemālaxs laē g’ip-ts!ōdes lāxēs demgwālasē lax ēnex’ūnālaēda begwānemāxa ālāg’imē 50 ēnex’ūnē megūsgemxa ēx’ts!emē. Wā, lālaxaē hēem gwālē qex’ema’yas k’lūts!adzō. Wā, laemēlāwisa la genemsa begwānemēxa la lēgades Qwēx’agas āxk’lālaxēs lāwūnemē lēwis ēnōla qa’s lālag’ē nā^unak^u lāxēs g’ōkwē. Wā, lax’da^xlaē qās’ida. Wā, k’lēsēm-

55 walked along, and they were not || far from their house when the father of the two sisters, | Ālnekwala, saw his two daughters, and | walking between them a man like the brightness of the sun. Then he | thought that his daughter had found by good luck what was known by all | the tribes, the son of Leg'ēx, who was inside the abalone-
60 covered || carved box: therefore Ālnekwala went to meet his | children. As soon as he arrived, the younger | daughter spoke, and said, "Now I have a husband, father; | this one who was wished for by mother for my husband." Thus she said to her father. | Then
65 Ālnekwala was glad of what his daughter said. He || came to his house; and when the married couple, | Qwēx'agas and her husband, went in, the husband of | Qwēx'agas spoke, and said, "Thank you, father-in-law Ālnekwala, | that I come to you. I am Yāmadzalas, the son of my father | Leg'ēx. Now we shall have one name, and
70 all kinds of || privileges. Now I have married your younger daughter, | Qwēx'agas and Ēx'ts!Emga, for she is the only one who | enabled me to get out of the carved box. As | soon as I came out, I gave the name Qwēx'agas and Ēx'ts!Emga to my | wife. Now I will show
75 this box, which has the name || Carved-Box." Thus he said, and took the flat thing from under his arms. | Then Yāmadzalas arose and went to the rear of the house of his | father-in-law Ālnekwala,

55 ēlāwisē laem lāla qa's lāg'aē lāxēs g'ōkwaxs laē ōmpasa ts!āts!a-
ēyasāla yīx Ālnekwāla dōx'walelaxēs ma'lōkwē ts!ēdaq sāsēmxx
qāqesālaaxa hē gwēx's L!ēnēqwala L!ēsela begwānem. Wā, lā'laē
k'ōtaxēs ts!ēdaqē sāsēm laem lōgwalaxa q!āq!alagālayāsa 'nāxwa
lēlqwalala'yē xūnōkwās Leg'ēxxa k!wats!āwa lāxa ēx'ts!ēmsgēmalā
60 k!lāwats!ē g'ildasa. Wā, hē'mis lāg'ilas Ālnekwala la qāqayālaxēs
sāsēmē. Wā, g'il'ēmlāwisē lāg'aa lāqēxs laē yāq!ēg'a'ēlēda āmā-
yīnxa'yē ts!ēdaq xūnōx'us. Wā, lā'laē 'nēk'a: "La'men lā'wada, dāts,
yīsg'a wālagēlg'as ādā qen lā'wūnema," 'nēx'ēlāēxs ōmpē. Wā,
laem'ēlāwisē mōla Ālnekwalas wāldemasēs xūnōkwē. Wā, lā'laē
65 lāg'aa lāxēs g'ōkwē. Wā, g'il'ēmlāwisē laēlēda la ha'yasek'āla, yīx
Qwēx'agas lē'wis lā'wūnem, wā, la'laē yāq!ēg'a'ēlē lā'wūnemas
Qwēx'agas. Wā, lā'laē 'nēk'a: "Gēlak'as'la, negūmp, Ālnekwala,
qaen sōēna'yē g'āxats. Nōgwaem Yāmadzalas, xūnōx'usen ōmpaē
Leg'ēx. Wā, g'āx'mēsen qa 'nemx'ēdēsens lēgēm lē'wens 'nāxwa
70 k!lēk'les'ā. Wā, g'āx'mēsen geg'adesg'a āmā'yīnxēg'asēs sāsēma-
qōs lāxg'a Qwēx'agas lāxg'a Ēx'ts!Emga yīxg'ada 'nemōx'ū'Emk'
lālōl!a g'āxen, qen g'āxē lāts!ā lāxa k!lāwats!ē g'ildasa. Wā, g'il-
'mēsen lāts!ā lāq lāg'en lēx'ēdes Qwēx'agas lō'ē Ēx'ts!Emga lāxg'en
gēnemk'. Wā, la'mēsek' nēlēde'lg'ada lēgādek' g'ildasaxg'a k!lā-
75 wats!ē g'ildas," 'nēx'ēlāēxs laē āx'ēdxa pexsemē lāxēs demgēlasē.
Wā, lā'laē lāx'ūlilē Yāmadzalas qa's lā lāx ōgwiwalīlāsa g'ōkwāsēs
negūmpē Ālnekwala, dālaxa pexsemē. Wā, lā'laē āx'ālilaq. Wā,

holding in his hand the flat object. Then he put it down; | and as 78 soon as he had put it down, the thing that he had put down became again the large carved | box. Then he spread the dressed skin covered with abalone shell over it. || And Yāmadzalas spoke, and 80 said, "Now | look at it, father-in-law, at this my privilege, this carved box. | Now we shall hold on to it, for there is nothing that is not in this | carved box — all the winter dances." Thus he said. | Then Yāmadzalas sat down by the side of his wife, || and his father-in-law 85 Āhnekwała thanked him for what he had said. | And these are now the names of the wife of Yāmadzalas, Qwēx'agas and Ēx'ts!emga. | And Yāmadzalas stayed at Rivers Inlet | and that is the beginning of the names Ēx'ts!emga and Qwēx'agas. That is | all. |

ORIGIN OF THE ABALONE NAMES OF THE GWA^sSELA

Xwēlagēlas lived at Tag'os — a man of the | numaym Q!ōmk' lu- 1 t!es of the Gwa^sseła. Xwēlagēlas was not a noble | man, for he was only a hunter and a | salmon-fisher; therefore he was said not to be a chief, for || he was a common man; but the chief of the 5 numaym Q!ōmk' lut!es was | Hayalk'en. They say that Xwēlagēlas paddled | inside of Lake, and he was just going in through the place T!ōxsē | when he saw (water) squirting upward. And at

g'il^sem^slāwisē āx^sālilē āx^sālilemas laasē 'wālas^sidēda k'!āwats!ē g'il- 78 dasa. Wā, la^smē lepsemlitxa ālāg'imē megesgemālaxa ēx'ts!emē. Wā, lā^slaē Yāmadzalas yāq!eg'a^sla. Wā, lā^slaē 'nēk'a: "Wēg'a, 80 dōqwałax negūmp lāxg'en k'!ēs^sōk^u, lāxgada k'!āwats!ēk' g'ildasa. La^smēsens dādanewēlqek', yixs k'!ēasaē k'!ēs g'āx g'its!āxgada k'!āwats!ēk' g'ildasa lāxwa 'nāxwax ts!ēts!ēxlen k'!ēk'!ēs^sā," 'nēx-^slaē. Wā, g'āx^slaē Yāmadzalas k!wanōdzeliłaxēs genemē. Wā, lā^slaē mōla^slaē negūmpas, yix Āhnekwała yis wāldemas. Wā, 85 hē^smis la lēlēgēms genemas Yāmadzalasē Qwēx'agas lō^s Ēx'ts!emga. Wā, la^smēlaē xik'!a^smē Yāmadzalas lāx Āwik'!ēnox^u. Wā, hē^smis g'āg'ełelatsa lēgē^smē Ēx'ts!emga lō^s Qwēx'agas. Wā, la^sm lāba.

ORIGIN OF THE ABALONE NAMES OF THE GWA^sSELA

G'ōkūla^slaē Xwēlagēlasē lāx Tag'osxa begwānemē g'āyōł lāx 1 'nē^smēmotasa Q!ōmk' lut!esē, yisa Gwa^sseła, yixs k'!ēsaē nāxsāla begwānemē Xwēlagēlasē, qaxs ā^smaē hānl'ēnoxwa. Wā, lāxaē lāławayox^sila. Hē^smis lāg'ilas 'nēx^ssō^s k'!ēs g'igāma^sya, yixs ā^smaē begwānemq!ālāma, yixs hāē g'igāmēsa 'nē^smēmotasa Q!ōm- 5 k'!ut!esē Hayalk'en. Wā, la^smēlāwisē Xwēlagēlas sēx^swīd qa^ss lā lāts!ā lāx Dze!lāl. Wā, hē^smēlāwis ālēs lāx^ssāla lāx āxās T!ōxsē lāa^slasē dōx^swalełaxa ts!etx'eg'ostāwa 'wāpa. Wā, hēx^sida^smēlā-

- 10 once | Xwēlagēlas went ashore to see where the || squirting came from. He stepped out of his small canoe | and walked, and he went to the place where the squirting came from at | low tide. The squirting was half way between the | high water mark and low water mark. When he came nearly up to it, | it squirted again. Then
 15 Xwēlagēlas ran up to it, and || saw where the squirting came from. He found a | hole on the beach, and it occurred to him that there might be horse-clams, for | the hole was like those the horse-elams make when they squirt water through a | hole on the beach. But it occurred to him | that there were no horse-elams at Tag'os. Then
 20 what troubled his mind squirted again, || and the water squirted up high. | Then Xwēlagēlas resolved to dig for it. He began to dig. | It was evening when he reached four | pearl shells. When he got these, which he only knew from hearsay, | which were in the shape
 25 of pearl shells,—those he had dug up,—he carried them along || and put them aboard his canoe. Then he went home | to his house in Tag'os; and when he went ashore on the beach of his | house, he was met by his tribe, for they were surprised that he came back | in the evening, because Xwēlagēlas always stayed out every night when he went. |
 30 They questioned him why he had come back in the evening, || and he said, "Have I not found by good luck these pearl shells?" Thus he

- wisē Xwēlagēlas la ālēsta qa's lä dōxwīdex g'āyoqālidzasasa
 10 ts!etx'ex'idē. Wä, lä'laē lältā läxēs yā'yats!ē xwāxwagūma. Wä, lä'laē qāsīda qa's lä läx g'āyoqālē dzāsasa ts!etx'ex'idē laxs x'ats!āsaē. Wä, lä'laē neguyālisē ts!etx'ex'idaasasa ts!etx'a läxa yāxmotē lē'wa x'ats!a'yē. Wä, laem'läwisē elāq lāg'aa lāqēxs laē ēt!ēd ts!etx'ex'ida. Wä, laem'laē Xwēlagēlasē dzelx'wīda qa's
 15 lä dōxwīdex g'āyoqālēdzasasa ts!etx'eg'ostālisē. Wä, lä'laē q'lāxa kwawisē. Wä, lä'laē 'nēnk'lēqelaq met!āna'ya qaxs hēq'lāla'maē gwēx'sē kwāwēts!ēna'yas grayōqālasasa ts!etx'eg'ostā 'wāpē kwāwēts!ēna'yas ts!etx'āasasa met!āna'yē. Wä, lä'laē melx'walela-qēxs k'!ēsaē met!ānēs Tag'os. Wä, lä'laē ēt!ēd ts!etx'ex'idēda
 20 q'lēq!āēqelayās. Wä, laem'laē ālak'!āla ēk'!eg'ila ts!etx'ex'idayās. Wä, laem'laē ts!as'ēdē Xwēlagēlasē qa's 'lāp!ēdēq. Wä, lä'laē 'lāp!-ida. Wä, laem'läwisē dzāqwaxs laē lāg'aa läx āxāsasa mōsgem k'ōgwesa. Wä, g'il'em'läwisē lālaq laxēs āēnē'mē q'lāq!alastāla-qēxs hēe gwēx'sasa k'ōgwisaēs la 'lābānema. Wä, g'āx'laē dālaq
 25 qa's g'īg'aalēxsēq läxēs xwāk'lūna. Wä, laem'laē āem la nā'nak' läxēs g'ōkwē läx Tag'os. Wä, g'il'em'läwisē lāg'alis läx l'ema'isasēs g'ōkwē lā'lasē lālasasōsēs g'ōkūlōtē qaxs q'lāyaxaasēxs g'āxaē xwēlaqaxa dzāqwa qaxs hēmenala'maē xamālaxs laasnōkwaē Xwēlagēlasē. Wä, lä'laē wūlase'wa läx lāg'ila g'āx xwēlaqaxa dzāqwa.
 30 Wä, lä'laē 'nēk'a: "Ēsaēlen lōgwalaxwa k'ōgwēsēx," 'nēx'laē.

said. | Immediately they told one another that Xwēlagēlas had 31
found by good luck | the pearl shells, and at once the Chief, Hayalk'EN |
questioned Xwēlagēlas, "Is it true that you found by good
luck pearl shells?" Thus he said. | Xwēlagēlas at once took the
four pearl shells and || showed them to Chief Hayalk'EN. Chief | 35
Hayalk'EN at once said that he would buy the four pearl shells. |
Then Xwēlagēlas said, "You will buy them later on, after they have
been | in the house four days." Then Chief | Hayalk'EN just begged
him not to sell them to another || person. When Hayalk'EN went 40
home, Xwēlagēlas | arose and hid his pearl shells. After | he had
hidden them, he went out of his house, and went into the water on
the | beach; and after he had done so, he went out of the sea-water |
and went into his house, and he lay down on his bed. Then || he 45
slept, and he dreamed of a well-dressed man | with large abalone
shells hanging all over his blanket, | and abalone shells hanging from
his ears, and abalone shells hanging from his nose. Then | in his
dream the man spoke to Xwēlagēlas, and in his dream he said, |
"Oh, friend! I am Pearl-Shell-Maker (K'ōgwēsila). I am Abalone-
Maker-of-the-World (Ex'ts!emalag'ilis), || and I come to see you. 50
You have found me by good luck to-day. | Now go and paddle again,
and come to my other house at Geyaxstē, | so that you may obtain
my dress." Thus he said, and changed his blanket. | Then the

Wä, hēx'idaem'lāwisē ts!āk'!ālap!ōlemē Xwēlagēlas yixs lōgwa- 31
laaxa k'ōgwēsē. Wä, hēx'idaem'lāwisa g'igāma'yē Hayalk'ENē g'āx
wūlāx Xwēlagēlasē āla'maē lōgwalaxa k'ōgwēsē, 'nēx'laē. Wä,
hēx'idaem'lāwisē Xwēlagēlas āx'ēdxa mōsgēmē k'ōgwēs qa's
dōqwamasēs lāxa g'igāma'yē Hayalk'ENē. Wä, lā'laēda g'igāma'yē 35
Hayalk'ENē hēx'idaem 'nēx' qa's k'elxwēxa mōsgēmē k'ēk'ōgwēsa.
Wä, lā'laē 'nēk'ē Xwēlagēlasē 'nēx' qa āl'mēLES k'elxwaleq qō lāl
mōp!enxwa's āxēl lāxa g'ōkwas. Wä, laem'laēda g'igāma'yē
Hayalk'EN āem hāwāxelaq qa k'!ēsēs lāxōdeq lāx ōgū'lā begwā-
nema. Wä, g'il'em'lāwisē la nā'nakwē Hayalk'ENē lāa'lasē Xwēla- 40
gēlas lāx'ūlil qa's q!ūlat'idēxēs k'ēk'ōgwēsē. Wä, g'il'em'lāwisē
gwāl q!ūlālaqēxs laē lāwels lāxēs g'ōkwē qa's lā la'sta lāxa L'e-
ma'isē. Wä, g'il'em'lāwisē gwālexs laē lā'sta lāxa demsx'ē wāpa
qa's lā laēl lāxēs g'ōkwē qa's lā kūl'galil lāxēs kū'lē'lasē. Wä, lā'laē
mēx'ēda. Wä, lā'laē mēxelasa ālāel la q!walenk^u begwānemxa 45
'nāxwa'ma āwā ēx'ts!emē tētex^usema'yax 'nēx'ūna'yas. Wä, lā xō-
gēx^usa ēx'ts!emē. Wä, lāxaē k'ēdzēlbalaxa ēx'ts!emē. Wä, lā'laē
yāq!Eg'al'eng'ēda begwānemē lāx Xwēlagēlasē. Wä, lā'laē 'nēx'-
eng'a: "yā, qāst, nōgwaem K'ōgwēsila. Nōgwaem Ēx'ts!emalag'ilis-
saxg'EN g'axēk' dōqwōL. Nōgwaems lōgwēxwa 'nālax. Wä, 50
hāg'illa ēt'lēd sēx'wīdex qa's laōs lāxen 'nema g'ōk^u, lāx Geyaxstē
qa's lālaōsaxg'EN gwālaasek', " 'nēx'laēxs laē g'amag'ililē 'nēx'ū-

abalone shells on the blanket disappeared and | changed to pearl
 55 shells, and pearl shells were his ear-ornaments || and his nose-
 ornament. Then that man, Pearl-Shell-Maker, said, | "Now you
 have seen what kind of blanket you will have. And I | tell you not
 to sell what you obtain by good luck from me, but you may give it |
 as a privilege in marriage to the husband of your daughter." Thus
 he said. Then | he disappeared. Immediately Xwēlagēlas arose and
 60 got ready. || He took with him his pearl shells, and he went down to
 the | beach where he had left his small canoe. Then he launched it, |
 and he went aboard his small canoe, when it was not yet near day-
 light. | Then he paddled. He went to Geyaxstē, and | he arrived there
 65 late in the day when it was low water. He || went ashore at a hunting-
 camp, and he stepped out of his small canoe | and went through
 between the islands, and he went outside back of it. | It was as
 though he heard some one speaking and telling him to go where he
 was going. | Then he went right to a large stone that lay on the beach
 70 at low | water mark. As soon as he reached it, he saw || four large
 abalone shells lying on their backs. Immediately | Xwēlagēlas dug
 them and carried them up the beach on his shoulders. | He was just
 strong enough to carry them. Then he arrived at the camp, and |
 he put down the four large abalone shells. Then he saw | the remains
 75 of a fire and coals still aglow. Immediately || he gathered the char-

53 na^əyas. Wā, laem^əlaē x^əis^əēdēda ēx^əts!ema^əyas ^ənex^əūna^əyas qa^əs lä
 L^əläyugwaaLElēda k^əōgwesē lāxa ēx^əts!em lē^əwis xōgemē k^əōgwēsa
 55 lē^əwis k^əēdzēlba^əyē. Wā, ^ənēx^əlaēda begwānem, yīx K^əōgwēsila:
 "Laems dōx^əwalelax gwālaaslasēs ^ənex^əūnēlaōs. Wā, g^əa^əmēsen
 wāldemlōl qa^əs k^əlēsaōs lāxōtsēs lōgwayōs g^əāxen, lālas k^əlēs^əo-
 gūlx^əlalaq lāx lā^əwūnemasēs ts!edāqōs xūnōkwa," ^ənēx^əlaēxs laē
 x^əis^əida. Wā, hēx^əidaem^əlāwisē Xwēlagēlasē lāx^əūlila qa^əs xwāna-
 60 idē. Wā, lā^əlaē dāg^əelx^əlāxēs k^əōgwēsē qa^əs lä lents!ēs lāxa
 L^əema^əisē lāx ha^ənēdzasasēs xwāxwagūmē. Wā, lā^əlaē wī^əx^əstendeq.
 Wā, lā^əlaē lāxs lāxēs xwāxwagūmaxa k^əlēs^əem lāla qa^əs ^ənāx^əidē.
 Wā, lā^əlaē sēx^əwida. Wā, laem^əlaē lāl lāx Geyaxstē. Wā, laem-
^əlāwisē gāla ^ənālaxs laē lāg^əaala lāqēxa la x^əāts!aēsa. Wā, lā^əlaē
 65 lāg^əalis lāxa g^əīg^əōk!walē. Wā, lā^əlaē lāltā lāxēs yā^əyats!ē xwāxwa-
 gūm, qa^əs lä qatsā lāx āwāgawa^əyas qa^əs lä lāx L^əāsēg^əa^əyas hē
 gwēx^əs wūlelaxa yāq!ent!ālaxa ^ənēk^əa qa^ə lās lāxēs la gwe^əyōlelaxa.
 Wā, lā^əlaē hē^ənākūla lāxa ^əwālasē ^əmegwēs t!ēs^əem lāx wūl-
 x^əiwa^əyasa x^əāts!a^əyē. Wā, g^əīl^əem^əlāwisē lāg^əaa lāqēxs laē dōx^əwa-
 70 lelaxa nehēl!a mōsgem āwā gwalēts!a. Wā, hēx^əidaem^əlāwisē
 Xwēlagēlas āx^əēdeq qa^əs g^əāxē t!ēx^əūsdēselaq lāxa L^əema^əisē laxēs
 hālselaēnē^əmē lāx^əs. Wā, lā^əlaē lāg^əaa lāxa g^əeg^əōk!walē laa^əlasē
 ax^əelsaxa mōsgemē āwā gwalēts!a. Wā, lā^əlaē dōx^əwalelaxa lāq!ūs-
 mōtaxs x^əīx^əeq!egelsaēda ts!ōlna. Wā, hēx^əidaem^əlāwisē q!ap!ēg^əel-

coal and blew up the fire in it. He had not blown it a long time | 75
 when the fire blazed up. Then he put stones on the | fire that he
 had made, and he gathered dead eel-grass and put it down | near the
 fire; and when the stones were white hot, | he pulled away the fire;
 and when the stones were all out || of the fire, he gathered them up 80
 and | threw on the dead eelgrass. Then he took the abalones | and
 placed them with the open side on the layer of eelgrass. | Then he
 took more dead eelgrass, and put it into the water in a | hole in the
 rock. Then he covered it over the four large || abalones which were 85
 steaming. Then he sat down waiting for them to be done. When |
 they were cooked, he took out the meat of the four large abalone
 shells; | and after he had taken out the meat, he put them aboard his
 canoe. | Then he went home running before the northwest wind. It
 was nearly | evening when he arrived at Tag'os. Then || Xwēlagēlas 90
 was proud on account of the four large abalone shells | which he had
 found by good luck; and he carried them on each side as he went up
 the beach of his | house. He did not try to hide them. Then what
 was carried by him was seen by the | men who were walking about,
 and it was reported to the Chief | Hayalk'en. Immediately Ha-
 yalk'en questioned || Xwēlagēlas about where he had been, and 95
 Xwēlagēlas said that he had been on the | inner side of Tag'os. He

saxa ts!ōhna qa's pōx'widēxa x'ix'eq!eg'a'yē. Wā, wīlaxdzē laē gē- 75
 g'īls pōxwaqēxs laē x'iqōstā. Wā, lā'laē xexlentsa t!ēsemē lāxēs
 leqwēla'yē. Wā, lā'laē q!ap!ēx'idxa ts!āts!ēsmōtē qa's lā lex'ālise-
 lās lāxa māg'īnwalisasēs legwisē. Wā, g'il'ēm'lāwisē menmentsem-
 x'idēda t!ēsemāxs laē k'ēlts!ālaxa gūlta. Wā, g'il'ēm'lāwisē 'wīlx-
 sēda gūltāxs laē q!ap!ēsgēmlisaxa x'ix'exsemāla t!ēsema. Wā, 80
 lā'laē lex'alōdālāsa ts!āts!ēsmōtē lāq. Wā, lā'laē āx'ēdxa gwalēts!a
 qa's qēqepālamasēqēxs laē āxeyīnts lāxa ts!āk!a ts!āts!ēsmōta.
 Wā, lā'laē āx'ēdxa waōkwē ts!āts!ēsmōta qa's lexstendēs lāxa
 q!ewa 'wāpa. Wā, lā'laē lexēg'īnts lāxēs nek'ase'wa mōsgēmē āwā
 gwalēts!a. Wā, laēm'lāwisē k!wāgalis ēsela qa L!ōpēs. Wā, g'il- 85
 'ēm'lāwisē L!ōpa laē ālx'idxa mōsgēmē āwā gwalēts!ē. Wā, g'il-
 'ēm'lāwisē g'wāl elk'aqēxs laē āx'ālexsas lāxēs xwāk!ūna. Wā,
 g'āx'ēm'lāē nā'nak' neq!exlālaxa dzāq!wa yāla. Wā, k'lēs'ēm'lā-
 wisē ēx'āla qa's dzāqwēxs laē lāg'aa lāx Tag'os. Wā, laēm'lāwisē
 Xwēlagēlasē lemqēs nāqa'yē qa's lōgwa'ya mōsgēmē āwā gwalē- 90
 ts!a. Wā, laēm'āem dādanewēqēxs laē lāsdēsela lāxa L!ema'isasēs
 g'ōkwē; k'lēs q!ulālelaq. Wā, hē'mis la dōx'walelatsa bēbegwā-
 nemē g'eyemg'īlselax daakwas. Wā, lā'laē ts!ek!āl'itse'wēda g'īgā-
 ma'yē Hayalk'enē. Wā, hēx'ida'ēm'lāwisē Hayalk'en g'āx lāx
 g'ōkwās Xwēlagēlasē. Wā, laēm'lāwisē Hayalk'enē wūlax Xwē- 95
 lagēlas lāx laasdās. Wā, lā'laē Xwēlagēlasē 'nēk'exs hōx'dē lāda

98 lied about the place where he had been. Then | Hayałk'en spoke again, and said, | "But what is it the young men refer to that you
100 have got?" Thus he said. Then || Xwēlagēlas took up one large abalone shell and showed it to him. | Then he said, "Evidently this which I obtained by good luck is what they talk about." Thus he said, | holding up the really beautiful abalone shell, which was blue on the inside. At once | Chief Hayałk'en tried to take hold of them, but | Xwēlagēlas said, "Don't, Chief! They are not yet secular.
5 Later on || come and look at them, after they have been four days in this house." | Thus he said. Then Chief Hayałk'en just went out of | the house of Xwēlagēlas, and went home to his house. He really felt bad | on account of Xwēlagēlas, because he had not given up the abalone shells to him; | but he had tried in vain to look at
10 them. And Hayałk'en never || looked at Xwēlagēlas again. But now his name was no longer Xwēlagēlas, for | he had the name Pearl-Shell-Maker, and so I shall call him Pearl-Shell-Maker. | Then Pearl-Shell-Maker gave to his son the name Abalone-Shell-of-the-World. | Now this made the mind of Hayałk'en really sore, | and
15 Hayałk'en thought how to obtain the || pearl shells and the abalone shells, for the pearl shells and | the abalone shells were now cut up. Then Hayałk'en started and went into the | house of Pearl-Shell-Maker, and Chief Hayałk'en went right to | the place where Pearl-

97 āwēla^εyas Tag'os. Wā, laem^εlaē lēlgwēk'axēs laasdē. Wā, lā^εlaē Hayałk'en ēdzaqwa yāq!eg'a^εla. Wā, lā^εlaē ^εnēk'a: "Wā, ^εmā-dzāt!a gwe^εyāsa ha^εyāl^εā yānemōs," ^εnēx^εlaē. Wā, lā^εlaē Xwēla-
100 gēlas dāx^εīdxa ^εnēmēxla ^εwālas gwalēts!a qa^εs dōqwamasēs lāq. Wā, lā^εlaē ^εnēk'a: "G'axent gwe^εyōsēgrada lōgwēg'in," ^εnēx^εlaē dzōxwālasa ālā la ēx^εstō dzāsas ōts!ā gwalēts!a. Wā, hēx^εīdaem-^εlāwisa g'īgāma^εyē Hayałk'en wax' dādaaq. Wā, lā^εlaē Xwēlagē-
lasē ^εnēk'a: "Gwala, g'īgāmē^ε, qaxs k'lē^εmaēx baxūs'ida. Â^εem-
5 LES gāx dōqwa^εleq^u qaxō lāl mōp!enxwa^εdzēl lāxwa g'ōkwēx," ^εnēx^εlaē. Wā, âem^εlāwisa g'īgāma^εyē Hayałk'en la lāwēls lax g'ōkwas Xwēlagēlas, qa^εs lā nā^εnak^u laxēs g'ōkwē. Âla ^εyax^εsemēs nāqa^εyē qa Xwēlagēlasē, qaxs laē yāx^εstotsa gwalēts!a laqēxs laē wāx' dāk'lālaq qa^εs dōx^εwidēq. Wā, hēwāxa^εlat!ā ēt!lēdē Hayał-
10 k'en dōqwax Xwēlagēlas, yīxs la^εmē gwāl lēgades Xwēlagēlas, qaxs la^εmē lēgades K'ōgwēsīla. Wā, hē^εmēsen lāl lēqelayōleqē K'ōgwēsīla. Wā, lā^εlaē lēx^εēdē K'ōgwēsīla yīs Ēx^εts!emalag'īlis laxēs bābagūmē xūnōkwa. Wā, hēem^εlāwīs la āla ts!ex'īlamasex nāqa-
^εyas Hayałk'en. Wā, laem^εlaē Hayałk'en sena qa^εs g'āyo^εlasxa
15 k'ōgwesē lē^εwa ēx^εts!emē qaxs lē^εmaē eexs^εaakwa k'ōgwesē lē^εwa ēx^εts!emē. Wā, lā^εlaē qās'ida yīx Hayałk'enē. Wā, lā^εlaē laēl lāx g'ōkwas K'ōgwēsīla. Wā, hē^εnakūlaem^εlāwisa g'īgāma^εyē Hayał-

Shell-Maker was seated. Then Chief | Hayalk'en spoke, and said, "Let me || look at your pearl shell and your abalone shell." Thus he 20 said. | At once Pearl-Shell-Maker arose and took them out of | the box in which they were. Then he put them down in the place where Chief | Hayalk'en was seated. He was sitting at the left-hand side of | Chief Hayalk'en. Then Chief Hayalk'en looked at the || pearl 25 shells; and after he had looked at the pearl shell, he looked at the | really beautiful blue, large abalone shells; and after he had looked | at them, he spoke, and said, "Now let me buy them | all." Thus he said. Then Pearl-Shell-Maker turned his head and | laughed, and at that moment Hayalk'en struck him with his club on the back of the head || — with a round yew-wood club which he had hidden. 30 Then Pearl-Shell-Maker was dead, | and Hayalk'en took all the abaloneshells and | pearl shells. When he had almost come out of the door of the house, | Abalone-Shell-of-the-World came in, the son of Pearl-Shell-Maker. | Then Hayalk'en clubbed him also, and he also was dead. || Then Hayalk'en had obtained by killing the abalone 35 shells and the pearl shells | and the name Pearl-Shell-of-the-World for the name of a man; | but a woman would have the name Abalone-Woman (Ex'ts!emga) and Abalone-in-House (Ex'ts!emil); | and Hayalk'en also had the name Pearl-Shell-Maker; | and for a woman he had the name Pearl-Shell-Maker-Woman (K'ogwēsī-

k'en lāx k!waēlasas K'ogwēsīla. Wā, laem^lawisa g'igāma^{yē} Ha- 18 yalk'en, hēem g'il yāq!eg'a'la. Wā, lā'laē 'nēk'a: "Wāg'adzāx'en dōx^walelaxōs k'ogwēsax lē^wōs ēx'ts!emax," 'nēx'laē. Wā, 20 hēx'idaem^lāwisē K'ogwēsīla lāx'ūlil qa's lā āx'wūlts!ōdeq lāxēs g'its!ewasē g'ildasa. Wā, g'āx'laē āx'ālilas lax k!waēlasasa g'igāma^{yē} Hayalk'en. Wā, lā'laē k!wāg'alil lāx g'emxagawāhīlasa g'igāma^{yē} Hayalk'enē. Wā, laem^lāwisā g'igāma^{yē} Hayalk'en dōqwaxa k'ogwesē. Wā, g'il^{em}lāwisē gwāl dōqwaxa k'ogwesē laē dōqwaxa 25 ālā la ēx'stō dzāsa āwā ēx'ts!ema. Wā, g'il^{em}lāwisē gwāl dōqwaqēxs laē yāq!eg'a'la. Wā, lā'laē 'nēk'a: "Wāg'adzāx'en k'elxwa 'wī'laq," 'nēx'laē. Wā, āem^lāwisē K'ogwēsīla lōx'wida qa's dāl'idē. Wā, hē'mis la kwēx'ēdaats Hayalk'enasa q!ūlālekwas lēx'en l!emq!a lāx āwāp!a^yas. Wā, laem^llaē lē'lē K'ogwesī- 30 lax'dē. Wā, āem^lāwisē Hayalk'en 'wī'la āx'ēdxa ēx'ts!em lē^wā k'ogwēsē. Wā, hēem^lāwis ālēs elāq lāg'aa lāxa t!ex'ilāsa g'ōkwē g'āxaas g'āxōlēlē ēx'ts!emālag'ilis, yīx xūnōx'dās K'ogwesīlax'dē. Wā, laemxaa Hayalk'en kwēx'ēdeq. Wā, laemxāē lē'la. Wā, la'mē Hayalk'en kwēxānemaxa ēx'ts!em lē^wā k'ogwesē; wā, 35 hē'misa lēlēgemē ēx'ts!emālag'ilis. Wā, laem lēgemsa begwānem. Wā, g'il^{em}mēsē ts!edāqa laē lēgades ēx'ts!emga lō^e ēx'st!emil. Wā, laemxāwisē lēgades K'ogwesīla, yīx Hayalk'enē. Wā, g'il^{em}mēsē ts!edāqa laē lēgades K'ogwesīlayugwa. Wā, laem k'leās

40 layugwa). And nothing || was said against him by all the men, because he had clubbed Pearl-Shell-Maker, | because he was a common man. |

Then the chief of the numaym, Ts!ēts!emēleqāla of the | Nā-k!wax'da^εx^ε, whose name was Kwāx'īlanōkūmē, who had many younger brothers | nine of them, all men — learned about this. 45 Immediately Chief || Kwāx'īlanōkūmē asked his younger brothers to paddle with him, | and at once they launched the large canoe of the chief. | Then he requested his younger brothers to take along their weapons, | and his younger brothers did so. The brothers were living at | the place Gōx^ugula. Then the nine brothers went aboard 50 their || war canoe, and the chief was asked by his younger brothers | where they were going. Then the chief said, "We will go | and see Chief Hayałk'en at Tag'os." Thus he said. Then | they paddled, and it was not nearly evening when they | hauled up their canoe outside of the point of Tag'os. Immediately || two of the younger 55 brothers of the chief went, being sent by the chief | their eldest brother to go scouting to the house of Chief | Hayałk'en. They started, and it was not long before | the scouts returned, and they said that there were only two, | and they named Hayałk'en and 60 his wife. Then they said that || they would go right away, for it

40 wāldemsa 'nāxwa begwānemx Hayałk'enaxs laē kwēx'idex K'ōgwe-silax'dē, qaxs begwānemq!ālamaē.

Wā, lā'laē q!ālēda g'igāma'yasa 'ne'mēmotasa Ts!ēts!emēleqālasa. Nā-k!wax'da^εx^uxa lēgades Kwāx'īlanōkūmē, yīxa q!ēnemas ts!āts!a-^εyaxa 'na'nēmōk!wa begwānemx'sā. Wā, hēx'idaem'lāwisā gigāma- 45 'yē Kwāx'īlanōkūmē āxk'!ālaxēs ts!āts!a^εya qa's lā sēx'ewid lē'wē. Wā, hēx'idaem'lāwisē wix'etanowē 'wālas xwāk!ūnasa g'igāma'yē Wā, lā'laē āxk'!ālaxēs ts!āts!a^εya qa dāxselēsēxēs dādaak!wēma. Wā, hē'ēm'lāwisē gwēx'idē ts!āts!a^εyās lāx hena'yas g'ōkūlēda 'ne'mēmē āxās Gōx^ugula. Wā, lā'laē hōgūxsēda 'nā'nēmōk!wa 'ne'mēma lāxēs 50 wīnats!ē xwāk!ūna. Wā, lā'laē wūlase'wēda g'igāma'yasēs ts!āts!a-^εya lāxēs gwēgemla'yasla. Wā, lā'laē 'nēk'ēda g'igāma'yē. "La-lens dōqwalxa g'igāma'yāē Hayałk'ena lāx Tag'os," 'nēx'laē. Wā, lā'laē sēx'ewida. Wā, k'!ēs'ēm'lāwisē lāla qa's dzāqwēxs laē lel-x'ida lāx l'āsadza'yas āwīlba'yas Tag'os. Wā, hēx'idaem'lāwisē la 55 qās'idēda ma'lōkwē lāx ts!āts!a^εyāsa g'igāma'yēxa 'yālagemasēs g'igāma'yē 'nōlast!egema'yā qa lās dāsdoqwax g'ōkwasa g'igāma-^εyāē Hayałk'en. Wā, lāx'da^εx^ulaē qās'ida. Wā, k'!ēs'lat!a gāłaxs g'āxaē aēdaaqēda dāsdoqwa. Wā, laem'laē 'nēk'exs ma'lōk!ūs-^εmaēda lēx'ētse'was Hayałk'enasēs genēmē. Wā, lā'laē 'nēk' qa's 60 lālag'i āem'wī'la qās'ida qa's hē ēg'asē ha'li'lālā k'!ēlax'idex. Wā,

would be best to kill them quickly. Then | they all started and came 61
out of the woods from behind and killed | the chief and his wife.
Then Chief | Kwāx'īlanōkūmē went into the house, and he took all
the | pearl shells and the abalone shells. Then they went home.
He had || obtained them in war, together with the names Abalone- 65
Shell-of-the-World and Pearl-Shell-Maker; and | the names never
went back to the Gwa^sela, for they were | obtained in war by the
late Chief Kwāx'īlanōkūmē of the numaym | Ts!ēts!emēleqāla of the
Nāk!wax'da^x^u. Nothing was said against the | Nāk!wax'da^x^u,
because they really had obtained them in war. That is the end. ||

lax'da^x^ulaē 'wī'la qās'ida. Wä, laem'laē g'āyo!t!endexs laē k'!ē- 61
lax'ēidxa g'igāmēx'dē lē'wis genemx'dē. Wä, lā'laē laēlēda g'igā-
ma'yē Kwāx'īlanōkūma'yē lāxa g'ōkwē. Wä, laem 'laē āx'ēd 'wī-
'laxa k'ōgwesē lē'wa ēx'ts!emē. Wä, g'āx'mē nā'nakwa. Wä, la'mē
wīnānemaq lē'wis lēlēgemē Ēx'ts!emālag'ilis lō' K'ōgwesīla. Wä, 65
la'mē hēwāxa la aēdaaqaxa lēlēgemē lāxa Gwa^sela qaxs g'āxaē
'wī'la wīnānēmsa g'igāmayōlaē Kwāx'īlanōkūma'yasa 'ne'mēmo-
tasa Ts!ēts!emēleqālāsa Nāk!wax'da^x^u. Wä, laem k'!eās wāldem-
xa Nāk!wax'da^x^u qaxs ālaē wīnanemaq. Wä, laem lāba.

IX. SONGS

SONG OF A SPEAKER¹

1. Is our chief going to give a great potlatch again? | Is he the 1
one who is going to give a great potlatch, the only tall, great chief,
your inviter, | chief? |

Ah, this is our name, tribes! Ah, this is the || great house of our 5
famous one, tribes!—It speaks, the great house, | your great famous
one, tribes! Like hunger sounds this great house, | carrying in one
hand the tribes all around the world! It sounds like hunger for |
those at the far end of the world, tribes! Go on, chief, invite them
to | come to make a turmoil, and to harden the floor of the large house
of our || chief, tribes! Now he is going to show his great name, the 10
one who calls the many | tribes to meet. Now, you, great one, busy
yourself again, and invite | the tribes all around the world to come to
a potlatch to the tribes all along the world. | Never mind them,
chief! Never mind them, chief of the tribes! | You give presents to
them. You give again double amount, the same amount || of prop- 15
erty on top of the first amount, to those invited from time to time by
our chief, tribes! | O chief! don't look ahead, but go right on in the

SONG OF A SPEAKER

1. La^εmaxat!ōx ^εme'mx'âhâ'dzēLENS g'īgāma^εyē. Hē^εmaxat!âx 1
^εme'mx'ōwa ^εne'mts!agēdzē g'ī'gāma^εya Lē'la!EWax^ug'aōs g'ī'gā-
ma^εya.

Ā'dzēyasENS lē'gEMaxg'îns lē'lqwālaLa^εya. Ā'dzēyasa g'ō'x^u-
dzēyasENS lā'x^εElgwiłg'îns lē'lqwālaLa^εya. Yā'q!Ent!āla g'ō'x^udzē- 5
ya ts!ē'lwux^uLEndzēyag'ōs lē'lqwālaLa^εya. Pō^εwēk!ālag'a g'ō'x^u-
dzēya g'ō'xulālisāx hē'hē'stālisa lē'lqwālaLa^εya. Pō^εwēk!ālag'ax
qwē'senxē'lisas lē'lqwālaLa^εya. Wē'g'ax'ōs g'ī'gāma^εya Lē'lela! qa
g'ā'xlag'aēłtsē lōmōtelala p!ā'p!ēdzēla'yaLāx g'ō'x^udzēyasENS g'ī'-
gāma^εya, lē'lqwālaLa^εya. Lā'dzēEMxāk' lē'qayałg'a q!ē'q!ēgā'las- 10
g'as lē'lqwālaLa^εyē. Lā'dzēEMxās ē'telēs yā^εwix'îlēs la'ē'stālislēla
Lē'łtsē'sta'lıselag'a ^εmax^usē'stā'lısela g'ax lē'lqwālaLa^εyē. Wā'x'-
^εEMax'ōx g'ī'gāma^εya, wā'x'lag'aE'max'ōx g'ī'gāma^εyas lē'lqwā-
laLai'! Ts!ō'ts!ēk'ā'yaLa ē'tk!EWēsi'lālaLa gwa^εnaqa'yaLa yā'gwe-
k'a'yaLax Lē^εla!EWax^u ^εnā'xwayasENS g'īgāma^εya, lē'lqwālaLai'! 15

¹ Song belonging to a carved figure of chief Q!ōmk'înis of the NagEmgilisāla, now in the American Museum of Natural History, New York, (Cat. No. 16:7960). See Publications of the Jesup North Pacific Expedition, Vol. V., pl. 45, fig. 4.

17 world; for my | ancestor obtained a supernatural treasure,—the
power to increase his property. This great one called himself |
The-Great-Past-Increaser-of-Property. Therefore I am covered with
property. Therefore I am rich. Therefore I am a counter of prop-
erty, | your chief, tribes! Therefore, I am famous, the chief of ||
20 those who have our chief for their chief, tribes! | Is he again going to
give a great potlatch? | Hawa!

2. Is he again going to give a great potlatch, our chief? | Is he
the one who is going to give a potlatch, the great tall chief?—your
inviter | chief? Go on, chief! Give them more than they can carry,
25 so that || my chief under me must give up (his attempts to do as
you do), for now is wide open, | broad and open, far all around, the
potlatch of our chief, tribes! Don't | let them make a noise and let
me wait, those tribes all around! | Is he not going to give property to
the tribes at the far edge of the world, | who are invited by our chief?
30 Don't let the chiefs || of the tribes look, else they may die, watching | the
incomparable feast, the invited tribes! If you were invited here, you
would be proud, | you would talk proudly, chief under our chief, |
tribes! Don't run about, whispering, talking through your noses, |
35 talking against my chief! Let us wish for more, || and go nearer and
ask our chief to give us more, tribes! | Now I am afraid of our
head man who goes all around among the | tribes; therefore I praise

16 Gwā'lax'ōs g'ī'gāma'ya gwā'nalayaLa qā'sax'sā'lag'ilīsa ā'naxlēn
g'ī'qag'ē'wayen lō'gwalax bā'xūlā'lila. Wā'lēda q'ūlēxlē'yadzē
bā'xūlā'līdzēyōla a'myadālaḡ'ilēn; q'lē'yadālaḡ'ilēn: ha'waselaḡ-
g'ilēn g'ī'gāma'yōs, lē'lqwālaLai! Ts!ē'lwālahag'ilēn g'ī'gāma'yaisa
20 ḡ'igēdasens g'ī'gāma'yas lē'lqwālaLai! La'maxa't!ō 'me'mx'awa:
hawa.

2. Lā'maxat!āx 'me'mx'ōwahadzēlēns g'ī'gāma'yē. Hē'maxat!ōx
'me'mx'ōwa 'ne'mts!agēdzēx g'ī'gāma'ya lē'lalewaōx'g'aōs g'ī'gā-
ma'ya. Wē'g'ax'ōs g'igāma'ya yā'yaāyaLa lā'lap!ayaLa yā'x'īd-
25 ḡ'ilālxen g'igabe'wa'ya, lā'dzēyae'mx' 'yā'selēlxwa lē'qelēlxwa qwē'-
sē'stalēlxwa 'mā'max'demēs'g'asens g'ī'gāma'ya lē'lqwālaLai'. Gwā'-
lax'ī wu'e'mLa qā'pelāLa ē'selaxēlax'g'a la'ē'stalēs'g'a lē'elqwālaLai'.
La'maxat!ō mā'k'ēnxelīsa qwē'sēnxēlīsas lē'lqwālaLai' lē'lale-
wāx'sens g'ī'gāma'yēx, lē'lqwālaLai'. Gwā'lax'ī dō'qwaḡayaLē g'ī'g'ī-
30 ḡāma'yas lē'lqwālaLai ā'lalaxlē dō'gwalēsemlāx'g'a lēnā'lag'aōs
lē'lalewaōx'g'aōs, lē'lqwālaLai', qōsnē'sLai lē'lalewaōx'wa, 'yā'laqai-
g'anēmlaxas, yā'q!ēndasg'anēmlaxas g'igabewēsens g'igāma'yēx
lē'lqwālaLai'. Gwā'lax'ī yā'x'ī'lālaLa ō'p'lālaLa x'ī'ndzasālaLa
hē'mōtayaḡxen g'ī'gāma'yai. Ā'lag'a'max'īns awe'lqalā'yaLa hā'm-
35 xwaḡayaLa q!ā'q!ēḡē'mā'yaḡ lā'xens g'ī'gāma'yēx, lē'lqwālaLai'.
La'e'mxat!ēn ts!ē'ndk'ayaxg'īn 'nā'mokwagēs'mēx' la'ē'stālīsel lāx

the chief of the subjects, | chiefs of the tribes! Is he going to give a potlatch? Howē! |

3. Is he going to give a great potlatch, our chief? Is he the one || who is going to give a great potlatch, the great tall chief, your 40 inviter, chief? | I am the first of the tribes, the only one of the tribes, | I am the great one who invited at the beginning the tribes all around, | I am the only one among the tribes. | The chiefs of the tribes are only their own chiefs. I am the only one among the tribes. || I 45 search for one who equals my highness among the | chiefs who are invited among all the chiefs of the tribes. Evidently there is no | chief among the guests, among all the chiefs of the tribes. | The chiefs of the tribes never return (feasts). | They are added to the speakers of this great house of the one who is already || chief of the speakers, the 50 orphans, the poor people, chiefs of the tribes! | for they disgrace themselves, and you rise as head chief over those | who have disgraced themselves, tribes! I am the one who is giving these sea-otters to the | chiefs, the guests, the chiefs of the tribes, | I am the one who is giving coppers to the chiefs, the guests, || all the chiefs of the tribes, I am 55 the one who is giving canoes | to the chiefs, the guests, the chiefs of the tribes. Does he hear the chief under our chief, | tribes? Go on, chief, let him be behind you, | chief of the tribes! Go on, chief, || give away 60

lē'lqwālalai. Ts!E't'wālahag'itēn g'ī'gāma'yasa g'ī'gēdasens g'ī'- 37 gāma'yas lē'lqwālalai'. Lā'maxat!ō 'me'mx'ōwa, howē'.

3. Lā'maxat!ōx 'me'mx'ō hēts!ēlens g'ī'gāmē'. Hē'maxat!ōx 'me'mx'ōwa 'ne'mts!agēdzē g'ī'gāma'ya lē'ēla'ewaōx'g'aōs g'ī'gā- 40 ma'ya. Nō'gwaemxa leqwē'temai 'ne'msgemg'itemēsa lē'lqwālalai'. Nō'gwaemxa g'ā'g'alaq!ayadzē lē'ēla'ēla'xa hē'yistāliisa lē'lqwālalai'; 'ne'msgemg'itemai'ēmxen lē'lqwālalai'; ā'ēmxaa ō'x'wasīla g'ī'g'egāma'yas lē'lqwālalai'; 'ne'msgemg'itemēs lē'lqwālalai, yā-laē'g'in dō'q!ūqā'ya qen g'ī'g'aqōlēswut lāx g'ī'g'egāma'yas lē'ēla'ē- 45 wax'naxwa'yasen g'ī'gāyamā'yēx, lē'lqwālalai'. K!ēā'sxent'ya g'ī'gāmaēsa lē'ēla'ewax'naxwa'yasa g'ī'gāma'yēx, lē'lqwālalai'. Ā'mēg'as hek!wa'nā'kūlag'a g'ī'g'egāmēx'dās lē'lqwālalai' g'ī'nēwayaxa E'lkulīnaxwa'yasg'a g'ō'x'dzēyasg'a g'wā'lēsdzē E'lgwēdea xā'mēdēya q!ā'mēdēya g'ī'gāma'yas lē'lqwālalai. E'n- 50 'ya'wēsłai q!ā'mq!ānig'ilai hē'tōts!aqōlisē g'ī'g'eqag'iwēg'as q!ā'mēdēyag'ōs, lē'lqwālalai'. Nō'gwaemxa q!ā'q!esagemāxa g'ī'g'egāma'yas lē'ēla'ewax'naxwa'yasens g'ī'gāma'yēx lē'lqwālalai'. Nō'gwaemxa l!ā'l!eqwāgemax g'ī'g'egāma'yas lē'ēla'ewax'naxwa'yasens g'ī'g'egāma'yēx lē'lqwālalai'. Nō'gwaemxa sā'k'a- 55 xelax g'ī'g'egamā'yas lē'ēla'ewax'naxwa'yasens g'ī'gāma'yēx, lē'lqwālalai'. Wu!ēlā'mai ha'yaxwē'mēsas g'ī'gabowa'yaxens g'ī'gāma'yēx, lē'lqwālalai'. Wē'g'ax'ōs g'ī'gāma'ya ē'x'aēla ā'lagāwa'yē g'ī'gāma'yaslē, lē'lqwālalai'. Wē'g'ax'ōs g'ī'gāma'ya

- 61 much property, so that the chiefs may also give much, | the invited
ones, the chiefs of the tribes! They do not give potlatches | in their
quality of being chiefs to all the tribes, | when they give away, as
compared to your giving away all around the world, chief of the
tribes! | for you wish to give away property that is not to be re-
turned, | our chief! tribes! Go on, now! let me try to imitate the
65 cry of the || bluejay of the tribes, those who speak first to our chief, |
who strike first at this chief. Thus | the names of these four tribes
are famous. O chief! don't | try in vain to vanquish me and to
throw behind you your guests, | you who know how to throw, chiefs!
70 Therefore I am known by all the chiefs of the || people of our chief
of the tribes. Is he the one who is going to give a great potlatch?
Howä!

LĀ'QŌLAS' SONG¹

- 1 1. However, our great real chief will again utter the Dzōnoq!wa
sound, Ho | howä, ōhawē, hawä! |
The great one, however, will cry, "Oh!" will utter the Dzōnoq!wa
sound. They will be frightened, they will be full of terror, | the
whole number of those who have been invited to the potlatch
5 to be given to them || all at once by our chief, tribes! |
He invited all the tribes. |

- 60 q'lē'q'!Esē'lala wūl'mē'ldzē q'lē'q'!Esē'del g'ī'g'egāma'yas lē'ē!lā-
waḡ^unaḡwa'yasens g'ī'gāma'ya, lē'lqwālalai'. Wē'laxwē 'mā'-
xwag'ilē g'ī'qelaēna'yasg'a g'ī'qelaēnēs'g'a la'ē'stalīse!a g'āx lē'l-
qwālalai'; gwā'ēnālak'as hē'lbeta hek!wā'g'ila'yōwasens g'ī'gā-
ma'yēx, lē'lqwālalai'. Wē'g'ax'ī owā'em!a hā'g'ilē kwā'skwasa
65 kwā'ēyālagasa lē'lqwālalai' g'ā'g'alaq!ā'yadzilg'ins g'ī'gāma'ya,
g'ā'laqax'ē!ē'lag'aqō g'ī'gāma'ya. Hē'k'as'em ts!ē'f'wālag'iltsg'a
lē'qa'yasg'a mō'sgā'mā'kwē lē'lqwālalai. Gwā'lax'ōs g'ī'gāma'ya
hē'nak'ilala lā'lag'ē'wa ts!ā'ts!aq!EX!ā'la g'axōx lē'ē!lāwaxōs; ts!E-
x'ē'daēnoxdzē g'ī'gāma'ya; ts!ē'lwālahag'ihēn g'ī'gāma'yaēsa g'ī'gē-
70 dasens g'ī'gāma'yas lē'lqwālalai'. Lā'ēmaxat!ō 'mē'mx'ōwa howä'.

LĀ'QŌLAS' SONG¹

- 1 1. La'mē'laxaōx dzō'noqwādzē!ens g'ī'gāma'yēxk'as'ōwä. Ho
howä', ōhawē, hawä'.
Ladzē'mē!aōx ō'xwayala dzō'noqwayala k'ī'k'ē!lala ts!ē'ndē-
k'īlala 'wā'xax'demaxsōx lē'la!ōwakwēx 'mē'mx'a'wakwēx
5 'nē'mp!eng'ilēx^u!axsens g'ī'gāma'yēx, lē'lqwālalē.
Lā'yōlēx lē'la!ō'wo!xa wī'wūlsgāmakwa lē'lqwālalai'.

¹ Collected by F. Boas 1900.

He gave everything [to their faces], he shoved along all the | tribes. 9
He allowed small pieces, he allowed pieces chiseled off for all the ||
tribes. | 10

He made satiated all the tribes. |

Therefore my name, the great name by which I name myself, is
Great-One-from-Whom-Everything-Comes, | Great-Giver,
Great-Copper-Giver, Great-One-from-Whom-Few-Coppers-
are-obtained, chiefs!

2. However, our great real chief will again utter the Dzōnoq!wa
sound. ||

That it is only the cause why I laugh, the cause why I always 15
laugh at the one who is hard up, | the one who looks around here
and there, the silencer, the one who points about for his ances-
tors who were | chiefs. |

The little ones who have no ancestors who were chiefs, the little
ones who have no names coming from their grandfathers, | the
little ones who do many kinds of work, the little ones who work
hard, who made mistakes || coming from insignificant places in the 20
world (and who try now to go to high places)—they are the
cause why I laugh, | for they speak in vain to my chief, tribes. |

But he does not work and plan at all, the great real one, the great
one whose voice is true; | he continues from one generation to
the other in this world, he continues as one who is made to be
the highest in rank with his great real father, | the one who named
himself Having-Food, chief. ||

Lā'yōlēx ā'm^εamgamō^εla wī'oqumōla wī'wūlsḡamakwa lē'lqwā- 7
laLai.

Lā'yōlēx tsō'tselēxēsāla q!E'lq!atisālōlxa wī'wūlsḡamakwa lē'l-
qwālaLai'. 10

Lā'yōlēx me'nmenhīlōla wī'wūlsḡamakwē lē'lqwālaLai'.

Lē'ḡemḡiltSEN Lē'ḡemdzeaxḡin q!ū'lēXLē'a^εmaēx ḡāyole'ladzē
āwōLE'ladzē L!āqōLE'ladzē L!ā'qōlasemāidzē ḡī'ḡegāma^εyē.

2. La^εmē'Ḳaxaōx dzō'noqwādzēLEns ḡī'ḡāma^εyēxk'as^εōwā.

Ā'ḡil^εa'maLEN dā^εlemnōkwa dā'sda^εlemnōx^usa lā'laḡwīlaxwa 15
me'lmelSelaXwa se'n^εias^εowāXwa ts!ā'mi^εlāla qa^εs ḡī'qagī-
wa^εya.

K!eō'smenēXwē ḡī'qagīwa^εya; k!eō'smenēXwē ḡā'ḡaselālēkwa
yāwix'ts!ōwamenēXwa mā'melxts!ōwamenē'Xwē Lē'qūmstō-
lisaxēs ḡā'yīmg'ilidzasmenē'X^uSEN dā'sda^εle'men lāx hē'na- 20
k!ālaxen ḡī'ḡāma^εyēx, lē'lqwālaLai'.

Wa^εlaēlōx yā'wix'ayōXda ā'ladzēx ā'lak!āladzēx hē'yagōwisēx
mē'matowisē kwā'kwēX^usīlax^u LE^εwis ō'mpk'as^εōwāXa q!u'lēx-
lēōla ha'mdzidēōla ḡī'ḡāma^εya.

- 25 That it is only the cause why I laugh, the cause why I always
laugh at those who always rush up to my face, | the little ones
who rush against(?) (pieces of copper) thrown against my
chief here, | tribes. |
3. However, our great real chief will again utter the Dzōnoq!wa
sound. |
- 30 Therefore it is only the cause why I laugh, the cause why I always
laugh at the talk of these little ones, || the chiefs who are (in
rank) under our chief, tribes. |
- In vain they try to be the only ones, to be chiefs, while they are
but (those who receive) leavings, | echoing the names of our
chief, | tribes. |
- 35 I mean those who are going toward the head of the house, who
move about in the house, || desiring to equal my great crest,
when I was given first, when (presents) were handed down to
me first, when I always received first, | all tribes. |
- Great is their sound of swallowing in the throat, their sound of
gulping in the throat, their ruffled feathers, | trying to steal,
trying to bite pieces off the great crest of our chief, | tribes. ||
- 40 Don't fear the great one like to a great overhanging | mountain,
who should be this way, the chief, tribes! |

-
- 25 A'g'il'amaLEN dā'εlemnōkwa dā'sda'εlemnōx^usa hā'mhāmxa'mā-
xwa hā'xwasme'nēxwa k'!ā'g'ita'εyaxen g'ī'gāma'εyēx lē'lqwā-
laLai'.
3. La'εmē'laxaōx dzō'noqwādzēLENS g'ī'gāmak'as^εowē.
Â'g'il'a'masLEN dā'εlemnōkwa dā'sda'εlemnōkwas wō'ldEME-
30 nē'xwa g'īgabōēsENS g'ī'gāma'εyēx lē'lqwāLai'.
- Wu'femaēx ā'awalag'ilislē g'ī'g'egāmēxōxs â'εmayaxLa ha'ya-
mōta, k'īntk'īnk'ītsō lē'lēgamaxsENTS g'ī'g'egāma'εyēx lē'lqwā-
laLai.
- 35 GWE'yuō'xda εnā'lolilēlaēxwa xē'mōlilēlaēxwa mē'maselaxEN
k'!ē'sēōdzē'axg'īn xā'maxelakwēk' g'ā'laxelakwē g'ā'g'ilgēm-
x'silakwa wī'wūlsgEMakwa lē'lqwālaLai'.
- Ai'k'aaix mek!wā'lelxō neq!wā'lelxō tsē'x'sbEX'sE'mala wā'-
xaai g'ā'g'ilōLayaak'a q!ā'q!ak'ā!axō k'!ē'sēōdzēaxSENS g'ī'-
gāma'εyē lē'lqwālaLai.
- 40 K'!ē'dzowasya k'īfē'lasa εnemā'gēmlidzē k'!ō'xk'!ēgwīdzē naE'n-
g'adzē εnā'qogūmlidzē g'ī'gāma'εyē lē'lqwālaLai.

SONG OF ĒWANUX^UDZĒ, CHIEF OF THE MAĀMTAG'ILA

1. Let our property remain alive (under the attacks) of the reckless 1
chief! | Let our copper remain unbroken by the reckless chief! |
Ye, yaa, hâ. |
2. Do not let our chief do so! He himself made disappear those ||
who owned the names of (our) property, of the great copper 5
made expensive by him, | the great surpassing one, the great
one farthest ahead, the great copper-breaker dancer, | the great
copper-cutter, the great one who throws (coppers) into the sea
this reckless chief. | Ye, yaa, hâ! |
3. I thought in vain that another one was making coppers for you,
tribe! Behold, || he is the one who brought it forth by giving 10
birth in the house, the maker of coppers with unbroken backs ¹ |
all around this great house, the rich chief. Ye, yaa, hâ. |
4. The great one sat up above in the house built in the middle | of
this great house, this rich chief! Ye, ya, ha, hâ! | Oh, if our
chief would out of envy return the great copper || made to be 15
expensive; the great surpassing one, the great one farthest
ahead, | for you are getting to be great, O tribe! because you
continually pick up | and gather in the coppers brought by the
rich | chief. Ye, yaa, hâ! |

SONG OF ĒWANUX^UDZĒ, CHIEF OF THE MAĀMTAG'ILA

1. Ha, qūlanuxdzē^{wa} lax^{ens} yaēxlena lāxwa nenōlōx g'īgāma^{ya} 1
senx^sēalanuxdzē^{wa} lax^{ens} L!āl!āqwax lāxwa nenōlōx g'īgā-
ma^{ya}; ye, yaa, hâ.
2. Gwaq!anax^{dze}wax^{ens} g'īgāma^{yēx} hē q!alosemas x'ayemxⁱ-
damas lēlēgenux^{sēs} yaēxlenasēs āwāgwilasē^{wa} L!āqwagⁱ- 5
lasō^{dzē}ya hēwēyak'īlīdzē k'!ēs^{oyak}īlīdzē lēlāx^sēndalaldzē
q!eq!eltalaldzē sāpstendalaldzēxwa nenōlodzēx g'īgāma^{ya};
ye, yaa, hâ.
3. Wūlēmēg'īn ēnēx^{qē} ōgū^{ēla} L!āqwag'ila qā^s lēlqwālaLai', yō^{ma}-
xōL qēlxēla mēmyōlēlag'īlīlas hēāk^{ēla} em^{āk}ēlaxōx āwī- 10
ēstaliṭsa g'ōxdzeg'a q!ōmogwēhāx g'īgāma^{ya}; ye, yaa, hâ.
4. Ladzēem^{ēlaē} k!wāk!wag'ustālisLa ē^{mo}ēyolēsāL g'ōg'oyolisaltsēs
g'ōx^{dzē}yaxwa q!ōmogwēhēx g'īgāma^{ya}; ye, yaa, hâ. Ā^ēem-
ēnēs^{lag}anu^x g'īgāmēk' yāx^{stōs}ēalisasēs āwāgwilasō^ē L!āqwa-
g'ilasō^{dzē}ya hēwēyak'īlīdzē k'!ēs^{oyak}īlīdzēxōxs hē^{maēx}lagⁱ- 15
lōs la ēwālats!emāx^ēidaxōx ā^ēmaēx la hā^{yalāl}ag'īlis mamanā-
lag'īlis q!wāq!wap!ēlag'īlis lax L!āqwag'ostēwa^{ēyōs} q!ōmogwē
g'īgāma^{ya}; ye, yaa, hâ.

² That means, that he gave only whole, unbroken coppers.

SONG OF TSEX^éWĪD, CHIEF OF THE SĒNL!EM (TRADITIONAL SONG)

- 1 1. Go on! Great cause of fear, great means of causing fear, great
cause of terror, | great terror of the chiefs. Yâ, helâ, hâ! |
2. Go on! Shout, oh, great Dzōnoq!wa! Try to terrorize the |
chiefs under my own great name, Great-One-causing-Collapse,
5 Great-One-causing-Weakness, || Great-Surpassing-One, Great-
One-Farthest-Ahead, Great-Only-Face, Great-Highest Dzō-
noq!wa | among the chiefs. Helâ, hâ! Where is the one who
is continually | tormented by me, who is made a speaker by me?
Helâ, hâ! |
3. Do go on! Great Lelaxtlodalal, great Āmāxūlal, my own great
name | ^émaxwālayīlis, Going-up-from-the-beach, great Q!ūmx'-
10 elag'īlis, great Mā^énakūla, || great ĠwēyōltseLa, great Kwax'ī-
lanōkumē^é, great Tsextsexwālis, great TSEX^éwīd. | Where is
the one who is continually tormented by me, | who is made a
speaker by me? Helâ, hâ! |
4. Go on! Give away property at one time, that is given away in
many parts, that is not given to everybody. | He tried first to
15 invite the great one who is invited by me. Helâ || hehe helâ! |

SONG OF TSEX^éWĪD, CHIEF OF THE SĒNL!EM (TRADITIONAL SONG)

- 1 1. Wāg'adzâ k'īlemdzē k'āk'ale^éma^éyodzē ts!āts!Endek'!ayodzē ts!E-
deg'emgēlēdzēs g'īg'egāmayâ helâ hâ.
2. Wāg'adzâ ōxwadzēya Dzōnoq!wadzēya ts!Endek'!Elalxēs g'īga-
bewa^éyōs q!ūlēxLEYadzē wā^éēdg'iladzē ^éyāk'āx'ēdg'iladzē hē-
5 ^éwēyak'īlidzē k'lē^éōyāk'īlidzē ^énā^énemsgemēdzē dzōnoq!wa-
g'ilidzēk'ats g'īg'egāmka^ésō helâ hâ. ^éwē^éstadzen ^éyālase^éwa
mōmasase^éwa ēyelkwilase^éwa helâ hâ.
3. Wāg'adzâ Lelaxtlodalaldzē Āmāxūlaldzē q!ūlēxLEYadzē ^émaxwā-
lag'īlidzē Ġayōsdeyadzē Q!ūmx'elag'īlidzē Mā^énakūladzē Ġwe-
10 ^éyōltseLadzē Kwāx'īlanōkūmēdzē Tsextsexwāledzē TSEX^éwīdē-
yadzē. ^éwē^éstadzen ^éyālase^éwaxen mōmasase^éwaxen mōmasase-
^éwaxen ēyelkwilase^éwa, helâ hâ.
4. Wāg'adze^éwa ^énā^énamge^éwala q!wēq!wase^éwa q!wānag'ilayo we-
yōbag'ilayo wāx'dē g'īlg'īlis Lēlaxg'en Lēlāewax'dzēg'a, helâ
15 he he helâ.

SONG OF Q!UMX'ŌD, CHIEF OF THE LAĀLAX'S'ENDAYO

1. I greatly fear our chief, O tribes! I tremble of this | great means 1
of causing fear, of his means of causing terror, of the great
cause of terror. | Let us try to calm down our chief, | O tribes,
else we shall be the object of our chief's anger, || O tribes! 5
Wâ, hâ, hâ! |
 2. Now it is finished, it is finished already what is to be given away,
to be thrown away by the | prince of our (chief from whom we)
always pick (property) and who feeds us, | O tribes, he who has
his own great name, great Amāxūlał, great P!ēp!adzeyo, |
great P!āselelał, great L!āqwag'ila, great One-Farthest-ahead, ||
chief. | 10
 3. Behold it is nicely finished, O tribes! what you are doing, O tribes! |
You little ones who try to imitate below what is done in this
world at the great height | of the chiefs. Don't try in vain to
say this, chiefs, | just keep on walking along, walking ahead
of || the little ones who deliberate, the little hard-struggling 15
ones, the little ones whom you have vanquished, | who prom-
ise to give away canoes, the little ones to whom property is
given, the little ones who call property, | the little ones who
work secretly for property, the little traitors, chiefs of the |
tribes. |
-

SONG OF L!ĀSOTI^éWALIS, CHIEF OF THE YAĒX'AGEMĒ^é OF THE
Q!ŌMOYĀ^éYĒ

- 1 1. Wä, out of the way! wâ hâ hewä! Wä, out of the way! Turn
your faces that I | may give way to my anger by striking my
fellow-chiefs. Wä, hâ, yä! |
2. Wä, great potlatch! wâ hâ hewä! Wä, great potlatch, greatest
potlatch! | The little supernatural ones only pretend, the little
5 stubborn ones. They only || sell one copper again and again
and give it away to the little chiefs of the | tribes. Wä, hâ,
hewä! |
3. Ah, do not in vain ask for mercy, wâ, hâ hewä! Ah, do not in
vain | ask for mercy and raise your hands, you with lolling
tongues! I shall not be | foolish, I shall break, I shall let dis-
10 appear the great (copper) that has the name || K'!ents!ëgum,
the property of the great foolish one, the great extravagant
one, | the great surpassing one, the one farthest ahead, the
greatest Dzōnoq!wa among the | chiefs. Wâ hâ hewä! |

SONG OF L!ĀSOTI^éWALIS, CHIEF OF THE YAĒX'AGEMĒ^é OF THE
Q!ŌMOYĀ^éYĒ

- 1 1. Wä, g'o^éwala, wâ hâ hewä. Wä, g'o^éwala. Wä, ëqwala qen lâs-
t!ëqa^éya qen k'!äk'!elak'!alëxen g'ig'ëgäma^éyōta. Wä, hâ, yä.
2. Wä, 'wālasila, wâ, hâ, hewä. Wä, 'walasila, wä 'nōlag'ila, ha,
ëwām!ä 'nawalax^umenëxwa ònëqwamenëxwa. Wä, 'nëmsgë-
5 mē L!āqwās hēbelālayos qa^és āmaxodayāsa g'āg'igëmmenëxwas
lēlqwālalai. Wä, hâ, hewä.
3. Ā gwala wū^éem gāgëk'!ala, wâ hâ, hewä. Ā, gwala wū^éem
gāgëk'!alak'a^és Lālaq!wālak'a^és el^éelqūla. Wa k'!ēs^émaēlen
nōn^éēdeak'as tsōlexa^éyalā x'a^éyemg'ilaLaxa lëgëmx^udzēyalax
10 K'ents!ëgumdzēyasēs yaēxlēnsa nēnōlogelidzē wayadagēlidzē
hēweyak'īlidzē k'!ēs^éoyak'īlidzē dzōnoq!wagēlidzēs g'ig'ëgä-
mēk'as^éowa. Wä, hâ, hewä.

SONG OF L!ĀQWADZĒ, CHIEF OF THE HAĀYALIK'AWĒ OF THE
Q!ŌMOYÂ^éYĒ

1. Oh, great is our chief, tribes! Only let us praise | and praise the 1
one who spreads terror, who tries to spread terror, | the chief of
the great tribe, O tribes! Wâ, â hewä! |
2. Shame is caused by the large amount of this great potlatch of
our chief, || tribes! Jealousy is caused by the large amount of 5
this great potlatch | of our chief, tribes! He is the great one who
has the names | Great-One-looking-for Property, Great-Eldest-
Potlatch of the greatest chief. | Evidently the great potlatch is
made four times, ten times by the | chiefs of the tribes. Do try
it, tribes! || Try to rival, try to jump up to the number of count- 10
ing (property in the potlatch) | of our chief, tribes! Indeed the
great Q!ŏmoyâ^éyē | try to make you rich, tribes! Wâ, â hewä! |
3. Shame is caused by the name of our chief, tribes! The great names, |
his own names, Great-Right-Size-Face, Great-Four-Fathom-
Face, || Great-Copper, our chief, tribes! He the great one had 15
from the | beginning a chief's name, tribes! Wâ, â | hewä, ha^éyē!
the greatness of our chief! Ha, wâ, hewä! |

SONG OF L!ĀQWADZĒ, CHIEF OF THE HAĀYALIK'AWĒ OF THE
Q!ŌMOYÂ^éYĒ

1. ^éya adzēyasens g'igāma^éyēx, lēlqwālaLai. Âlag'aemax'ens x'ila- 1
^éyaLa x'asx'ela^éyaLa ts!endēk'a^éyaLa ts!ats!endēk'!ayola g'igā-
mēsa ^éwālatsemadzē, lēlqwālaLai. Wâ, â hewä.
2. Max'ts!ag'ilalai ^éwālasdemasōx ^éwālasilayowaxsens g'igāma-
^éyēx, lēlqwālaLai ōdzegemg'ilalē ^éwālasdemasōx ^éwālasilayo- 5
waxsens g'igāma^éyēx, lēlqwālaLai. Hēdzēk'as^émaē lēgem-
nokwa Lētax'ladzē ^énōlag'ila^éyodzēyaxsa wūlgāmēdzēx g'i-
gāma^éya lāxaxentLai mōp!enayo neqāp!enayo ^éwālasilayowa
g'ig'egāmaxsa lēlqwālaLai. Gūnx'idadzās lēlqwālaLai. Hām-
hāmwayaLa dēx^udēxwa^éyaLa lāx ^éwāxax'demasōx hōsādzē- 10
yaxsens g'igāma^éyēx, lēlqwālaLai. Âlaem Q!ŏmoyâ^éyēdzē q!ā-
q!ŏmg'ināsogwōs, lēlqwālaLai. Wâ, â hewä.
3. Max'ts!ag'ila lā lēgemasens g'igāma^éyēx, lēlqwālaLai lēgemdze-
yosax q!ūlēxLE^éya^émāx Hēlop!enk'emlēdzē Mōp!enk'emlēdzē
L!āqwadzē^éyaxsens g'igāma^éyēx, lēlqwālaLai. Hēdzēk'as^éem 15
g'wālēxLāyo g'igāxLāyōsens g'igāma^éyēx, lēlqwālaLai. Wâ, â,
hewä, ha^éyē, adzēyasens g'igāma^éyēx. Ha, wâ, hewä.

SONG OF QWAX'ILA, CHIEF OF THE G'ĒXSEM̄X'S'ANAL OF THE
GŌSG'IMŌX^u

- 1 1. I am the only great tree, I the chief! I am the only great tree,
I the chief! | You here are right under me, tribes! You are my
younger brothers under me, | tribes! You sit in the middle in
the rear of the house, tribes! You surround me like a fence, |
5 tribes! I am the first to give you property, tribes! || I am your
Eagle, tribes! Ya, ye, ā, ā, ye, ya! |
2. I wish you would bring your counter of property, tribes! | that he
may in vain try to count what is going to be given away by the
great copper-maker, | the chief. Ya, ye, ā, ā! |
- 10 3. Go on! raise the unattainable potlatch-pole, || for this is the only
thick tree, the only thick root | of the tribes. Ya, ye, ā, ā! |
4. Now our chief will become angry in the house, he will perform
the dance of anger. | Our chief will perform the dance of fury.
I shall suffer from | the short-life maker of our chief. Ya, ye,
ā, ā! ||
- 15 5. I only laugh at him, I sneer at him | who empties (the boxes) in
his house, his potlatch-house, and the inviting-house that is the
cause of hunger. | All the house-dishes are in the greatest house
of our | chief. Ya, ye, ā, ā! |

6. I am only followed by them as by young sawbill-ducks, || I am 20
only one who breeds their chiefs who try to equal me, | who
only walk about in my house like speakers. Ya, ye, ā, ā! | I
am the only great tree, I the chief! Ya, ye, ā, ā! |

FEAST SONG OF NEG'ÄDZĒ, CHIEF OF THE HAĀNALENÂ OF THE
Q!ŌMOYÂ^éYĒ OF THE KWĀG'UL

1. I am the great chief who makes people ashamed. I am the great 1
chief who makes people ashamed. | Our chief brings shame to
the faces. | Our chief brings jealousy to the faces. Our chief
makes people cover their faces | by what he is doing in this
world || all the time, from the beginning to the end of the year, 5
giving again and again oil feasts | to all the tribes, āwâ, ā wâ! |
2. I am the great chief who vanquishes, ha, ha! I am the great
chief who vanquishes, | for this true chief tried to go around the
world giving feasts, to raise the rank of this prince. Oh, go on ||
as you have done before! Only at those who continue to turn 10
around in this world, | working hard, losing their tails (like
salmon) I sneer, at the chiefs under | the true chief. Have
mercy on them! Put oil on their | dry heads with brittle hair,

-
6. Ōq!amēg'in qūnbēqelaqē'yag'in ōdzēq!amēg'in qūnbēqelālaqē-
^éya^{lāx} nōgwaq!amaē qexēk'elaqē'yaxēs g'īg'egā^émayōtas g'ī- 20
gāmaxēs hōqwalilōsxēs elkwalilōs g'īgāma. Ya, ye, ā, ā, ^énem-
ts!agēs^émen g'īgāma. Ya, ye, ā, ā.

FEAST SONG OF NEG'ÄDZĒ, CHIEF OF THE HAĀNALENÂ OF THE
Q!ŌMOYÂ^éYĒ, OF THE KWĀG'UL

1. Nōx^u max'ts!ag'iladzē g'īgāma^éya. Ā, nōx^u max'ts!ag'iladzē g'ī- 1
gāma^éya. ^éya, max'ts!egemg'iladzēns g'īgāma^éya hēk'as^éā.
^éya, ōdzegemg'iladzē g'īgāma^éya hēk'as^éā. ^éya ^énāxūmx'īdg'i-
ladzēns g'īgāma^éya hēk'as^éā, qa^és g'wālag'ilisdēmdzē'yasa
hālag'ilidzē ^éwāx'sbēndaladzē xwāxwēhiladzē menmenlīlaxa ^éwī- 5
^éwelsgemakwa lēlqwālālai', ā wâ, ā wâ.
2. Nōx^u yāx'īdg'iladzē g'īgāma^éya, ha, ha. Nōx^u ^éyāx'īdg'iladzē
g'īgāma^éyaxōxs lādzēyaēlēx lalē^éstalēts!a k!wē^élatsē^éstalēsēla qa
ōmax'LENasōx lāwelgāmēsa ālax g'īgāma^éya. Hā, hēlag'a^ée-
max'ōs g'wālag'ilīsa. Ālag'aemax'ōs wāwax'sāxsdālag'ilīsa mā- 10
melk'alag'ilīsa xwāk'laxsdalag'ilīsasēn dāsda^élema lax g'īgābe-
^éwēsā ālax g'īgāma^éya wāg'axlēlax'ōs wax^éēdēyalō L!ātētōde-

- those who do not comb their hair! I sneer | at the chiefs under
 15 the true, real chief, ya wâ! I am || the great chief who makes
 people ashamed. |

MOURNING SONG FOR MŌDA^εNA

- 1 1. Ye he he ya! It deprived me of my mind, when the moon went
 down | at the edge of the waters. Ye he he ya! |
 5 2. Ye he he ya! It deprived me of my breath, when the | mouse-
 dancer began to gnaw on the water. Ye he he ya! |
 10 3. Ye he he ya! It deprived me of my mind when Mōda^εna began
 to utter the cannibal-cry | on the water. Ye he he ya! |

Mōda^εna, a hāmats!a of the Āwīk!ēm of the Āwīk!ēnox^u, and
 his sister were drowned on Virgin Rock. This mourning song
 (L!aq!walayo copper sound) is sung by all the men and women as-
 sembled in the house of the deceased. The song is given with Mr.
 Hunt's interlinear translation into Kwakiutl.

- 13 yaLōxa lemḡūtōlis tsōdzetōlis L!EL!anōlxōlisxen dāsda^εlemä lāx
 g'īgabE^εwāsa āla g'īgāmē, hēk'as^εâ, ya wâ. Hā, nōḡ^u max'ts!a-
 15 g'iladzē hē g'īgāma^εya.

MOURNING SONG FOR MŌDA^εNA

- 1 1. Ye he he ya la yax'ts!ēgilax'dēx ōwaxsdē lāx'dāyasē k'!ōqunsa
 Yē he he ya la. wā^εmasilax'dēxa nāqa^εyē lāx'dāsē la k'!ōgūnsâ-
 la Laēlaqā nō^εsāk'as^εōḡ^udē^εya. Ye he he ya.
 lag'ila^εyaxa ^εmekūlak'as^εōḡ^udā. Ye he he ya.
 5 2. Ye he he ya la yax'ts!ēg'ilax'dēx hē^εyasbēs lāx'dāyasē k'!āk'!apa-
 Ye he he ya la wā^εmasilax'dēxa hasa^εyē yīxs lāx'dāsē k'!āk'!apā-
 lag'alē qaē k'!āpalālk'as^εōḡ^udē^εya. Ye he he ya
 g'ilēxa g'īg'ēlayatsagalalk'as^εōḡ^udā. Ye he he ya.
 10 3. Ye he he ya la yax'ts!ēg'ilax'dēx ōwaxsdē lāx'dāyasē hamadzēla-
 Yē he he ya la wā^εmasilax'dēxa nāqa^εyē lāx'dāsē hāmsham-
 qwalag'ilaē qa Mōda^εnak'as^εōḡ^udē^εya. Ye he he ya
 ts!ālag'ilaē yix Mōda^εnak'as^εōḡ^udā. Ye he he ya.

FEAST SONG

Traditional feast song of the Yaēx·agemē, a Kwēxa clan, ascribed to their ancestor Yîx·agemē^ε, who sang it at LEX·sîwē^ε after his house at Ft. Rupert had been flooded by Q!ānēqē^εlak^u.

The poor dear ones are coming in, the children.¹ 1
 They say he will speak.
 They say he will get angry in his house.
 They say he will not kill.
 They say he will not kill at once. 5
 They say he will not kill outright.
 It is only said he gave enough to eat.
 It is only said he satisfied their hunger.
 It is only said he made them vomit.
 It is just said he made up his mind to do it. 10
 It is just said he told them to eat.
 It is just said he put them across his back.²
 Always doing mischief to him who does not finish the food given to
 him, ya ye ya ha, ya ye ya ha!
 Let your servants, 15
 Let those who have you for their chief,
 Burn in your great house, chief!
 So that those who have you for their chief burn up, true chief!
 Ya ye ya ha, ya ye ya ha!

FEAST SONG

ĀwalīLElak·as^εōwa g'ig'îya. ĀwalīLElak·as^εōwa g'ig'îya. 1
 LaxLEEM^εlaē wāldemnōkwa. LaxLEEM^εlaē wāldemnōkwa.
 LaxLEEM^εlaē 'yāk'îlîla. LaxLEEM^εlaē 'yāk'îlîla.
 K'!ēs^εlaē wî'yalag'îla. K'!ēs^εlaē wî'yalag'îla.
 K'!ēs^εla^εlaē hēx'îdēg'îla. K'!ēs^εla^εlaē hēx'îdēg'îla. 5
 K'!ēs^εla^εlaē hēbeg'îla. K'!ēs^εla^εlaē hēbeg'îla.
 Â^εma^εlaē men^εîdg'îla. Â^εma^εlaē men^εîdg'îla.
 Â^εma^εlaē pō^εîdg'îla. Â^εma^εlaē pō^εîdg'îla.
 Â^εma^εlaē hōx^εwidg'îla. Â^εma^εlaē hōx^εwidg'îla.
 Ā^εma^εlaē āwelx'îdqēya. Ā^εma^εlaē āwelx'îdqēya. 10
 Ā^εma^εlaē hagwēg'îndqēya. Ā^εma^εlaē hagwēg'îndqēya.
 Ā^εma^εlaē xwēlēg'îndqēya. Ā^εma^εlaē xwēlēg'îndqēya.
 'yā'yak'îlak^u 'naḡwaya xa wāx'îlîl 'naḡwaya.
 Ya ye ya ha. Ya ye ya ha.
 Wēg·axlē lax·ōs ōmēdēyaqōsa. Wēg·axlē lax·ōs ōmēdēyaqōsa. 15
 Wēg·axlē lax·ōs g'îgēdēyaqōsa. Wēg·axlē lax·ōs g'îgēdēyaqōsa.
 Xumḡwatâq laxs g'ōḡ^udzēyaqōs g'îgāma^εyē.
 Qa wēg·ēsōx q!ūlx·îdēsōx g'îgēdēyaqōs âl g'îgāma^εya.
 Ya ye ya ha. Ya ye ya ha.

¹ Repetitions omitted.² As wolves do with their quarry.

- 20 Let your guests die of vomiting, chief!
 Let your guests die of overfeeding, true chief!
 Ya ye ya ha. Ya ye ye â!

SHAMAN'S SONGS

1.

(Introductory, telling how he acquired power from the Killer Whale.)

1. Wä, a ya a ha, I was carried under the sea by the supernatural power, the supernatural power. Wä a ya.
2. Wä, a ya a ha. I was taken under the sea by paddling by the supernatural power, the supernatural power. Wä a ya.
3. Wä, a ya a ha, and I was taken into the house of Hole-in-Middle-of-Sea the supernatural power, the supernatural power. Wä a ya.
4. Wä, a ya a ha, and I put on my neck the life-bringer neck-ring of Hole-in-Middle-of-Sea, the supernatural power. Wä a ya.
5. Wä, a ya a ha, I have had thrown into my stomach the life-bringer of Hole-in-Middle-of-Sea, the supernatural power. Wä a ya.
6. Wä, a ya a ha, the real life-bringer, the healer of this supernatural power. Wä a ya.
7. Wä a ya a ha, the real long life giver, the healer of this supernatural power. Wä a ya.

- 20 Wëg·axlê lax·ōx hōgwalēsemōs lē·lānēmaqōs g·igāma·ya.
 Wëg·axlê lax·ōx pō·lālēsemōs lē·lānēmaqōs âl g·igāma·ya.
 Ya ye ya ha. Ya ye ya â.

SHAMAN'S SONGS

1.

1. Wä, a ya a ha g·ag·ayapelayux^udōxs ʼnawalakwaäēaēxwa ʼnawalakwaäē wä aya.
2. Wä, a ya a ha sēseʼwapelayux^udōxs ʼnawalakwaäēaēxwa ʼnawalakwaäē wä a ya.
3. Wä, a ya a ha lāx·laē·lēma lāx g·ōkwas Łagoyewēlēs ʼnawalakwaäēaēxwa ʼnawalakwaäē wä aya.
4. Wä, a ya a ha lan qax·ōsa·yasōs q!wēq!ūlag·ī·layo qānāyōs Łagoyewēlēs ʼnawalakwaäē wä aya.
5. Wä, a ya a ha lan meḡēsāsōs q!wēq!ūlag·ī·layōs Łagoyewēlēs ʼnawalakwaä wä aya.
6. Wä, a ya a ha q!wēq!ūlag·ilak·as·ōx hēlig·ayowaxsa ʼnawalakwēx wä a ya.
7. Wä, a ya a ha g·ilg·ildokwilak·as·ōx hēlig·ayowaxsa ʼnawalakwēx wä aya.

2.

(Prayer to the Killer Whale before taking out the sickness.)

1. I beg you Supernatural Power that you take pity and make well this our friend.
2. I implore you, Supernatural Power that you take pity and take out this sickness of this our friend, Supernatural Power.
3. Oh, take pity that I may make alive this our friend, O Supernatural Power, that I may cure this our friend you go through (=passed through), Supernatural Power.
4. That I may obtain easily this sickness of this our friend, O Great Real Supernatural Power, you Great Life-Bringer, Supernatural Power.

3.

(Sung after the sickness has been taken out, while the Shaman is walking around the fire holding the sickness in his right hand.)

1. Wāē, wāē life-bringer to this supernatural power ha wa haē.
2. Wāē, wāē he will make him walk again, this supernatural power ha wa haē.
3. Wāē, wāē, he will take out the sickness, this supernatural power ha wa haē.
4. Wāē, wāē, I was taken around the world by this supernatural power, the long-life giver, the supernatural power ha wa haē.
5. Wāē, wāē. I was made to walk around the world by this supernatural power of Hole-in-Middle-of Sea, the supernatural power ha wa haē.

2.

1. Yāesayewūnlōl 'nawalakwāqōs wāx'idaōs hēlēx'alēlaxg'ins 'nemōkwik'.
2. Hōwaxelenlōl 'nawalakwāqōs wāx'idaōs damōdak'axg'a yāg'olemg'asg'ins 'nemōkwik', 'nawalakwā.
3. Wēg'a wax'ēdeaā qen q!ūlāx'idamasēxg'ins 'nemōkwik', 'nawalakwā, qen hēlēx'alēlēxg'ins 'nemōkwik' yūl lāx'se'wa 'nawalakwaā.
4. Qen waōlēlalīlasēg'a ts!ēts!ax'q!ōlemg'asg'ins 'nemōkwik', 'nawalax'dzēk'as yūl q!wēq!ūlag'iladzēs 'nawalakwaā.

3.

1. Wāē, wāē q!wēq!ūlahag'ilayahalōx 'nawalahakwā ha wa haē.
2. Wāē, wāē qasehēlēhēlēlayahalōx 'nawalahakwā ha wa haē.
3. Wāē, wāē damohadalayahalōx 'nawalahakwā ha wa haē.
4. Wāē, wāē, lāē'stalīselayux'dōx 'nawalahakwās g'ilg'ildokwīlas 'nawalahakwā ha wa haē.
5. Wāē wāē, tewē'stalīselayux'dōx 'nawalahakwās Lag'oyewīlēs 'nawalahakwā ha wa haē.

4.

1. Try to make him go through (the whole ceremonial), giver of the power of going through, Supernatural One.
2. Try to make him pure all through, giver of purity, Supernatural One.
3. I shall not do harm to you. I shall restore you to life, Supernatural One.
4. Pray, bring life to our friend, you supernatural life-bringer, who has gone through, Supernatural One.

SHAMAN'S SONGS

1.

(Sung when the Shaman enters carrying the Hemlock Ring for purifying the Patient.)

1. I have been told to continue to heal him, by the good supernatural power.
2. I have been told to keep on putting the hemlock ring over him, by the Shaman-of-the-Sea, the good supernatural power.
3. I have been told to put back into our friend his soul, by the good supernatural power.
4. I have been told to give him long life, by the Long-Life-Giver-of-the-Sea, the Chief-of-High-Water, the good supernatural power.

4.

1. Lalax'sE^εwamatsōhōx'denōx^{us} lax'sE^εwahahahag'ila lax'sE^εwahag'ihehe lawa wā wā he a wā he ahe ɽogwala.
2. Gwāgūlse^εwamatsōhōx'denōx^{us} gūlse^εwahahahag'ila gūlse^εwahag'ihehe lawo wā wā he a wā he ahe ɽogwala.
3. Ya k'!eyohosholela hoososnok^u, ya āyamēelalaha q!ūlahayohoho lawa wā wā he a wā he ahe ɽogwala.
4. Wēg'a wax^εid q!ūlāx'ēidamasg'ins ^εnemōkük', yūL q!wēq!ūlag'ilas ^εnawalak^uhahahahag'ila lax'sE^εwa wā wā wā he a wā he ahe ɽogwala.

SHAMAN'S SONGS

1.

1. ^εnēx'sE^εwaheēx' qen hayahahāilahahahaqēyahaēɽas ^εnawahalakwawaō.
2. ^εnēx'sE^εwaheēx' qen qaqahahahāx'ilahahahaqēyahaiɽas wāweyahak'ilas ^εnawahahakwawaō.
3. ^εnēx'sE^εwaheēx' qen lahag'ahahalelahahahasēyahaiɽas bekwa^εyasens ^εnemōxōs ^εnawahalakwawaō.
4. ^εnex'sE^εwaheēx' qen g'īlg'ildokwilahahahaqeyahaiɽas g'īlg'ildokwilalēs yayahaxwiyōgwales ^εnawahalakwawaō.

2.

(Sung while the Shaman, carrying the hemlock ring, walks up to the Patient.)

1. "Put our friend through the ring." Thus I was told by the supernatural power.
2. "Spray our friend!" Thus I was told by the supernatural power.
3. "Heal our friend!" Thus I was told by the supernatural power.
4. "Take out (the weakness) of our friend!" Thus I was told by the supernatural power.

3.

(Sung while the Ring is put over the Patient.)

1. I come and bring back this means of bringing to life our friend; Supernatural Power.
2. Come now means-of-bringing-to-life of our Shaman-of-the-Sea of our friend, Supernatural Power.
3. Make well all over our friend, that no ill may befall our poor friend, Supernatural Power.
4. Now you will protect our poor friend, that he may walk safely, Supernatural Power.

2.

1. Qāqax·īlaLENS ʼnemōkwa hao aha. ʼnēx·seʼwag·asa ʼnawahala-kwa ha āhao.
2. X·EyoqaʼyaLENS ʼnemōkwa hao aha. ʼnēx·SEʼwag·asa ʼnawahala-kwa ha āhao,
3. Hēlik·aʼyaLENS ʼnemōkwa hao aha ʼnēx·SEʼwag·asa ʼnawahalakwa ha āhao.
4. DamodālaLENS ʼnemōkwa hao aha. ʼnēx·SEʼwag·asa ʼnawahala-kwa ha āhao.

3.

1. G·āxʼaLElodenLasg·as q!ūlaīāyeʼwag·asENS ʼnemōkwēx ʼnawahala-kwa wāwā āhe.
2. G·āxʼEmg·a q!wēq!ūlag·īlayōgwas hēlik·ElalēSENS ʼnemōkwēx ʼnawahalakwa wāwā āhe.
3. Wāg·īlla hēliʼlālaixENS ʼnemōx^u qa k·leāsēs aʼmēlasLESENS ʼnemōkwēx ʼnawahalakwa wāwā āhe.
4. Wā, laems dadamewiixENS ʼnemōxōx qa hēlmālag·īlisīltsENS ʼnemōkwēx, ʼnawahalakwa wāwā āhe.

4.

(Sung while the Shaman walks around the fire with the Ring.

After this song the ring is thrown into the fire while the people beat fast time.)

1. Now, Supernatural Power, cure our poor friend and make him well again, O Great Real Supernatural Power, Supernatural Power.
2. Now, Supernatural Power, turn him the right way and make well our friend here, You, Great Real Supernatural Power, Healer-of-the-Sea.
3. Now take this Supernatural Power, Spirit-of-the-Fire, this which will cure our friend here, You, Great Real Supernatural Power, Fire Spirit Woman.
4. And do protect our friend, you, Fire-Spirit-Woman, Great Supernatural Power of Q!omesila.
Now this give to your friend.

LOVE SONG¹

1. Oh, how, my lady-love, can my thoughts be conveyed to you, my lady-love, on account of your deed, my lady-love?
2. In vain, my lady-love, did I wish to advise you, my lady-love, on account of your deed, my lady-love.
3. It is the object of laughter, my lady-love, it is the object of laughter, your deed, my lady-love.

4.

1. Wäg'ílla 'nawahalak^u hēli'lālaḡ'ens 'nemōxōx qa's hēltsē'sten-daōsaqek', yūl 'nawahalaḡ^udzēk'ats 'na'nawalak'amak'.
2. Wäg'ílla 'nawahalak^u naqē'stendexg'ens hēli'lālasō'gūnsxg'ens 'nemōxōx, yūl 'nawahalaḡ^udzēk'ats hayalik'ilaLē.
3. Wäg'ílla dādalaḡ'a 'nawahalaḡ^us k!wax'lālaḡ'en hēli'lā'layo-gwaxens 'nemōxōx, yūl 'nawahalaḡ^udzēk'ats k!wax'lālalīlanaga
4. Qa's wäg'ilōs dādamewēlg'ens 'nemōxox, yūl k!wax'lālalīlanag-gas 'nawahalaḡ^udzēs q!ōmēsila.
Wä la'mō lāl qāstaya.

LOVE SONG

1. Wā'wīyamenqaya'nēsḷa ha ha g'ī'yayayīyawāg'in wā'ldemēgēk'ī-nālg'ōl g'ī'yayēya qa's gwaē'yaōs g'ī'yayayīyaha yī'yaayīya.
2. Wā'x'ax'dēk' g'ī'yaya ha ha ha nēk'ayayīyaha qahan lē'xs'ālayōl g'ī'yayayīya qa's gwaēnayōs g'ī'yaya.
3. Dē'dalemsīlalahahai g'ī'yayayēa dēdalemsīla hās gwaē'nayīyahōs g'ī'yayīya.

¹ Song made by a man who was jilted by a young woman.

4. It is the object of contempt, my lady-love, it is the object of contempt, your deed, my lady-love.
5. Oh, if poor me could go, my lady-love! How can I go to you, my lady-love, on account of your deed, my lady-love?
6. Oh, if poor me could go, my lady-love, to make you happy, my lady-love, on account of your deed, my lady-love!
7. Now, I will go, my lady-love, go to make you happy, my lady-love, on account of your deed, my lady-love.
8. Farewell to you, my lady-love! Farewell, mistress on account of your deed, my lady-love!

RETORT TO THE PRECEDING LOVE SONG

1. O friends! I will now ask you about my love.
2. Where has my love gone, my love who is singing against me?
3. I ask you, who walks with my love.
4. Oh, where is my love, where is the love that I had for my love?
5. For I feel, really feel, foolish, because I acted foolishly against my love.

-
4. K·l'lk·l'ldemsilalahahai g·i'yayayē k·l'lk·l'ldemsila hē gwaē'-nayiyahōs g·i'yayīya.
 5. Lā'naxwaō'nēsīlanhahen g·i'yayayīyak·as wā'wīyame'nqa laō'l g·i'yayayīya qa's gwaē'nayōs g·i'yayayē.
 6. Lā'naxwaō'nēsīlanhahen g·i'yayayē qen hā'ya'elq!elaēxēn g·i'ya-yayīya qa's gwaē'nayōs g·i'yayayē.
 7. Lae'mlen g·i'yayahaik·as lā'la'yayīya qen hā'elq!elēlōl g·i'ya-yayē qa's gwaē'nayōs g·i'yayayē.
 8. Hālā'k·aslelax·ōos g·i'yayayē yaa, hālā'k·aslela adā'yayīya qa's gwaē'nayōs g·i'yayē.

RETORT TO THE PRECEDING LOVE SONG

1. 'ya, 'nē'nemō'kwaayas nō'gwawa la'men wula'yalōlawā, g·i'ya-yayayē.
2. 'wīdzewē lē g·i'yayaāxa yaha sa'lā'laaē lāx nō'gwawaēxen g·i'yayayē.
3. La'men wūlā'yalōl 'nā'max'sīselōtas ayahē, nō'gwawa hē g·i'ya-yayē.
4. 'ya, 'wī'stadzew[ē] g·i'hahēla aya gwēmalahatsen ā'lahen lā'xu-laxen g·i'yayayē.
5. Xg'in ā'la'māhēg'in nān ō'elqelasg'in nenō'lōx'wīdēyak· g·i'yi-yayayē.

6. For what I did caused people to laugh at me on account of what I did to you, my love.
7. For I am despised on account of my love for you, my true love, for you, my love.
8. For you have said that you will live in Knight Inlet.
9. Oh, Knight Inlet is far away, for that is the name of the place where my love is going.
10. Oh, Rivers Inlet is far away, for that is the name of the place where my love is going.
11. For he forgot of my love, my true love.
12. For in vain he goes about trying to find some one who will love him as I did, my love.
13. Don't try to leave me without turning back to my love, my love.
14. Oh, my love, turn back to your slave, who preserved your life.
15. I am downcast, and I cry for the love of my love.
16. But my life is killed by the words of my love.
17. Good-by, my love, my past true-love!

-
6. Xg'ín â'la^εmēhēg'ín dēdalemsīlaxEN g'wē'x'dask'ínālaē g'ī'yayayē.
 7. Xg'ín k'īlk'īldemsīlaēk' qaēs g'wēmalasaōsXEN â'la lāxulaxEN g'ī'yayayē.
 8. Xōhōs lē'qelaēlax Dzā'wadEX'Laya qa's lā'halaē'yōs g'ī'yayayē.
 9. ^εya, qwē'saladzâ^εmēlax Dzā'wadEX'La^εya, hē'EM lē'qelasō^εSEN g'ī'yayayē.
 10. ^εya, qwē'saladzâ^εmēlax Wa'nu^xLaya, hē'EM lē'qelasō^εSEN g'ī'yayayē.
 11. Qa's layī'nē^εstaa'slaxEN g'wē'malasa lāXEN lā'xulaxEN g'ī'yayayē.
 12. Xēhēs wā'x^εmahēk'as alē'^εstālayaxEN ^εnā'max'st!alō'ten g'ī'ya-yayē.
 13. Gwā'helas xE'nLElahaēk'as hēgE'mlisōL qaēs g'wē'malasōs g'ī'ya-yayē.
 14. ^εya, ^εmelē'xlag'īlis^εmxg'as q!a'k'og'ōs g'ī'yayayēxg'as q!ūlā'-layiwag'aōs g'ī'yayayē.
 15. Halen xu'lsaya, halen q!wā'saya hē qa ayahē g'wē'mālatsEN g'ī'yayayē.
 16. LE^εle'mg'itilawēst!a aya wā'ldemasEN â'lahen lā'xulaēLEN g'ī'yayayē.
 17. Hālā'k'asLElax'ōsahē g'ī'yaya xEhen lā'xulax'dē g'ī'yayayē.

LOVE-SONG OF TSĀK'ĒDEK^u, WHOSE LOVER HAD GONE TO JAPAN
AS A SAILOR TO HUNT FUR-SEALS

1. Ye ya aye ya! You are hard-hearted, you who say that you love me, you are hard-hearted, my dear!
2. Ye ya aye ya! You are cruel, you who say that you are love-sick for me, my dear!
3. Ye ya aye ya! Where are they going to take my love, my dear?
4. Ye ya aye ya! Where are they going to take my dear, that causes me to lie down sick, me, the slave of my dear?
5. Ye ya aye ya! They will take my dear far away, yaa ho! I shall be left behind, my true-love, for whom I pine, who keeps me alive, my dear!
6. Ye ya aye ya! They will take my dear out to sea far away haa! There the one is going for whom I pine, my master, for whom I am lovesick, my dear!

LOVE-SONG OF TSĀK'ĒDEK^u, WHOSE LOVER HAD GONE TO JAPAN
AS A SAILOR TO HUNT FUR-SEALS

1. Ye ya aye ya lams wāyadeyasg'as g'wāyōEmg'ōs āla lāxūlag'as
Ye ya aye ya. You are hard against me to whom you refer as really your true-love
wa'yadayog'ōs, g'iyāya.
of the hard-hearted one my dear.
2. Ye ya aye ya lams āladēyasg'as g'wāyōEmg'ōs āla ts!EX'īlag'īn
Ye ya aye ya. You are cruel to me to whom you refer as really sick for
g'wēmalasg'īn lōl, g'iyāya.
your love to me you my dear.
3. Ye ya aye ya 'ya 'wīyōdzE'walē lān g'iyāyaxEN āla yīn
Ye ya aye ya. Oh, where will be taken my dear who really my
lāxūlayanLEN, g'iyāya.
love my dear.
4. Ye ya aye ya 'ya 'wīyōdzE'walē lān g'iyāyaxEN qelgwēlema-
Ya ya aye ya. Oh where will he be taken my dear who is the cause of my
ENLEN q!agwēdeyaxEN g'iyāya.
lying sick I his slave my dear.
abed
5. Ye ya aye ya 'ya ha qwēsgilayōl lān g'iyāya lāxa qwēsala yaa
Ye ya aye ya. Oh he will be taken far my dear to far off oh
ho boyōnox^uLENXEN āla lāxūlaxEN āla ts!EX'īlaxEN q!ūlāla-
I shall be left really my love really my sickness means o f
yōwaxEN, g'iyāya.
keeping me alive my dear.
6. Ye ya aye ya 'ya Lāsedayōl lān g'iyāya lāxa qwēsala haa
Ye ya aye ya. Oh he will be taken my dear to far off ha
seaward
hēem lālaasen ālā ts!EX'īlaxEN 'wādzēdeyaxEN āla ya ts!EX'ī-
that is where is going real my sickness my dog-owner really my
laxEN g'iyāya.
sickness my dear.

7. Ye ya aye ya! I wish I could go to you, my master, that I might make you happy, my dear, for I think you long for me, for my love, my dear.
8. Ye ya aye ya! I wish I could go to you, my dear! I wish I could make you dream that you embrace this one whom you love, my dear, the one for whom I pine, my dear!
9. Ye ya aye ya! I wish I could go to you to be your pillow, my dear! I wish I could go to you to be your feather bed, my dear! the one for whom I pine, who keeps me alive, my dear!
10. Ye ya aye ya! My lord, don't stay away too long! else I shall die of lonesomeness, my true-love; for already I long for you, my dear.
11. Ye ya aye ya! Now, farewell, my true-love, for whom I pine, who keeps me alive, my master, my dear!

7. Ye ya aye ya lānaḡwaō^ēnēhēsLEN wāwūyāMEN qa lōl q!āgwi-
 Ye ya aye ya. To go to you I wish in some way that to you slave-
 deya qEN hāya!ēlq!ēlaōL g'iyā^ēya qaxs lāg'anemaēx xū'lsōL
 owner that I make you happy my dear for perhaps you long
 qaEN g'wēmalasē lāl g'iyā^ēya.
 for me for your love my dear.
8. Ye ya aye ya lānaḡwaō^ēnēhesLEN lōL g'iyā^ēya qEN mēm^xēg'ila
 Ye ya aye ya. To go to you I wish to you my dear that I make a dream
 qa^s mēxēlaōs gēnālālīg'as g'wē^ēyōemg'ōs lāxūla, g'iyā^ēya-
 for you to dream to embrace me whom you call your love my dear
 xEN ālā ts!EX'īlaxEN g'iyā^ēya.
 my real sickness my dear.
9. Ye ya aye ya lānaḡwaō^ēnēhesLEN qēno!ōs g'iyā^ēya, lānaḡwa-
 Ye ya aye ya. To go to you I wish to be your pillow my dear to go to you
^ēnēhēsLEN ts!āg'īlōs g'iyā^ēyaxEN ālaya ts!EX'īlaxEN q!ūlālayō-
 I wish to be your feather bed my dear real sickness my means of
 waxEN g'iyā^ēya.
 living my dear.
10. Ye ya aye ya wa g'wala ādayak'as g'ayēstalōl g'iyā^ēya āLEK'
 Ye ya aye ya. Oh don't my love stay away long my dear else
 xūlyalīSEM lāxg'as g'wē^ēyōg'ōs āla lāxūlaxg'īn la^smēk' xūlsa
 I die of longing this whom you call really (your) love for I already long
 qa^s, g'iyā^ēya.
 for you my dear.
11. Ye ya aye ya wa hālā'k'as lax'īn ālaya lāxūlaxEN ālaya
 Ye ya aye ya. Oh good-by my true love my true
 ts!EX'q!ō'lēMENLEN q!ūlālayuwaxEN q!āgwidēyaxEN g'iyā^ēya.
 sickness who will be my life-bringer my master my dear.

SONG OF MENMENLĒQELAS, IN ANSWER TO THE PRECEDING SONG

1. Ye yaa ha ye ya! Stop, friends, and let us listen to the song that my dear sings for me, the one whom I am leaving so cruelly.
2. Ye yaa ha ye ya! Stop, friends, and let us listen to the weeping of my dear, my true-love, my dear!
3. Ye yaa ha ye ya! Whence, O friends! comes the sound of the one who is crying for me, my dear, my true-love, my dear?
4. Ye yaa ha ye ya! O friends! she whom I left behind is crying for me, my true-love, my true-love, my dear.
5. Ye yaa ha ye ya! Don't long for me! For you I am working, my true-love, for whom I pine, my dear, my true-love, my dear.

SONG OF MENMENLĒQELAS, IN ANSWER TO THE PRECEDING SONG

1. Ye yaa ha ye ya. Gwahas 'nē'nemōx^u qahans hōlelēxa
 Ye yaa ha ye ya. Stop friends that we listen
 sāyag'imlā qaha nōgwa ahan g'iyahaxen wayadayowa
 to the singing for me my dear left cruelly
 xēhen g'iyaha.
 by me my dear.
2. Ye yaa ha ye ya. Gwahas 'nē'nemōx^u qahans hōlelēxaya
 Ya yaa ha ya ya. Stop friends that we listen to the
 q'wa'yāla qaha nōgwa ahan g'iyahaxen ālan lāxūlaxehen
 sound of cry- for me my dear my true- love
 ing
 g'iyaha.
 my dear.
3. Ye yaa ha ye ya. 'ya 'wīheyaqenwēdzē 'nē'nemōx^uxaha
 Ye yaa ha ye ha. Oh whence great friends
 q'wa'yāla qaha nōgwa ahen g'iyahaxen ālan lāxūlaxehen
 the sound of for me my dear my true- love
 crying
 g'iyaha.
 my dear.
4. Ye yaa ha ye ya. 'ya, hēk'asxōl 'nē'nemōx^uk'ahas yaha
 Ye yaa ha ye ya. Oh indeed it is she friends
 q'wa'yāla xehen hōdemaenlən ālan lāxūlaxehen g'iyaha.
 who is crying whom I leave behind my true- love my dear.
5. Ye yaa ha ye ya. Gwāllahas xūlsayaxg'in; sōmēx' ēaxelag'i-
 Ye yaa ha ye ya. Do not long for me you are the reason for
 hēltsxen ālan lāxūlaxehen, ts!ex'ūlaxehen g'iyaxen ālan
 my working true my love my sickness my dear true my
 lāxūlaxehen g'iyaha.
 love my dear.

6. Ye yaa ha ye ya! Don't cry for me! I am working for you, my true mistress, my lady, my true-love, my dear.
7. Ye yaa ha ye ya! Don't long for me! I am coming back, my dear, my true-love, my dear.
8. Ye yaa ha ye ha! Don't cry for me! I am paddling toward you, my dear, my true-love, my dear.

SONG OF THE SAME AFTER HIS RETURN, WHEN TSĀK'ĒDEK^u HAD
DESERTED HIM

1. Ye yaa ye ya ha! You are cruel to me, you are cruel to me, my dear!
2. Ye yaa ye ya ha! You are hard-hearted against me, you are hard-hearted against me, my love!
3. Ye yaa ye ya ha! You are surpassingly cruel, you are surpassingly cruel against me, for whom you pined.

6. Ye yaa ha ye ya. Gwāllahas q!wāsaya^gin; sōmēx' laxūmāla-
 Ye yaa ha ye ya. Don't cry for me you are the reason
 g'ihēłtsxen ālan 'wādzēdēyaxehen q!āgwidēyaxen ālan
 for my hard work true my dog-owner my slave-owner my true
 lāxūlaxehen g'iyaha.
 my love my dear.

7. Ye yaa ha ye ya. Gwāllahas xūlsaya g'āx^εmen ēx'a^εnakūla lōł
 Ye yaa ha ye ya. Do not long for I am nearing you
 g'iyayaxen ālan lāxūlaxehen g'iyaha.
 my dear my true love my dear.

8. Ye yaa ha ye ya. Gwāllahas q!wāsaya g'āx^εmen sēxwalālālē
 Ye yaa ha ye ya. Don't cry for I come paddling
 lāhōł g'iyayaxen ālan lāxūlaxehen g'iyaha.
 to you my dear true my love my dear.

SONG OF THE SAME AFTER³ HIS RETURN, WHEN TSĀK'ĒDEK^u HAD
DESERTED HIM

1. Ye yaa ye ya ha. Lams wāyadeyahasg'as wāyadayewahēg'ōsa-
 Ye yaa ye ya ha. Now you are cruel to me you are cruel to me
 hē g'iyayā haa yiya.
 my dear.
2. Ye yaa ye ya ha. Lams āladeyahasg'as ālada^εyewahag'ōsahē
 Ye yaa ye ya ha. Now you are strong-minded to me you are strong-minded to me
 laxūla ha a ye ya.
 my love.
3. Ye yaa ye ya ha. Lams hāyagadēyahasg'as hāyagada-
 Ye yaa ye ya ha. Now you are too cruel to me you are too cruel to me
 'yahōg'ōsahē³ts!ex'ila³ha a ye ya.
 my sickness.

11. Ye yaa ye ya ha! Does not this make sick your heart, my dear?
12. Ye yaa ye ya ha! Friends, do not let us listen any longer to love-songs that are sung by those far away!
13. Ye yaa ye ya ha! Friends, it might be well if I took a new true-love, a dear one.
14. Ye yaa ye ya ha! Friends, it might be well if I had a new one for whom to pine, a dear one.
15. Ye yaa ye ya ha! I wish she would hear my love-song when I cry to my new love, my dear one!

LOVE-SONG OF THE DEAD, HEARD ON SHELL ISLAND

1. You are hard-hearted against me, you are hard-hearted against me, my dear, ha ha ye ya ha ha!
2. You are cruel against me, you are cruel against me, my dear, ha ha ye ya ha ha!

11. Ye yaa ye ya ha. LE^εmaē ts!EX^ˈilahāēlaxs newaqēdzewahaqōsa-
 Ye yaa ye ya ha. For it is sick your heart
 hē g'iyayahaha.
 my dear.
12. Ye yaa ye ya ha. Gwāhas ^εnē^εnemohōk^u qāhens hōlēlāhaēxaya
 Ye yaa ye ya ha. Stop friends that we listen to the
 sala^εlālahaha lāxa qwēsāla.
 love-song at far away.
13. Ye yaa ye ya ha. Ēx^ˈdzâ ^εnē^εnemohōx^u qōho hēem lāxen
 Ye yaa ye ya ha. It would friends if that I should
 be good
 ālōlanemaxen āla lāxūlaxen g'iya^εya.
 take a new true-love my dear.
14. Ye yaa ye ya ha. Ēx^ˈdzâ ^εnē^εnemōx^u qoho hēem lāhaxen
 Ye yaa ye ya ha. It would friends if that I should
 be good
 ālōlanemaxen āla ts!EX^ˈilaxen g'iya^εya.
 take a new one real sickness my dear.
15. Ye yaa ye ya ha. Ēx^ˈEM^εnēs^ˈla hae aya wūlēlahak'as qen
 Ye yaa ye ya ha. I wish she would hear
 q!wāg'atēlīsēxen ālōlanemaxen g'iya^εya.
 my love song (crying) for my newly obtained my dear.

LOVE-SONG OF THE DEAD, HEARD ON SHELL ISLAND

1. Lams wayadēyahag'as wayahadayewahag'ōsahē haē g'iya^εya
 You are hard-hearted against me hard-hearted against me my dear
 ha ha ye ya ha ha.
 ha ha ye ya ha ha.
2. Lams āladeyahasg'as ālahadayewahag'ōsahē haē g'iya^εya ha ha
 You are really cruel against me really cruel against me my dear ha ha
 ye ya ha ha.
 ye ya ha ha.

3. For I am tired waiting for you to come here, my dear, ha ha ye ya
ha ha!
4. Now I shall cry differently on your account, my dear, ha ha ye ya
ha ha!
5. Ah, I shall go down to the lower world, there I shall cry for you,
my dear, ha ha ye ya ha ha!

PARTING SONG, SUNG BY TS!ESQWANĒ^ε ON HIS DEATH-BED ONE DAY
BEFORE HE DIED

1. Farewell, O friends! for I am leaving you, O friends! a ye ya ha a,
a ye ya ha, aye ya ä!
2. Farewell, O brothers! for I am leaving you, O brothers! a ye ya
ha a, a ye ya ha, aye ya ä!

3. Xg'in yayaēx^εalēsēk'g'in nahenk'!agēmlēhesōLawā haē g'iyā^εya
For I get tired of waiting for you my dear
ha ha ye ya ha ha.
ha ha ye ya ha ha.
4. ^εya ōgūxsâlēhēsLEhahen q!wats!ēnēhēLa qahahā g'iyā^εya ha
Oh differently I shall cry for you my dear ha
ha ye ya ha ha.
ha ye ya ha ha.
5. ^εya babanaxsâlēhehēsLahahen q!wats!ēnēhēLa qahahā g'iyā^εya
Oh going downward I shall shall cry for you my dear
ha ha ye ya ha ha.
ha ha ye ya ha ha.

PARTING SONG, SUNG BY TS!ESQWANĒ^ε ON HIS DEATH-BED ONE DAY
BEFORE HE DIED

1. Halāk'asLElahaha ^εnē^εnēmōhōx^us nōgwawahaē xg'in
Farewell friends mine for I
lōwālēhehedeyahaēg'ōs ^εnē^εnēmōkwa a ye ya haa, a ye ya ha, a
am leaving you friends a ye ya haa, a ye ya ha, a
ye ya ä.
ye ya ä.
2. Halāk'asLElahaha ^εnāl^εnēmwūheyōhots nogwawahaē xg'in
Farewell brothers mine for I
lōwālēhehedeyahaēg'ōs ^εnāl^εnēmwūheyōhots a ye ya haa,
am leaving you brothers a ye ya haa,
a ye ya ha, a ye ya ä.
a ye ya ha, a ye ya ä.

3. O friends! do not take it too much to heart that I am leaving you,
O friends! a ye ya ya a, a ye ya ha a, aye ya ä!
4. O brothers! do not take it too much to heart that I am leaving you,
O brothers! a ye ya ha a, a ye ya ha a, aye ya ä!
5. O sisters! do not feel sorrowful because I am leaving you. O sisters!
a ye ya ha a, a ye ya ha a, a ye ya ä!
6. I was told by the one who takes care of me that I shall not stay
away long, that I shall come back to you, O friends! a ye ya
ha a, a ye ya ha a, ye ya ä!
7. I mean, O friends! that you shall not feel too sorrowful when I
leave you, O friends! a ye ya ya a, a ye ya ha a, ye ya ä!

3. $\hat{A}emlax's$ $\epsilon n\epsilon^{\epsilon}nem\bar{o}h\bar{o}x^us$ $n\bar{o}gwawaha\epsilon$ $k'!l\epsilon s$ $xenLElaha\epsilon k'as$
Only friends mine not too much
 $xenL!l\epsilon q\epsilon laxg'in$ $l\bar{o}wal\epsilon heheh\epsilon deyaha\epsilon g'os$ $\epsilon n\epsilon^{\epsilon}nem\bar{o}kwa$
feel too much that I leave you friends
a ye ya haa, a ye ya haa, a ye ya ä.
a ye ya haa, a ye ya haa, a ye ya ä.
4. $\hat{A}emlax's$ $\epsilon n\bar{a}l\epsilon nemw\bar{u}hey\bar{o}hots$ $n\bar{o}gwawaha\epsilon$ $k'!l\epsilon s$ $xenLElaha\epsilon-$
Only brothers mine not too
 $k'as$ $xenL!l\epsilon q\epsilon laxg'in$ $l\bar{o}wal\epsilon heheh\epsilon deyaha\epsilon g'os$ $\epsilon n\bar{a}l\epsilon nemw\bar{e}yot$
much feel too much that I leave you brothers
a ye ya haa, a ye ya haa, a ye ya ä.
a ye ya haa, a ye ya haa, a ye ya ä.
5. $K'!l\epsilon sLES$ $w\bar{e}hawaq!waha\epsilon k'as$ $w\bar{a}haw\bar{o}selq\epsilon laha\epsilon$ $qaha$ $n\bar{o}gwawa$
Do not sisters feel sad for me
 $ha\epsilon xg'in$ $l\bar{o}wal\epsilon heheh\epsilon deyaha\epsilon g'os$ $w\bar{e}waq!wa$ a ye ya haa,
that I leave you sisters a ye ya haa,
a ye ya haa, a ye ya ä.
a ye ya haa, a ye ya ä.
6. $\epsilon n\bar{e}x'sew\bar{e}h\bar{e}g'inLas$ $ax\bar{e}l\bar{a}l\bar{a}h\bar{a}$ $g'ahaxenLax$ $k'!l\epsilon s\bar{e}h\bar{e}LEX$
I was told by who does as he likes to me not I shall
 $g\bar{a}y\bar{e}stala\bar{t}$ $q\epsilon henL\bar{o}$ $g'ahaxL$ $l\bar{a}h\bar{o}l$ $\epsilon n\epsilon^{\epsilon}nem\bar{o}h\bar{o}h\bar{o}x^us$
stay away long if I come to you friends
 $n\bar{o}gwawa$ a ye ya haa, a ye ya haa, a ye ya ä.
mine a ye ya haa, a ye ya haa, a ye ya ä.
7. $H\bar{e}m\bar{e}sehen$ $\epsilon n\bar{e}nak'eh\bar{e}l\bar{e}$ $\epsilon n\epsilon^{\epsilon}nem\bar{o}h\bar{o}h\bar{o}x^us$ $n\bar{o}gwawa$ $qahas$
That is my reason of saying friends mine that you
 $k'!l\epsilon sah\bar{o}s$ $xenLElah\bar{e}k'as$ $w\bar{a}w\bar{o}h\bar{o}selq\epsilon laxg'in$ $l\bar{o}wal\epsilon heheh\epsilon de-$
not you too much feel sad that I leave you
 $yag'os$ $\epsilon n\epsilon^{\epsilon}nem\bar{o}h\bar{o}h\bar{o}x^us$ $n\bar{o}gwawa$ a ye ya haa, a ye ya haa,
friends mine a ye ya haa, a ye ya haa,
a ye ya ä.
a ye ya ä.

PARTING SONG

1. You are strong-minded to leave your lover here, your lover here,
my dear!
2. You are true-minded to leave your pain here, your pain, my
dear!
3. Where is he going, the one of surpassing strength of mind, my
dear?
4. Oh, he is going far away. He will be taken to the pretty place
named New York, my dear!
5. I shall ask all of you who walk the ground with me, my dear.
6. Is New York far away, where he will be taken, my love?
7. Oh, could I fly like a poor little raven by his side. my love!
8. Oh, could I, like a poor little raven, carry home news from him,
my dear!
9. Oh, could I fly down by the side of my dear, my love!
10. Oh, could I lie down by the side of my dear, my pain!
11. The love for my dear kills my body, my master!
12. The words of him who keeps me alive kill my body, my dear!
13. For he said that he will not turn his face this way for two years,
my love!

PARTING SONG

1. Wā'yadēyasg'as āya lā'xūlag'as āya lā'xūlag'aōs g'ihēyaya.
2. Ālaaddēyasg'as āya ts!EX'ī'lag'as āya ts!EX'ī'lag'aōs g'ihēyaya.
3. Wī'yohodzowaLēxa hayā'gadēyasg'as LōmadahayEWag'aōs g'ihē-
yaya.
4. 'ya, qwēs'gilalē lāhayūdzwālē lāx yōyōx"laya ēk'as wāwitsen
g'ihēyaya.
5. La'men wūlāyalōlai nāmax'siheselōtas ayai nōhogwawahai
g'ihēyaya.
6. ya, qwēsaladzā'maē yōyōx"layaa lālahaā'yas āya āla lāhaxūla-
yiya.
7. LānahaxwaaonēsLEN gwa'winaōwa p!ELElēhēNEWahīlxEN āla
lāhaxūlayiya.
8. LānahaxwaaonēsLEN gwa'winaōwak'asa gwa'gwa'xwalg'iwēsen
g'ihēyaya.
9. LānahaxwaaonēsLEN ne'lamaxalīsalxEN g'ihēyayałxEN āla lāha-
xūlayiya.
10. LānahaxwaaonēsLEN kūlāmaxalīsalxEN g'ihēyayaēłxEN ts!EX'ī-
layiya.
11. LE'lemg'itīlālai āya gwēmalatsen g'ihēyayaēłxEN q!ā'gwīdea.
12. LE'lemg'itīlālai āya wāldemasen q!ūlā'laha'yowałxEN g'ihēyaya.
13. Xēxs 'nēk'aēxs māma'ENxēlēlai k'ēs gwa'sgemg'alisLEN āla
lāhaxūlayiya.

14. O my lord! O my dear! My master! My dear!
15. Oh, could I be the featherbed for you to lie down on it, my dear!
16. Oh, could I be the pillow, for your head to rest on, my dear!
17. Good by! Now I am downcast! Now I weep for my love.

WORKINGMAN'S SONG OF THE LĒLEGĒD OF THE Q!ŌMK'!UT!ES FOR
HIS FIRST-BORN SON

1. When I am a man, I shall be a hunter, O father! ya ha ha ha!
2. When I am a man, I shall be a harpooneer, O father! ya ha ha ha!
3. When I am a man, I shall be a canoe-builder, O father! ya ha ha ha!
4. When I am a man, I shall be a board-maker, O father! ya ha ha ha!
5. When I am a man, I shall be a workman, O father! ya ha ha ha!
6. That there may be nothing of which you will be in want, O father! ya ha ha ha!

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14. Āsehen adāyaa āsehen g'iyaaixen q!āgwidaaixen g'ihayaya.
 15. Lānahaxwaaonēslen ts!āg'ilk'ina! qa kūlsgemēsō'sen g'ihayaya.
 16. Lanahaxwaaonēslen qēnok'ina! qa āya qēheitsmalitsōsen g'ihayaya.
 17. Hālā'k'aslelax'en la'men xūlsayawa, la'men q!waā'saya! qaen lāxūlayaya.

WORKINGMAN'S SONG OF THE LĒLEGĒD OF THE Q!ŌMK'!UT!ES FOR
HIS FIRST-BORN SON

1. Hants!ēnoqwi'lakwēk' lāqen g'āq!ēna'yē begwānemts!ēda das-
Born to be a hunter at my becoming a man,
 k!wā, ya ha ha ha.
Father ya ha ha ha.
2. Ālēwinoqwi'lakwēk' lāqen g'āq!ēna'yē begwānemts!ēda dask!wā,
Born to be a spearsman at my becoming a man, Father,
 ya ha ha ha.
ya ha ha ha.
3. Lēq!ēnoqwi'lakwēk' lāqen g'āq!ēna'yē begwānemts!ēda dask!wā,
Born to be a canoe-builder at my becoming a man, Father,
 ya ha ha ha.
ya ha ha ha.
4. Łats!aēnoqwi'lakwēk' lāqen g'āq!ēna'yē begwānemts!ēda das-
Born to be a board-splitter at my becoming a man,
 k!wā, ya ha ha ha.
Father ya ha ha ha.
5. Ēaq!ēlaēnoqwi'lek' lāqen g'āq!ēna'yē begwānemts!ēda dask!wā,
Will be a worker at my becoming a man, Father,
 ya ha ha ha.
ya ha ha ha.
6. Qats k'leātsētsōs tsāyakwēyatsōs yaqēs 'nākwatsaōs āqēqs
That you you will nothing need of all you
 desōtsōs dask!wā, ya ha ha ha.
wanted by you, Father ya ha ha ha.

SONG OF THE WARRIOR K'ÎLEM OF THE NĀK!WAX'DA'X^u FOR HIS
FIRST-BORN SON

1. You were given by good fortune to your slave, you were given by
good fortune to your slave, to come and take the place of your
slave, wa ya ha ha!
2. O tribes! hide yourselves. I have come to be a man, and my
name is Hellebore, wa ya ha ha!
3. Already are twisted the cedar-withes which I shall pass through
the mouths of the heads that I obtain in war, for I am true
Hellebore.
4. For I shall take in war the heads of the princes of the tribes, when
I come to be a man,
5. That I may have your names, as was done by my father, who has
your names for his names, wa ya ha ha!

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. HanL!ēnoxwi^lakwēk' lāxEN g'āx^ēēna^ēyē begwāNEMX^ēida datsā,
ya ha ha ha.
2. Ālēwinowwi^lakwēk' etc.
3. Lēq!ēnoxwi^lakwēk' etc.
4. Łat!aēnoxwi^lakwēk' etc.
5. ĒaxelaēnoxwīLEK' etc.
6. Qas k.!ēāsēLōS lālaXwēlasōLōS lāxēs 'nāXwalaōS āX^ēēxsdesō-
LōS dātsā, ya ha ha ha.

SONG OF THE WARRIOR K'ÎLEM OF THE NĀK!WAX'DA'X^u FOR HIS
FIRST-BORN SON

1. Wāwałtsenētsēs q!ātso; wāwałtsenētsēs q!ātso qa^s dzāqētsōS
Obtained-by-good-luck by your slave; obtained-by-good-luck by your slave that you come
hēyaboyetsaxdzas q!atsos, wa ya ha ha.
to take the place of your slave wa ya ha ha.
2. Wātsełya yēyqwayatsē wūnwūngemyēstsōł dzaq^mmēts begwā-
Go on tribes hide yourselves for I have come to be a
nemts!ēda qEN dzēgadēs āxtsoyē, wa ya ha.
man that I have name of hellebore (i. e. a cruel one), wa ya ha.
3. Dzāq^ēEmts gwalēts tselbek^udzā dewēk' qa nayaqstsētsEN
Come already twisted cedar withes that you put through the
mouths of my
wiyānemtsa qēqadzak^utsaxdzEN āyētsek' āxtsoyē.
obtained in war heads my really hellebore (i. e. cruel).
4. YīxdZEN dzēdzāgemdzalēdzaq dzōdzaElgemayatsa yēyqwaya-
For I shall take the first ones the princes of the tribes
tsa^ēyē qEN wīnatsōłdZEN dzāqēk' begwānfm^tts!ēda.
that I make war against when I come to be a man.
5. QEN dzaqētsEN dzēdzēgadzesēs dzēdzēgemats yaq g^wwēts!ēdaa-
That I come I have your names for my names as was done by
tsaxs āsk!wats dzāqaēq dzēdzēgadzes dzēdzēgemōS.
my father he obtained for his names your names.

SONG OF THE SON OF CHIEF HĒLĀMAS OF THE NĀK!WAX'DA^εX^u

1. By good luck was given to us our master, he who will be chief of the Nāk!wax'da^εx^u, ya hō wa ha!
2. Our master will take the princesses of the tribes to be his wives, ya hō wa ha!
3. So that the high-named coppers of the chiefs of the tribes will assemble around him, ya hō wa ha!
4. And I shall get the names and privileges of the chiefs of the tribes by marrying their princesses, ya hō wa ha!

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwałk'ínēsēs q!āk'ō; wāwałk'ínēsēs q!āk'ō qa^εs g'āxēlōs hēlabolisāt^gas q!āk'ōg'ōs, wa ya ha ha.
2. Wāg'il la lēlqwālālē wūnwūngēmlēslōl g'āx^εmēk' begwānemx'ida qen lēgādēs āxsōlē, wa ya ha ha.
3. G'āx^εmēk' g'wālil selbex^ug'a dewēxek' qa nayax'stēłtsen wīn^εānemla qēqag'ix^ulexg'in ālēlek' āxsōlēl.
4. Yixg'in g'ig'āgemdālil qaxōx lōlāelgāma^εyasa lēlqwālala^εya qen wīnasōlg'in g'āxēk' begwānemx'ida,
5. Qen g'āxēlen lēlēgadeltsōx lēlēgemaxs lāx g'wēx'idaasaxs ātsāxs g'āxaē lēlēgatsēs lēlēgemōs, wa ya ha ha.

SONG OF THE SON OF CHIEF HĒLĀMAS OF THE NĀK!WAX'DA^εX^u

1. Wāwałtsenētsōq wātsalaatsēxqwa dzēqayatsasa naenk!wakda.
Obtained-by-good-luck Dog Owner will be chief of the Nāk!wax'da^εx^u
^εqwē ya hōwa ha.
ya hōwa ha.
2. Dzēdzāgemdza^εyatsōq watsalaatsax ts!ēsts!edēlas g'ig'igāma-
Daughters of head chiefs Dog Owner princesses of the chiefs of
^εyatsa yēyqūyatsa^εyē qats gēnemts!ēda ya hōwa ha.
the tribes for to become his wives ya hōwa ha.
3. Qats ā^εmēl tsemqo^εnakūyasōłtsa dzēdzegadzē ts!āts!eqwas
That just come from all sides the great named coppers of
dzēdzegema^εyats yeyqūyatsa^εyē ya hōwa ha.
the chiefs of the tribes ya hōwa ha.
4. Wā, hē^εmētsen gēdzādzemtsa lāq ts!ēsts!edēlas dzēdzegema-
Oh, and that I shall get by marriage from the princesses of the chiefs of the
^εyatsa yeyqūyatsa^εya dzēdzegemē dze^εwa k'!ēk'lowē ya
tribes names and crests ya
hōwa ha.
hōwa ha.

The preceeding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwałk'īnē yōx Wāsałaasēxxwa g'iqalasaxsa Naenk!wax'da-
^εxwēx, ya hōwa ha.
2. G'ig'āgemdalālōx Wāsałaasax k'!ēsk'!edēlas g'ig'igāma^εyasa
lēlqwālala^εyē qas gēnemx'ida, ya hōwa ha.
3. Qa^εs ā^εmēl k'imqelasōłtsa lēlēgādē l!āl!eqwas g'ig'igāma^εyasa
lēlqwālala^εyē, ya hōwa ha.
4. Wā, hē^εmēsen geg'ādaneml lāx k'!ēsk'!edēlas g'ig'igāma^εyasa
lēlqwālala^εyēs lēlēgemē lē^εwēs k'!ēk'!esowē, ya hōwa ha.

SONG OF THE DAUGHTER OF A WORKINGMAN

1. Our 'Treasure came here to dig clams for her mother and her old slave, ahē ahē ya!
2. Our 'Treasure came here to dig clover for her mother and her old slave, ahē ahē ya!
3. Our 'Treasure came here to dig cinquefoil for her mother and her old slave, ahē ahē ya!
4. O mother! make me a basket, that I may pick salmon-berries, salal-berries, and huckleberries for my old slave, ahē ahē ha!
5. Let him get ready who is to be my husband, that he may be ready to help my mother and my old slave, ahē ahē ya!

SONG OF THE DAUGHTER OF A WORKINGMAN

1. Wāwałtsinēgadzada dzāqek' qats yalēlqa dzawegayimē qa-
Obtained-by-good-luck-woman came to dig clams for
 dzās ābāyaak' dzōgwats wayōlek', ahē ahē ya.
her mother here and this old dog ahē ahē ya.
2. Wāwałtsinēgadzada dzāqek' qats ts!ōtsēqa t!ex^utsōsē qadzas
Obtained-by-good-luck-woman came to dig clover for her
 ābāyaak' dzōgwats wayōlek', ahē ahē ya.
mother here and this old dog ahē ahē ya.
3. Wāwałtsinēgadzada dzāqek' qats ts!ōtsēqa lek'tsemē qadzas
Obtained-by-good-luck-woman came to dig cinquefoil for her
 ābāyaak' dzōgwats wayōlek', ahē ahē ya.
mother here and this old dog ahē ahē ya.
4. Wādzeł ya ābāyaa yeqēya qen hāmyatsēqa q!emdze-
Go on now mother make a for me to pick berries salmon berries
 kwē dze^ewa negütsē dze^ewa gwādzemē qatsōx wayōlek',
and salal-berries and huckleberries for this old dog
 ahē ahē ya.
ahē ahē ya.
5. Wādzeł yaqē gwāłalatsen la^ewūyemtsa qa ts!ētsa gēmtsex-
Go on now be ready for my future husband that not he be lazy
 tsats qa dzēwayats qo ābāyaak' dze^wōk' wāyōlēk', ahē
to help me my mother here and this old dog ahē
 ahē ya.
ahē ya.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

1. Wāwałk'inēgag'ada g'āxek' qa^s yalēłxa g'āwēq!ānemē qag'as
 ābāyaak' lōgwas wayōlek', ahē ahē ya.
2. Wāwałk'inēgag'ada g'āxek' qa^s ts!ōsēxa t!ex^usōsē qag'as ābā-
 yaak' lōgwas wayōlek', ahē ahē ya.
3. Wāwałk'inēgag'ada g'āxek' qa^s ts!ōsēxa lēx'semē qag'as ābā-
 yaak' lōgwas wayōlek', ahē ahē ya.
4. Wāg'il la ābāyaa lexēla qen hāmyats!ēxa q!emdzekwē lē^ewa
 nek!ūlē lē^ewa gwādemē qaōx wayōlex, ahē ahē ya.
5. Wāg'il lax'ī gwāłalalen lā^ewūnemlaxa k!ēsla q!emts!ex!ał qa
 g'īwalalg'a ābāyaak' lōgwa wayōlek', ahē ahē ya.

SONG OF CHIEF'S DAUGHTER

1. Be ready, O chiefs' sons of the tribes! to be my husbands; for I come to make my husband a great chief through my father, for I am mistress, ha ha aya ha ha aya!
2. I, mistress, come to be your wife, O princes of the chiefs of the tribes! I am seated on coppers, and have many names and privileges that will be given by my father to my future husband, ha ha aya ha ha aya!
3. For my belt has been woven by my mother, which I use when I look after the dishes that will be given as a marriage present by my father to him who shall be my husband, when many kinds of food shall be given in the marriage-feast by my father to him who shall be my husband, ha ha aya ha ha aya!

SONG OF CHIEF'S DAUGHTER

1. Wädze! ya gŵālāLāLEq dzōdzaEygēmēts dzēdzegîmēts yēyqŭ-
Now go on be ready princes of chiefs of the tribes
yatsē qaen tsā^εwŭnemts!ēts qadzen hē^εmēdzēn dzādzeqēLē
for my future husbands for therefore I come
qaen dzēdzegēyē qen tsā^εwŭnemtsa dzōgwa adātsaxdzen
that I make a chief my husband with this my father who I
waōts!aatsēk, ha ha aya ha ha aya.
his master ha ha aya ha ha aya.
2. Waōts!aatsentsaxdzen dzaqēk qats gēnemōts dzōdzaEygēmēts
Master I shall come to be your wife princes of the
dzēdzegāmēts yēyqŭyatsē. ts!aqwadzen k!watsâyētsōk^u
chiefs of the tribes. Coppers my seat
gēnemdza ts!ēts!Esō dzōgwa dzēdzegēmēts qa yayōtsdza
many privileges and names for given by
adātsats yaqen tsā^εwŭnemtsa, ha ha aya, ha ha aya.
my father to my husband ha ha aya ha ha aya.
3. Qaxts ya^εmēts gŵaldza yîpēdzas āda qaen wŭtsēdzanōtse qentsō
For now it is finished plated by my mother for my belt when I
Lāyoqtsēyax LēLōqŭyîLalxdzētsāsdza adātsats yaqen tsā-
take care of the future house dishes of my father to my future
^εwŭnemtsa qō wāwadzētsēs gēnemtsa hēmaōmatsōq ādatsaq
husband when he gives in the many kinds of food my father
marriage feast
yaqen tsā^εwŭnemtsa, ha ha aya ha ha aya.
to my future husband ha ha aya ha ha aya.

The preceding is sung in the pronunciation of children. The regular form would be as follows:

SONG OF PARENTS WHO WANT TO WAKE UP THEIR SON

Don't sleep! for your paddle fell into the water, and your spear.
Don't sleep! for the ravens and crows are flying about.

SONG OF PARENTS WHO WANT TO WAKE UP THEIR DAUGHTER

Don't sleep too much! Your digging-stick fell into the water, and
your basket. Wake up! It is nearly low water. You will be
late down on the beach.

1. Wäg'il la g'wālaLEX lōlaelgāmēs g'ig'igāmēs lēlwālaLē qen
lā'wūNEMl qaxg'in hē'mēk' g'āg'EXēl qen g'ig'aqilēXEN
lā'wūNEMla lōgwa ādatsaxg'in waōts!aasek', ha ha aya
ha ha aya.
2. Waōts!aasenLaxg'in g'āxēk' qa's GENEMōs lōlaelgāmēs g'ig'igā-
mēs lēlwālaLē l!āqwag'in k!wadzāliłtsōk^u q!lēNEMg'a k'!ē-
k'!ESō lōgwa lēLEGEMk' qa layōłtsgr'a ādatsa lāXEN lā'wū-
NEMla, ha ha aya ha ha aya.
3. Qaxs la'mēk' g'wālg'a yīpēg'as āda qen wūsēg'anōL qenLō lālox-
silaLEX lēlōqūliłELXLēlasg'a ādatsak' lāXEN lā'wūNEMla qō
wāwadZELES q!lēNEMla hēmaōmasōX ādatsax lāXEN lā'wū-
NEMla, ha ha aya ha ha aya.

SONG OF PARENTS WHO WANT TO WAKE UP THEIR SON

εya g'wālyats mēqax ya'mē tsēxtsēs tsēwayok^udāōts dze'wēts
Oh do not sleep now it fell into your paddle and your
the water
māstōx'dāōts. εya g'wālyats mēqax yaEMk' εnākwa BELEMē'staya-
harpoon. Oh do not sleep now all are flying
qēda g'wā'winaq dze'wa tsāqEYagak'.
ravens and crows.

The preceding is sung in the pronunciation of children. The reg-
ular form would be as follows:

εya g'wāllas mēxax, la'mē tēxtsēs sē'wayox^udāōs lē'wis māstōx^u-
dāōs. εya g'wāllas mēxax, laEMk' εnāxwa p!ELEMē'stālaxa g'wā'-
winak' lē'wa k'āxelagak'.

SONG OF PARENTS WHO WANT TO WAKE UP THEIR DAUGHTER

εya, g'wālyats xENTSEya mēqax, ya'mē tsēxtsēs ts!EYak^udāōts dze-
Oh do not too much sleep, now it fell into your digging stick and
the water
εwēts yEQEYak'dāōts. εya, ts!etslēdadzādza, ya'mōq āyāq wūydza-
your basket. Oh wake up now nearly it stopped
yītsa x'īts!aqEYaq āLats aLEnts!ētsōts.
ebb-tide else you will be late on the beach.

The preceding is sung in the pronunciation of children. The reg-
ular form would be as follows:

εya, g'wāllas xENLEla mēxax la'mē tēxtsēs k'!ilax'dāōs lē'wis lē-
xelāx'dāōs. εya, ts!EX'ēidadzāqa la'mōx Elāq wūlg'alīsa x'āts!axe-
ax āLas aLEnts!ēsōL.

X. ADDENDA

DOG HAIR (to p. 134)

You asked me about the dog wool of the early Kwakiutl people. | 1
I saw one dog of a chief whose name was | NĒg'ādzē (Great Moun-
tain), and NĒg'ādzē was chief of the numaym G'īg'īlgām, | of the
'wālas Kwāg'uł, and the name of the great short legged || dog was 5
Qālakwa. The hair of the dog was long | like wool, and it hung down
to the ground as he was walking about, | and the hair was not very
curly. The hair was very | fine. His eyes did not show on account
of | the hair that covered them. It looked as though he had no
feet, || as he was walking about. | 10

(The reason why Qālakwa was the name of the dog of the chief |
NĒg'ādzē, of the numaym G'īg'īlgām, of the 'wālas Kwāg'uł, | was,
because Ō'maxt!alalē met Qawadiliqāla paddling at Yaēxūg'īwanō. |
Then their minds were just like oil || and water when they are poured 15
together and stirred. This was called by | people of olden times,
Qālakwa, for the oil turns white | when it is mixed with the water.
That is the meaning of the name of the dog | Qālakwa. I just wish
to talk about the meaning of the name | of the dog.) ||

DOG HAIR

Wä, hēmxaas wūlāse'wa p!alemdzâ 'wāts!ēsa g'ālē begwānemsa 1
Kwāg'uł, yīxs 'nema'en dōxwa!ēl 'wāts!ēsa g'īgāma'yōl yīxa lēga-
dōlas NĒg'ādzē, yīxs g'īgāma'yaē NĒg'ādzāsa 'nē'mēmotasa G'īg'īl-
gāmasa 'wālas Kwāg'uł. Wä, la lēgadēda 'wālas ts!ēts!ox'sēs
'wāts!ēs Qalākwa. Wä, la g'īlsg'īlt!ēna'yē hābesasa 'wāts!ē hē 5
gwēx's p!alem, yīxs dōkūmg'īlse!ē hābesas lāx āwīnak!ūsaxs g'īl-
'nakūlaē, yīxs k'!ēsaē ālaem t!ēmkwē hābesas. Wä, lā lōmax'ēd
wīwūltowē hābesas. Wä, lā k'!ēs nēn!ā!ēs g'īgēyagesē qaēs
hābesaxs laē xesemālaq lax k'!eyāts!ēnēx'st!aakwas g'ōg'ēgūyosēxs
g'īl'nakūlaē. 10

(Wä, hēm lāg'īlas lēgades Qālakwaxa 'wāts!āsa gwasx'ālag'īlisē
NĒg'ādzēxa g'īgāma'yasa 'nē'mēmota G'īg'īlgāmasa 'wālas Kwāg'uł
qaxs laē sēsaxola'yē Ō'maxt!alalē lō' Qawadiliqāla lāx Yaēxūg'ī-
wanō, wä, lā hēx'ēidaem'ēl 'nēm'ēdē nēnāqa'yas hē gwēx'sa l!ē'na
lē'wa 'wāpaxs laē gūqāsō' qaēs xwet!ētse'wē. Wä, hēm gwe'yāsa 15
g'ālē begwānem qālakwē, yīxs laē 'mēlxstox'ēwidēda l!ē'na, yīxs
laē lālaqēda l!ē'na lāq. Wä, hē'mis 'nēnak'īltsa lēgēmasa 'wāts!ē
Qālakwa. Â'men 'nēx' qen gwāgwēx's'alē lāx 'nē'nak'īlasa lēgē-
masa 'wāts!ē.)

- 20 At the end of the winter, the hair of the dog was cut | and when this was done, the woman, the wife of | Neg'ädzē, whose name was K'lämaxalas, took the dog hair and | washed it in running water. After she had done so, she hung it up for the | water to drip off, and
 25 after all the water had dripped off, when it was || not dry yet, she pulled it apart and pulled out the hairs singly | and put them down lengthwise at the place where she was sitting. When | all the hair had been pulled apart, the woman took her spindle and | her spinning box, and she put together three | hairs of different lengths. The ends were even and | she wound them around the spindle and she
 30 spun them. Now the || hairs were twisted in the same way as is done with nettle bark. When they were all twisted, | they were woven into the yellow cedar bark blanket. | If a man wears on his body a blanket with a hair braid, it is a sign that he is a chief, | and when the braid is of mountain goat wool, then he is a common man. ||
 35 Now, all braidings of the cedar bark blankets are entirely of cedar bark, | for I saw only one dog of this kind, when I was a little | boy. That is the end.

PRAYER OF THE SALMON-FISHER (to p. 618)

- 1 When the salmon-fisher gets home, | and when he has caught many salmon, he goes into the river house | and immediately prays to his
-
- 20 Wä, g'il^εem^εlāwisē gwāl ts!āwūnxa laē t!ōsālayowē hābesas ōk!wi-
 na^εyasa ^εwāts!ē. Wä, g'il^εmēsē gwāla laēda ts!edāqē genemas
 Neg'ädzēxa lēgades K'lämaxa^εlas āx^εēdxa hābesasa ^εwāts!ē qa^εs
 ts!ōx^εwidēq lāxa ts!aēsē wa. Wä, g'il^εmēsē gwāla laē gēx^εwidēq qa
 ts!āōqālēsa ^εwāpē lāq. Wä, g'il^εmēsē gwāl ts!āōqūlēda ^εwāpē laqēxs
 25 k^εēs^εmaē lem^εx^εwīda. Wä, lä bē^εīdēq qa^εs lek^εwē ^εnā^εnemts!a-
 q!emqaxa hābesē qa^εs L!ax^εalīlēlēs lāxēs k!wāēlasē. Wä, g'il^εmēsē
^εwī^εla lēgekwa hābesē laē āx^εēdēda ts!edāqaxēs x'īlp!exsdō lē^εwis
 q!emgats!ē. Wä, lä q!emx^εēdēq. Wä, la^εmē āxōdālaxa yūdux^u-
 ts!aqē hābesxa ts!ēts!ekwāmenküla. Wä, lä ^εnemābat^εīda la qex^ε-
 30 ^εalēlōdāyos lāxēs x'īlp!exsdō. Wä, lä x'īlp!ēda. Wä, la^εmē mēt!ē-
 deq lax gwēg'īlasaxa gūn. Wä, g'il^εmēsē ^εwī^εla mēdekwa laē
 yībemnuk^usa hābes^εenē mēdek^u lāxēs dēx^usemē k!ōbawasa. Wä,
 hēem māmalt!ēk!ēsa ^εnex^εūnālāxa hābāsas yībemaxs g'īgāma^εyaē
 lōxs p!ālemaasa ^εmexlowē yībemas ^εnex^εūna^εyas wāx^εēda begwā-
 35 nemq!āla^εmē. Lā ^εnāxwaem mēdek^u dēxwē yībemas ^εnex^εūna^εyas
 yīxs ^εnemaen dōx^εwālēlē hē gwēx^εs ^εwāts!ēxg'īn hē^εmaōlg'īn ālē
 g'īnānemē. Wä, laem lāba.

PRAYER OF THE SALMON-FISHER

- 1 Wä, hē^εmaaxs gāxaē nā^εnakwēda yālnēk!wēnoxwaxa k!ōtēla,
 yīxs q!ēyōlaaxa k!ōtēla, wä, lä laēl lāxēs wiwamēdzats!ē g'ōkwa.

house to be good when he dries | his salmon. He only prays to it when he has many salmon. || He does not pray when he does not get 5 any salmon. |

This is the prayer of the salmon-fisher, when he | catches the first salmon with a hook: "Welcome, Swimmer. | I thank you, because I am still alive at this season when you come back to our | good place; for the reason why you come is that we may play together || with my 10 fishing tackle, Swimmer. Now, go home and | tell your friends that you had good luck on account of your coming here | and that they shall come with their wealth bringer, that I may get some of your wealth, | Swimmer; and also take away my sickness, | friend, supernatural one, Swimmer." Thus he says, while he is || praying. | 15

This is only the prayer for the first salmon caught by trolling | or the first one caught with the hook in the river. All the | wise salmon-fishermen have different prayers, and there are salmon-fishermen who are not | wise, who do not care about || the salmon 20 that they have caught. The numayms are not owners of the prayers | of the salmon-fishermen, for the prayers belong | to those who work on the salmon. |

Wä, lä hēx'ida ts!Elwaqaxēs g'ōkwē qa ēk'ēs lemx'widāmasLEXa 3
xa'masē. Wä, lēx'aem ts!Elwaqax'demsēxs q!EyoLaaxa k'!ōtela.
Wä, lä k'lēs ts!Elwaqaxs k'!eāsaē k'!ōtolānemē. 5

Wä, g'a'mēs ts!El'wax'idayosa yā'nek!wēnoxwaxa k'!ōtela lāxēs
g'ālē 'nem gā'lekwa lāxa k'!ōtela: "Wä, gēlak'as'la meyoxwan
qaxg'în g'āxēk' g'āx'alela lāxwa g'āxdemaqōs aēdaaqa lāxens
aēx'demēsēx qaxs hē'maaqōs g'āxēlē qenu'x^u aemlq!Enwēsgrada
wīwak'ayogūn lāl, meyoxwan. Wä, hāg'il la nā'nak^uLEX qa's 10
ts!Ek'!ālēlaōsaxens 'nē'nemōkwaxs hē'axaaqōs lāxēs g'āx'ēna'yōs
qa g'āxēsē g'āxs'alītsēs q!ēq!ōmg'ilayâ qen hāyālālē lāxēs q!ē-
q!ōmx'LENōs meyoxwan. Wä, hē'mis qa's dāg'ilxlālaōsaxg'în ts!ē-
ts!Ex'q!ōlemk', qāst, yūL 'nawāla'x^us, meyoxwan," 'nēk'exs laē
ts!Elwaqa. 15

Wä, lēx'aem ts!Elwaqase'wa g'ālē lālanem k'!ōtelaxa dōgwanem
lōxs g'ālāē gā'lek^u lāxa wa. Wä, lä 'nāxwaem ōgū'la'mē ts!Elwe-
qayâsa nē'nāgadē yā'nek!wēnoxwaxa k'!ōtela. Wä, g'il'mēsē k'!eās
nāqēsa waōkwē yā'nek!wēnoxwaxa k'!ōtela lä k'lēs 'māg'ilaxēs lā-
lanem k'!ōtela. Wä, lä k'lēs āxnōgwadēda 'nāl'nemēmasasa ts!El- 20
wagayâsa yēyā'nek!wēnoxwaxa k'!ōtela, yixs hesqlālemaa q ts!El-
wagayo lāxēs ēaxsēwēda k'!ōtela.

PRAYER OF THE HALIBUT-FISHER (to p. 618)¹

- 24 When the halibut-fisher of the Nāk!wax'dax^u, | or of the L!al!asi-
 qwāla, goes out fishing, and when he arrives on the fishing ground, ||
 25 he takes his hooks and his bait,—that is the skinned tentacles of the
 octopus, | and he cuts off a piece one span | long. He cuts open one
 side and spreads it out. | Then he takes his paddle and lays it across
 both sides of his | fishing canoe in front of the place where the halibut-
 30 fisher sits. || Then he takes his club and the spread | split tentacles
 of the octopus, which he puts on the paddle on which the bait is to
 be prepared, and he | pounds it with his club. He does not strike it
 hard. | Therefore, the split bait, the tentacle of the octopus, becomes
 thin. | As soon as he has made two of these, he takes his "younger
 35 brother," || the halibut hook,—for thus the halibut hook is called by
 the halibut-fisher,—and | he puts the bait on his "younger brother,"
 the hook, and ties it on with string. | After he has done so, he takes
 the crosspiece and hangs | the ends of his "younger brothers" (he
 means the hooks) to both ends of it. They are put on with a half
 hitch. | After he has done so, he takes the sinker and attaches it
 40 between the hooks to the || crosspiece. After he has done so, he holds
 the crosspiece in the middle and | speaks while he is praying to his
 "younger brothers." He says to them: |

PRAYER OF THE HALIBUT-FISHER

- 23 Wä, hē^umaaxs haē lōqwēda lōq!wēnoxwaxa p!ā^uyē yīsa Nāk!wax-
 da^ux^u Lē^uwa L!al!asiqwāla, wä g'il^umēsē lāg'aa lāxēs lōqwa^uyē laē
 25 dāx^uēidxēs g'amōla Lē^uwa tēlēxa sābekwē g'ōgūyōsa teq!wa. Wä,
 lā tōt!ets!endeq pa ēnā^uēnemp!enk'ēs lāxens q!wāq!wax'ts!āna^uyēx,
 yīx āwāsgemasas. Wä, lā t!ōs'idxē āpsōt!ēna^uyas qa's Lēp!idēq.
 Wä, lā āx^uēdxēs sēwayo qa's pagāgendēs lāx ēwāx'sōtāga^uyasēs
 bākwa^ulats!ē xwāk!ūna lāx nalēl^uexas k!wāxdzasasa bakwa^ulēno-
 30 wxaxa p!ā^uyē. Wä, lā āx^uēdxēs ha^uyanō. Wä, lā Lēbedzōtsa ēyī-
 ēmelkwē g'ōgūyōsa teq!wa lāxa tēlēladzo sēwayo. Wä, lā t!ēlxūl-
 dzewēsa ha^uyanō lāq lāqēs k!ēsaē ēātsilaxs laē t!ēlxūldze^uwēq.
 Wä, hē^umis lāg'ilas la āla la peldzewēda ēyī^umelkwē tēl g'ōgūyōsa
 teq!wa. Wä, g'il^umēsē gwāla ma^ulē āxās laē dāx^uēidxēs ts!ā^uyaxa
 35 g'amola gwe^uyōsa bakwa^ulēnoxwaxa p!ā^uyēs g'amola. Wä, lā
 āx^uāLēlōtsa tēlē lāxēs ts!ā^uyēda g'amola qa's k!ēlg'il^uēndēsa k'il-
 k'ēma. Wä, g'il^umēsē gwāla laē āx^uēdxēs L!āk'losē. Wä, lā gaxben-
 dālasēs ts!āts!a^uya lax ēwāx'sba^uyas. Wä, lā max^uwaLēlōts. Wä,
 g'il^umēsē gwāla laē āx^uēdxa qelyaga^uyē qa's tegwāgendēs lāxa
 40 L!āk'losē. Wä, g'il^umēsē gwāla laē dāyewēxa L!āk'losē. Wä, la^umē
 yāq!ēg'a^ula laē ts!ēlwaqaxēs ts!āts!a^uya. Wä, lā ēnēk'aq:

¹ See also Jesup North Pacific Expedition, vol. V, pp. 476, lines 18-22; 478, lines 1-7, 18-22, 28-32.

"Oh, younger brothers, now you are dressed with your good dress. | 42
Now you will go and call | the Old-Woman, Smelling-Woman, Born-
to-be-Giver-of-the-House, Flabby-Skin-in-Mouth, || and invite those 45
whom I have named." Thus says the halibut-fisher and | puts into
the water the crosspiece. |

He says so, and pays out the halibut fishing line. While | he is
paying out the fishing line, the halibut-fisher | says, praying down
into the water: ||

"Now get ready for it, Smelling-Woman; do not watch it for a 50
long time, but give it to | every corner of your house, Born-to-be-
Giver-of-the-House." |

As soon as the fishing line touches the bottom, he says: |

"Now, go for it, Smelling-Woman, do not play looking at your
sweet-tasting | food, Born-to-be-Giver-of-the-House, but take it at
once, go ahead, Old-Woman, || go ahead and take your sweet-tasting 55
food, go ahead, go ahead, Flabby-Skin-in-Mouth. | Do not let me
wait very long on the water, Old-Woman. Go ahead, go ahead, |
my younger brothers are dressed with your sweet-tasting food, Old-
Woman, | Flabby-Skin-in-Mouth." Thus he says. |

As soon as he gets a bite, he says, "Hold on, hold on, younger
brother." || Thus he says, while he is hauling up the fishing line. As 60
soon as he sees the | halibut, he takes his club and when the head

"Wä, ts!äts!a^{ya} laem sq!wälenkwa yîsôs ëk'ëx q!wälax'LE^{nax}ôs 42
läqôs q!wälax'LE^{na} ts!ä^{yak}as. Wä, laems lä! qa^s lē!älāōsaxa
hek!wana^{yē}xa mēsagaxa ts!älalili^{lakwē}xa hēnbēL!EXō, qa^s laōs
wī^{la} lē!älaxen la lē!eqälase^{wa}," nēk'ēda bakwa^{lēnoxwaxa} p!ä⁻ 45
yaxs laē äxstendxēs L!äk'!osē.

Wä, lä nēk'axs laē ts!Engünsele^s bakwalaan^{äyē}. Wä, g'il^{mēsē}
ts!Engünsele^{da} bakwa^{laanâyexs} laēda lōq!wēnoxwaxa p!ä^{yē}
nēk'EXs laē ts!Elwagense^{la}:

"Wä, gwā!älax, mēsagä. Gwāla gēp!ältoliseq^u qa^s ts!Ewana- 50
gēlēLōsasōx ts!älalili^{lakwä}."

Wä, g'il^{mēsē} lāg'alē lōgwayâs laē nēk'a:

"Wäg'il^{laqō} mēsagä. Gwāla äem dādogumaxs ëx'p!aq!ōsā ts!ä-
lalili^{lakwä}, qa^s hēx'ēda^{mōs} dābendqwä. Wädzo hek!wanä. Wä-
dzäg'aq^u lāxōs ëx'p!aq!ōsā. Wädzo, wädzo hēnbēL!EXowä'. Gwāl- 55
dzosen xēnLEla gēwāla ēsēla, hek!wanä'. Wädzo, wädzo, la^{mō}
q!wälenkūn ts!äts!a^{yāx} yîsôs ëx'p!aq!ōsā', hek!wanä', yūL hēnbē-
L!EXowä'," nēk'ē.

Wä, g'il^{mēsē} q!EX'it^{sewa} laē nēk'a: "Dāla, dālālaqō ts!ä^{yä},"
nēk'EXs laē deng'otälaxēs lōgwayowē. Wä, g'il^{mēsē} dōx^{waLElaxa} 60
p!ä^{yē} laē dāx'ēdxēs hā^{yanō}. Wä, g'il^{mēsē} q!axūmx'ēdēda p!ä^{yē}

62 comes out of the water, | he strikes it on the nose. Then the halibut-fisher says, | when he strikes the halibut: |

"Indeed, this does not sound bad on your head, Old-Woman, you
65 Flabby-Skin-in-Mouth, you Born-to-be-Giver-in-House, || for, indeed, I came to do so to you with my club, | Old-Woman. Go now and tell your father, your mother, your uncle, | your aunt, your elder brothers, and your younger brothers, that you had good luck, because you came | into this, my fishing canoe." Thus he says, sending away | the soul of the halibut to go and tell the news to his relatives,
70 telling them that the place to which he came || where he lay dead in the fishing canoe was good. |

Now he takes off the hook from the halibut and four times he puts the hook into the eyes of the halibut, saying: |

"Now, Old-Woman, look well at this sweet-smelling dress of our | younger brother, and tell your tribe, Old-Woman." Thus he says to it. ||

75 Then he washes his hooks so that all the blood comes off, and when | it has all been washed off, he holds them up and prays to them, saying: |

"Oh, you good younger brother, now your dress has been washed. | Now you will go down again to call Old-Woman, Smelling-Woman, | Flabby-Skin-in-Mouth and Born-to-be-Giver-of-House, that they also
80 come here || where Old-Woman has already come. Now, go, good younger brother." Thus he says, as he | puts it into the water. |

62 laē kwēx^ēidex x^ēindzasas. Wä, lä ^ēnēk^ēēda bakwa^ēlēnoxwaxa plā^ēyaxs laē kwēx^ēidxa plā^ēyē:

"Ät^ēlas ^ēyāk^ē!älale^ēma hek^ē!wanē^ē, yūL ^ēenbēL^ē!exō, yūL ts^ē!älalili-
65 ^ēlak^ē. Qälaxs hē^ēmaēx g^ēāxēlē qen hē g^ēwēg^ēilasg^ēin hāyanōk^ē lāl, hek^ē!wanē^ē. Wä, hāg^ēilla ts^ē!Ek^ē!älēlax āsa lō^ē ābāsa lō^ē q^ē!ülē^ēya lō^ē ānēsa lō^ē ^ēnō^ēnelä lō^ē ts^ē!äts^ē!a^ēyāsēxs laaqōs hēlaxaxs g^ēāxaēx g^ēāxēxs lāxg^ēin bakwa^ēlats^ē!ēk^ē xwāk^ē!ūna," ^ēnēk^ēexs laē ^ēyālaqas bex^ēūna^ēyasa plā^ēyē qa lās ts^ē!Ek^ē!älēlaxēs lēlēlälāxs ēk^ē!aēs g^ēāxē
70 yāgūxdzasa bakwa^ēlats^ē!ē xwāk^ē!ūna.

Wä, la^ēmē āxōdxēs g^ēamola lāxa plā^ēyē. Wä, lä mōp^ē!ena āx^ēa-
lēlōtsēs g^ēamola lāx gēgayagesasa plā^ēyē. Wä, lä ^ēnēk^ēa:

"Wēg^ēa, hek^ē!wanē^ē, hēlp^ē!altälaxwa ēx^ē!ax q^ē!walax^ē!ensen ts^ē!ā-
ts^ē!a^ēyax qa^ēs layōs ts^ē!Ek^ē!älēlaxēs g^ēōkūlōtaōs, hek^ē!wanē^ē," ^ēnēk^ē!eq.
75 Wä, lä ts^ē!ōx^ēwīdxēs g^ēamola qa ^ēwī^ēlēs lawāyēda elkwa. Wä, g^ēfl^ēmēsē ^ēwīla la ts^ē!ōkwa, laē dzōxwālaq qa^ēs ts^ē!ēlwaqēq. Wä, lä ^ēnēk^ēa:

"Wä, ts^ē!ā^ēyak^ēas, laems kwākwaxōs q^ē!wāq^ē!walax^ē!ē^ēnaqōs. Wä, hāg^ēilla ēdensalex qa^ēs Lē^ēlalaōsax hek^ē!wanē^ē lō^ē mēsagā lō^ē ^ēenbē-
L^ē!EXâ lō^ē ts^ē!älalili^ēlakwa qa g^ēāxlag^ēisē ōgwaqa laxōx g^ēāxēx g^ēāxa-
80 tsōx hek^ē!wāna^ēyēx. Wä, laems lālōl, ts^ē!ā^ēyak^ēas," ^ēnēk^ēexs laē ts^ē!enx^ēstēndeq.

Then he just repeats the words which he first said when | he put 82
the halibut fishing line into the water. |

After he has finished fishing, he comes home to his house || and as 85
soon as he arrives on the beach of his house, | the first thing done by
him is to untie the bait from the halibut hooks and to hang them on
the side of his | fishing canoe. After this has been done, he coils up
the | fishing line, and after this has been done, he steps out of his |
canoe carrying his fishing line which he hangs up || at the place made 90
for hanging up the line. After this has been done, | he goes back to
his canoe and puts the hooks into his | hook box. After this has
been done, he hauls the halibut out | of his fishing canoe and puts
them all belly up | as he hauls them out. He does not allow the head
of the halibut to go down into the water || at the side of the fishing 95
canoe when he first hauls them out, | for the first Indians said that
if the head of a halibut should be covered by water | when it is first
hauled out of the fishing canoe, it would immediately be | bad weather
and rain, and, therefore, they take care | not to let the head be
covered by water, when the halibut is hauled out of the fishing canoe
by the || fisherman. After the fisherman has done so, he takes his 100
hook box, | and comes into the house. Then he puts down his
fishing | box in the place where nobody walks, and his wife | gives

Wä, lāxaē âem ʼnegełtōdxēs gʼālē wāldemxs gʼālaē tsenxʰ- 82
stendxēs lōgwayowē.

Wä, gʼilʼmēsē gʼwāl bākwalaxs gʼāxaē nāʼnakwa lāxēs gʼōkwē.
Wä, gʼilʼmēsē lāgʼaa lāx L!emaʼisasēs gʼōkwē, wä hēʼmis gʼil ăxʼētsō- 85
ʼsēxs laē qwēłōdxa tēlasēs gʼigʼamola qaʼs gēxwāgʼedalēs lāxēs ba-
kwaʼlats!ē xwākūna. Wä, gʼilʼmēsē gʼwāla laē aēkʼ!a qesʼēdxēs
bakwalaānāʼyē denema. Wä, gʼilʼmēsē gʼwāla laē lāłtā lāxēs ba-
kwalaats!ē xwāk!ūna dālxēs bākwalaañāʼyē denema qaʼs lā gēx-
ʼwits lāxa hēkwēlayē qa gēʼwatsēs denemē. Wä, gʼilʼmēsē gʼwāla 90
lā aēdaaqa lāxēs xwāk!ūna qaʼs lats!ōdēsēs gʼigʼamola lāxēs gʼim-
ʼlats!ē gʼildase. Wä, gʼilʼmēsē gʼwāla laē gaxʼsōłtōdxa plēp!āʼyē
lāxēs bakwalaats!ē xwāk!ūna laqēxs ʼnāxwaʼmaē nelālēda plāyaxs
laē gaxʼsōłtālaq. Wä, lā kʼlēs hēłq!ālaq lensa maʼlēgamanāsa
plāʼyē lāx ōgwāgʼayasēs bakwalaats!ē xwāk!ūna yīxs gʼālaē gaxʼsōł- 95
tōdeq, qaxs ʼnēkʼaēda gʼālē bāk!ūmqēxs gʼilʼmaē t!epema plāyaxs
gʼālaē gaxʼsōłtāyâ lāxa bakwalaats!ē xwāk!ūna, laē hēxʼida ʼyax-
semxʼidēda ʼnāla la ʼyeyōgūsa. Wä, hēʼmis lāgʼilas aēkʼ!ilasōʼ qa
kʼlēsēs t!epem lāxa ʼwāpaxs laē gaxʼsōłtālayâ plāʼyasa bakwaʼlē-
noxwaxa plāʼyē. Wä, gʼilʼmēsē gʼwāla, laē ăxʼēdxēs gʼimʼlats!ē 100
gʼildas qaʼs lā lāxēs gʼōkwē. Wä, gʼilʼmēsē hāngʼalīlaxēs gʼimʼla-
ts!ē gʼildas lāxa kʼlēsē qayatsa bēbēgwānem laē gʼenemas ăxʼēd
qa L!exwas. Wä, gʼilʼmēsē L!exwaxs laē xwānaʼidēda ts!edāqē

him to eat. After he has eaten, the woman gets ready | to cut open
 5 the halibut to take out the intestines on the beach; || and when the
 intestines of the halibut have been taken out, the woman | turns
 inside out the stomach so that everything inside comes out, and she
 looks for | cedar or hemlock sticks or a stone that might be in the
 stomach, for | these bring good luck to the fisherman, these that were
 named by me. | After the woman has finished, she calls her husband ||
 10 to haul up the halibut, and the woman draws | salt water and pours it
 over the blood on the beach, so that | the blood may go down into
 the gravel of the beach, for | the first Indians said that if a dog should
 lick up the blood of the | halibut, the halibut would stop biting the
 15 hook of the fisherman. || After the woman had done so, she goes to
 where she has put the halibut. . . . !

Prayer to the newly made halibut hook of the halibut-fisher. |

When he first puts in the bone tooth into the halibut hook and |
 the attachment for the line, the bait string, the bark of devil's club
 which is | wrapped around the lower end near the bone tooth at the
 20 lower end of the halibut hook which is called || bait holder; when all
 this has been done, the halibut-fisher | holds up his newly made hook
 and prays to it. | He says: |

"Oh, younger brother, now take care of what I am doing to you,
 good younger brother, | now your dress has been put on, and you

qa's lä PELÖDälaxa p!â'yē LÖ^ε qa läwäyēs 'yax'yīg'ilas läxa L!Ema-
 5 isē. Wä, g'il'mēsē läwä 'yax'yīg'ilasa p!â'yē laēda ts!Edāq L!E-
 p!EXSEMDxa mōqūla qa 'wī'lēs lāits!āwē g'ēts!Ewaq qa's dōqwēx
 k!waxLÖ^εlaxa LÖ^ε q!wāxa LÖ^ε t!ēsemlaxa g'its!āxa mōqūla, qaxs
 hē'maē Lālōgwālasō'sa bakwa'lēnoxwaxa p!â'yēxen la LēLEqa-
 lasē'wa. Wä, g'il'mēsē gwāla ts!Edāqē laē Lē'lālxēs lā'wūnemē
 10 qa lās nexüsdēsēlaxa p!â'yē. Wä, lēda ts!Edāqē tsēx'ēid läxa
 demsx'ē wāpa qa's lä gūqās läxa elx'ēlgwisē läxa L!Ema'isē qa
 'wī'lēs lābetalisa elkwa läxa t!at!ēdzemasa L!Ema'isē qaxs
 'nēk'aēda g'alē bāk!ūmqēxs g'il'mēlaxa 'wats!ē la k'ilqaxa elkwāsa
 p!â'yē lālxē gwa! q!Ek'asō'sa p!â'ya bakwa'lēnoxwaxa p!â'yē. Wä,
 15 g'il'mēsē gwāla ts!Edāq laē lāx la āxātsa p!â'yē. . . .

Ts!Elwagayoxa altsemē 'yek'ō yīsa lōq!wēnoxwaxa p!â'yē.
 Yīxs g'ālaē gwāl 'wī'la āx'āLElōtsa x'āxx'āyē läxa yek'ō L!E'wa
 hēg'iwa'yē, wä hē'mēsa tēlem L!E'wa xek!ūmasa ēx'mē la q!Enē-
 p!Enēxa ōxlā'yasa x'āxx'āyē L!E'wa ōxlā'yasa yek'ōxa Lēgades
 20 tēldema; wä, g'il'mēsē 'wī'la gwāla laēda lōq!wēnoxwaxa p!â'yē
 dzōxwālxēs āltsemē 'yek'ō. Wä, la'mē ts!Elwāq. Wä, lä
 'nēk'a:

"Wä, ts!ā'ya laems yāl!ox'wīdLEX lāxen sēnataōL, ts!āts!a-
 'yak'as, la'mōx gwāl'āLElōs gwēlgwālāqōs. La'mēsen lālōs lāx

will go to the || village of Smelling-Woman, Born-to-be-Giver-of-the- 25
House, Old-Woman, Flabby-Skin-in-Mouth. Now | you will purify
yourselves, good younger brothers. Do not let go of your hold of
Smelling-Woman, | Born-to-be-Giver-in-the-House, Old-Woman,
Flabby-Skin-in-Mouth, when they take hold of you, good younger
brothers. | I shall blacken you, good younger brothers, with these
spruce branches, that you | may smell good, that you may soon be
smelled by Smelling-Woman, when I first put you into the water, ||
good younger brothers." Thus he says and takes spruce branches 30
which he puts into | the fire of his house, and when they are burning,
he beats with them the | halibut hook which he calls his younger
brothers, and while he is beating them with the spruce branches, |
he says: |

"Now, good younger brothers, I am putting on you this sweet
smell, || good younger brothers, that you may at once be smelled by 35
Smelling-Woman, Old-Woman, | Flabby-Skin-in-Mouth, Born-to-be-
Giver-in-House, when you first fall on the roof of their house, | and
then take hold of Smelling-Woman, Old-Woman, Flabby-Skin-in-
Mouth, Born-to-be-Giver-in-House, | when they come near you,
good younger brothers and do not let go of your hold | when you take
hold of them." Thus he says. ||

When his halibut hooks which he calls his younger brothers are all 40
black, | he hangs them up in the corner of his house. He goes into
the | woods and looks for a small spruce tree. When he finds it, |

g'ōkūlasas mēsagā, ts!ālalihīlakwa, lek!wana lenbēl!exâ. Wä, 25
la^εmēts q!ēqelalōl, ts!āts!a^εyak'as, gwāk'asnō dāwaqē lax mēsagā,
ts!ālalihīlakwa, lek!wana lenbēl!exâ qō dāg'aalelālōl, ts!āts!a^εya-
k'as. Wä, la^εmēsen ts!ōt'īdlōl ts!āts!a^εyak'as yīsg'ada ālēwasek' qas
ēxp!alēlōs qas geyōlēlōs mēdzeles mēsagā qenlō g'il āxstend-
lōl ts!āts!a^εyak'as," ēnēk'exs laē dāx'ēdxa ālēwasē qas āxlenēdēs lāx 30
legwīlasēs g'ōkwē. Wä, g'il^εmēsē x'ix'ēdexs laē xwāsas lāxēs
yī^εyek'ōxēs gweyō ts!āts!a^εya. Wä, g'il^εmēsē xwās'its lāq laē
ēnēk'a:

"Wä, ts!āts!a^εyak'as, la^εmen āx^εālelōtsg'ada ēxp!ālak' lāl,
ts!āts!a^εyak'as, qas hēx'ēidamēlōs mēs^εaleles mēsagā, lek!wanā, 35
lenbēl!exâ, ts!ālalihīlakwa, qasō g'il tēx'alās lāx sālās g'ōkwasē.
Wä, hē^εmēts dādalaslōsax mēsagā, lek!wanā lenbēl!exâ, ts!ālalihīla-
kwa, qō g'ax ēx'abālālōl, ts!āts!a^εyak'as. Wä, las k'lēs dawāqēxs
laaqōs dāx'ēdeq," ēnēk'ē.

Wä, g'il^εmēsē la āla ts!ōts!ēltsemē yī^εyek'ās yīx gweyās ts!āts!a- 40
^εya, laē tēx'walīlas lāxa onēgwīlasēs g'ōkwē. Wä, lā alē^εsta lāxa
āl^ε qas lā ālāx wīswū^εena ālēwadzema. Wä, g'il^εmēsē q!āqēxs
laē āx'ēdexs k'lāwayo qas k'līmt!exlēndēqxa ālā neqela. Wä

43 he takes his knife and cuts off at the bottom those that are really straight, and | when he has cut off four, the halibut-fisher speaks ||
45 and says, praying to those which he will use for making the crosspiece for the hooks: |

"Go on, take care, friends, for you yourselves have called me | that I may come to get you to take care of my younger brothers; | and also try hard to spread your sweet smell that you may be | desired by Smelling-Woman, Flabby-Skin-in-Mouth, Old-Woman, Born-to-
50 be-Giver-in-House, and call || them to come and take hold of my younger brothers | of whom you will take care and that you may not break apart when my younger brothers are taken hold of, | those of whom you will take care, friends, for you, yourselves, say that you are | unbreakable." Thus he says to them. |

55 Then he looks for good spruce roots, and he digs || around the bottom of large trees, and when he finds a thin, | long, straight root of a spruce tree, he pulls it out. | Sometimes the good root will be two fathoms long. | Then he cuts it off and when he has it, he speaks | and says, praying to the root: ||

60 "Oh, friend, come, for you, yourself, have called me to come and | get you, friend, now keep together with your uncommon | supernatural power, I mean that you will hold together our friends, the | crosspieces. Do not break apart when my younger brothers are

g'íl'mēsē mōts!aqē k'!lmta'yas laē yāq!eg'a'lēda lōq!wēnoxwaxa
45 p!ā'yē. Wä, la 'nēk'axs laē ts!elweqaxa L!āk!ōsalasē ālēwadzema:

"Wäg'íl la yāl!ox'wīdLEX, 'nē'nemōk^u, qaxs lemaa qōs Lē'lāla g'ā-
xEN qEN g'āxē āx'ēDEX'da'xōL qa's āaxsilēlōsaxEN ts!āts!a'yā. Wä,
hē'mis qa's wālemk'a'mēlōs k'EX'wasōs ēx'p!ālāqōs qa's mēdzē-
laōsas mēsagā, lēnbēL!EXā lek!wana'yā, ts!ālali!lakwa qa's Lē'lā-
50 laōsaq qa g'āxēs dāg'aalelaxēs aaxsi'lāk^uLaōSEN ts!āts!a'yā. Wä,
hē'mis qa's k'lēsaōs k'ōx'wida qō dāg'aalelasō'LEN ts!āts!a'yāxēs
aaxsi'lak^uLaōs, 'nē'nemōk^u, qaxs q!wālēk!āla'māaqōs 'nēk'EXs
ts!EXaēx, 'nē'nemōk^u," 'nēk'Eq.

Wä, lä alēx'īDEX ēk'a lōp!Ek'sa ālēwasē. Wä, la'mē 'lāpax
55 eōxLā'yasa LESLEkwē lax!āsa. Wä, g'íl'mēsē q!āxa wīswūl'ENē
g'ílsg'ilt!a naENqala L!ōp!Ek'sa ālēwasē, laē nex'wāqolselaq. Wä,
lä 'nāl'nemp!ena māp!ENk' lāxENS bālāqē āwāsgemasasa ēk'ē
L!ōp!Ek'a, laē t!ōts!ENDEq. Wä, g'íl'mēsē lāLEq laē yāq!eg'a'la.
Wä, lä 'nēk'EXs laē ts!elwaqaxa L!ōp!Ek'ē:

60 "Wä, qāst, gēlak'as'la qaxs laaqōs Lē'lāla g'āxEN qEN sō'mē āx'ē-
tsōs, qāst. Wä, la'mēts q!ap!lēx'sāEML Lē'wōs k'!ēsēx aōms 'nawā-
laxwaxEN 'nē'nak'ilē laEMS dādegālaLEXg'ins 'nē'nemōkūk' lāx-
g'ada L!āk!ōsek'. Gwāk'asnō k'!āqox'wīdLō qō dāg'aalela mē-

taken hold of | by Smelling-Woman, Flabby-Skin-in-Mouth, Old-Woman, Born-to-be-Giver-in-House." Thus he says to || the roots. | 65

After he has prayed to the two young spruce trees and the | spruce roots, he carries them home. |

PRAYER OF A MAN WHO HAS BEEN BEWITCHED (to p. 618)

When a man thinks that he has been bewitched by another man 1
his enemy, | then the man who is getting sick goes into the woods |
where different kinds of trees grow, and when he comes | to the mid-
dle of a patch of different trees, he sits down on the ground and ||
speaks; and the man says: "Oh, friends, turn your faces to me, | 5
look through me, Supernatural-Ones, because | I have been bewitched,
that I may die. I have come, Supernatural-Ones, to beg you | to
take pity on me and to try to save my life, that I may live. Listen to
me. | I beg your help, Supernatural-Ones, O Life-Bringers, || Super- 10
natural-Ones, and this is what I ask of you, Supernatural-Ones, that
you | may take away the power of witchcraft against me, Super-
natural-Ones, you to whom | nothing is impossible, Supernatural-
Ones. I mean that you | will let me dream a good dream this
night."¹ | Thus says the man. ||

sag'ä, ĩenbēl!exâ, ĩek!wana'ya, ts!älalili'lakwaxen ts!äts!a'ya,"
ēnēk'ēxa L!ōp!ēk'ē. 65

Wä, g'il'mēsē gwāl ts!elwaqaxa ma'ēdälaxa älewadzemē lē'wa
L!ōp!ēk'asa älewāsē lā'sa laē dālaq qa's nā'nak^u lāxēs g'ōkwa.

PRAYER OF A MAN WHO HAS BEEN BEWITCHED

Wä, hē'mexs k'ōtēda begwānem laem ēqasōsēs häyōtē ōgū'la 1
begwānema, wä lēda la ts!ex'q!a'nakūla begwānem lāxa āL!ē
lāxēs q!ālē q!a'yatsa 'wī'welmasē lax'lōsa. Wä, g'il'mēsē lāg'aa
lāx neq!egē'lasasa 'wī'welmasē lax'lōsa laē k!wāg'aēlsa. Wä, lā
yāq!eg'a'la. Wä, lā 'nēk'a: "Wēg'illa 'nē'nēmōk^u 'nemēgemx'ē- 5
de! qa's dōqumx'sendex'da'xwaōs g'āxen; yūL 'nā'nāwalak^u qax-
g'in la'mē ēqasō qen ĩē'lē. Wä, g'āx'mēsen aēsayōL 'nā'nāwalak^u
qa 'wāx'ēdaōs q!wāq!ūla g'āxen qen q!ūlē. Wä, hōlēla g'āxen,
yōLaxs aēsayowēdaēx 'nā'nāwalak^u, yix'da'xōL q!wēq!ūlag'ilas
'nā'nāwalakwa. Wä, g'a'mēsen hawāxēlasō lāl 'na'nāwalak^u qa's 10
wāg'ilōs bāxūs ēdamasxa ēg'a'yā g'āxen 'nā'nāwalak^u yōLaxs
k'leāsaēx 'weyōlānema 'nā'nawālak^udzēk'as, 'nē'nak'ilē qa's
wāg'ex'da'x^u lāg'ilaōs mēmxe'gilal qen ēx'LE mēxēlxwa gānolēx,"
'nēk'ēda begwānemē.

¹ This prayer was used by Neqāp!enk'em.

- 15 As soon as his prayer is at an end, he comes out of the woods, | goes into his house and lies down on his bed. | He does not eat, because he does not wish to dream another kind of dream, | but he wishes to dream of what was told him by the supernatural spirits of the | trees.
- 20 Now the sick man does not think of anything but the || supernatural spirits of the trees. Many men say | that the dream comes from the spirits of the trees who give instruction to the bewitched | man how to cure himself and generally, the man gets well | after that. That is the end. |
- 25 The Kwakiutl say this. Now you can see || that the Indians really believe in witchcraft, and therefore the men really | get sick and they also believe that a good dream comes | when they find a good saying of the supernatural spirits of the woods, and the faith | of the man makes him get well. |

PRAYER TO THE LARK (to p. 618)

- 30 When the lark is first seen by a man || or a woman, and if he is a wise man or she is a wise | woman, when they see the bird lark sitting on a bush, | the man at once prays to him, | and says, praying to the lark: "Welcome, | friend, we come to meet again. Now come
- 35 and protect || me, Supernatural-One, that nothing evil may happen to

- 15 Wä, g'îl'mēsē q'ûlbē ts!Elwagemas g'āxaē g'āxwûlt!a. Wä, lä laēL läxēs g'ōkwē qa's qelx'walilē läxēs qelgwi'lasē. Wä, la'mē k'!ēs hāmx'ēida, qaxs gwāq!Elaē g'āx mēxalas ōgū'la mēxē läxēs wālageŋa qa's mēxa'ya g'āxla wāldem 'nā'nāwalakwasa ḷāx'ḷāsē. Wä, la'mēda ts!EX'q!a begwānem k'!eās ōgū'la g'īg'aēgē lāxa
- 20 'nā'nāwalakwasa ḷāx'ḷāsē. Wä, lä q!ēnemt!ēda begwānem 'nē-k'EXs g'āx'maē mēxelasa 'nāwalakwasa ḷāsē g'āx ḷEXs'ālaxa ēgēkwē begwānem qa ēs'āqaēnēs. Wä, lä q!ūnāla hēldēk'ēda begwānemē lāxēq. Wä, laem lāba.

- Wä, laem Kwāg'ułdzes wāldema. Wä, laems dōqūlaqēxs Lō-
- 25 'maē ōq!ūsēda bāk!ūmaxa ēqa. Wä, hē'mis lāg'ilas ālaem ts!EX'-q!EX'īdēda begwānem. Wä, lāxaē ōq!ūsxēs g'āxē ēk' mēxa'ya qa ēk' wāldemsa 'na'nāwalakwasa ḷax'ḷāsasa āL!ē. Wä, la ōq!udza-lats!āsa begwānem hēem ēx'ēidamaseq.

PRAYER TO THE LARK

- Wä, hēmaaxs g'ālaē dōx'walelēda wāx'waxolē yīsa begwānem
- 30 ḷō'ma wāx'mē ts!Edāqa yīxs nāgadaē begwānemē ḷōxs nāgadaē ts!Edāqaēna'yasa ts!Edāqē, wä, g'îl'mēsē dōx'walelaqēxs k!wāxla-wayāēda wāx'waxolēxa ts!ēk!wa laē hēx'ēida'ma begwānem ts!El-waqaq. Wä, lä 'nēk'EXs laē ts!Elwaqaxa wāx'waxolē: "Ġēlak'as'la, qāst, g'āx'EMxaens q!ālagā. Wä, ḡēlag'a qa's wāg'ilōs dādame-

me, that I may not be sick, and | that I may not be overcome by those 36
of my fellowmen who plan to kill me, and | have mercy on me and give
that I may obtain everything easily, | whatever I work at, and that
property may come of its own accord | into my house, Supernatural-
One. (Bring it about by your ways) friend, || and also take care 40
of the berries, make them bear much this year, | Supernatural-One,
friend." Thus says the man. |

This is also a prayer of the ancestors of the Kwakiutl. That | is
the end. |

DISPOSAL OF PROPERTY OF A DECEASED PERSON (to p. 710)

When the salmon-fisher gets sick | after he has finished unloading 1
the bundles of dried salmon, | he just stays one night in his house
before he dies. Then they do as | was done by the Indians of former
times. They immediately bury the man || who has died; and when 5
those who have buried him come home, | the wife of the deceased
one at once tells all of the men | who belong to his numaym to carry
out the bundles of | dried salmon, to load them on the canoe of her
deceased husband, and to | put them on the beach outside of the
grave of her deceased husband, to be || burned up as travelling-pro- 10
visions of her deceased husband; and also the oil and | all the fish-
hooks and the clothing and his canoe. |

wēl g'āxEN 'nāwalak^u qEN k'leāsē 'yāg'asL lāxa ts!EX'q!ōLEM Lō^ε 35
qEN k'lēSē lālanemsa k!wēx'ālasEN bEXūtē qEN hē'lē. Wā, hē'mis
qa's wāxaōS g'āxosāsōS hōfEMā'latS!āq!ōS g'āxEN qEN hōlamalēxa
'nāxwalaEN qEN ēaxēnēL. Wā, hē'mis qa wūlēLElisa 'nāxwa
dādek'as lāxEN g'ōkwē, 'nāwalak^u lāxēs g'wēx'sdemōS, qāst. Wā,
yō'mēsōS aaxsilase'wa L!ōL!ep!ēmasēx qa wēg'ilōS hēlāmasLEqō, 40
'nāwalak^u, yōL, qāst," 'nēk'ēda begwānem.

Wā, hās'EMxaa ts!Elwaga'yōsa g'alāsg'ada Kwāg'u'lek: Wā, laem
lāba.

DISPOSAL OF PROPERTY OF A DECEASED PERSON

Wā, laem hēx'idaem ts!EX'q!EX'īdēda yāfnek!wēnoxwaxa k'!ō- 1
tela, yīxs g'ālaē g'wāl MEWēLElaxēs mēmats!abekwē xa'masa. Wā,
ā'misē xamaēl lāxēs g'ōkwaxs laē wīk'EX'ēda. Wā, lā lāx g'wēg'i-
lasasa g'ālē bāk'luma, yīxs laē hēx'idaem wūnemtaxa begwāne-
maxs g'ālaē wēk'!EX'ēda. Wā, g'il'mēsē g'āx 'wī'la nā'nakwa wū- 5
nemtāq laē hēx'idaemē GENEMx'dās āxk'lālaxa 'nāxwa bēbegwā-
nemxa g'ayōle lāx 'NE'mēmōtdās qa lās mowelsaxa mēmats!abekwē
xa'mas qa lās mōxsas lāx xwāk!ūnax'dāsēs lā'wūNEMx'dē qa lās
'mōgwalisas lāx L!āsa'yas dek'ālaasasēs lā'wūNEMx'dē, qa's 'wī'lē
leqwēlaq qa g'EWūlk'sēs lā'wūNEMx'dē. Wā, hē'mēsa L!ē'na, Lō^ε 10
'wī'lē wīwak'ayox'dās Lō^ε g'wēlg'wā'lax'dās Lō^ε xwāk!ūnax'dās.

12 When L!ālbē had died,—for that was the name of the salmon-
 fisher, | and his wife's name was L!ālamēg'i'elak^u, | and the name of
 15 his son was L!āl!ēlānem, and the name of his || daughter was
 K'!ēdēlē'elak^u—then not one dried salmon was taken by | L!ālamēg'i-
 'elak^u for her food for her two children, for | the Indians of former
 times said that for a long time there is no soul of the salmon-fisher, |
 and, therefore, they call belonging to the dead the salmon | caught
 20 by L!ālbē. It brings bad luck to those who eat anything || caught
 by one who died before he became sick; and the | Indians of olden
 times said that only the own work of a man who dies | is put on the
 fire; and the canoe that is made by the canoe builder before | he
 dies is broken | and put on the fire; but if the canoe of a dead man
 25 has been bought, || after his death it is taken by his child; | and it is
 the same with dried salmon when the dried salmon has been bought
 by a woman | from another man. They do not burn it, if it had not
 been put | into the house of her husband who died; but if | the dried
 30 salmon was in the house when he died (it is burnt, for) || they burn
 everything that was in the house. |

As soon as a man, or woman, or a | little child, die, even when there
 are | many people in the village, they all pour out the water in their
 buckets, and | they draw fresh water from the spring or from the
 river. ||

12 Wā, la'mē lē'lē L!ālbēx'dē qaxs hē'maē lēgēmsa yālnēk!wēno-
 xwaxa k'!ōtēla. Wā, la lēgadē genēm x'dāsēs L!ālamēg'i'elak^u. Wā,
 lā lēgadē begwānem xūnōx'sēs L!āl!ēlānem. Wā, lā lēgadē ts!ē-
 15 dāqē xūnōx'sēs K'!ēdēlē'elak^u. Wā, lā k'!eās 'nem xa'mas āx'ētsōs
 L!ālamēg'i'elak^u qa ha'mās lē'wis ma'lōkwē sāsēma, qaxs 'nēk'aēda
 g'ālē bāk!umqēxs geyōlāē k'!eāsē bēx'ūnā'yasa yālnēk!wēnoxwaxa
 k'!ōtēla. Wā, hē'mis lāg'ilas lēgades 'yāg'enōta xa'masē yālnē-
 gwanems L!ālbēx'dē. Wā, la'lāē aemsēda ha'māpaxa 'nāxwa āxā-
 20 nēmsa la lē'la, yīxs k'!ēs'maē ts!EX'q!EX'īda. Wā, lā 'nēk'ēda g'ālē
 bāk!umqēxs lēx'a'maē laatsa ēaxanemasa begwānemē laē lē'lx
 leqwēlase'waē lē'wa xwāk!ūna lēqēsa lēq!ēnoxwē, yīxs g'il'maē
 wīk'!EX'ēdēda lēq!ēnoxwaxa xwāk!ūna laē hēx'īda tsōtsox's'ēn-
 tse'wēda alōlaq xwāk!ūna qa's leqwēlayuwē. Wāx'i k'il'wāne-
 25 mēda la lē'l begwānemxa xwāk!ūna la hē'lanems xūnōx'dās. Wā,
 lā hēemxat! g'wēx'sa xa'masē yīxs g'il'maē k'il'wanema ts!ēdāqaxa
 xa'masē lāxa ōgū'la begwānema lā k'!ēs leqwēlaqēxs k'!ēsāē g'āx
 g'aēl lāxa g'ōkwē lāx wīk'!EX'ēdaasēs lā'wūnemx'dē; wāx'i g'aēla
 xa'masē lāxa g'ōkwaxs laē wīk'!EX'ēdāde begwānemx'dē lā lē-
 30 qwēla 'wī'laxa g'ix'g'aēlē lāxa g'ōx'dās.

Wā, g'il'mēsē 'wīk'!EX'īdēda begwānem lōxs ts!ēdāqāē lōxs
 wāx'maē weyōgomāla g'inānema laē 'nāxwa'ma wāx'ēM q!ē-
 nem g'ōkūla 'wī'la gūqōdālaxa 'wābets!āwasēs nēnagats!ē qa's lā
 tsāx āltā 'wāpa lāxēs q!ōlostāla lōxs hāē tseyēda wa.

Those who belong to the numaym of the deceased one go to the 35
house of the chief | of the numaym of the dead man, and they break
one side | of the house and carry out the dry salmon that was given
to the | chief and burn it on the sea side of the grave of the one who
died. | Then they finish, and give to the widow of the || dead man, and 40
to his children, food and | clothing. |

Many a time, when I was a young man, I have seen what I am
talking about, | but now the ways of the Indians are different. |
They do not do now what was done by the men of olden times. ||
That is the end. | 45

THE SPIRITS OF THE FIRE (to p. 749)

Now about The-One-Sitting-on-the-Fire. He is a man according 1
to the saying of the | Indians, when they talk about him in their
feasts, for when they put down in front | of the feasters the dishes,
then the man who puts down the dishes takes | some of the dried
salmon, breaks it into four pieces, dips it into || oil, and throws it on 5
the fire of the feasting house. | He says, praying to The-One-Sitting-
on-the-Fire: |

"Now, The-One-Sitting-on-the-Fire, eat first of the breakfast of
our friends. | Please protect us so that no harm may come to us |

Wä, â^εmēsa ^εnāxwa g'ayōl lāx ^εne^εmēmōtas lā lāx g'ōkwasa g'īgā- 35
ma^εyas ^εne^εmēmōtasa la hēl begwānem qa^εs k'!exsōdēxa āpsanā-
^εyas g'ōkwas qa^εs mōwēlselēxa L!awendēmē xa^εmasa lāxa g'īgā-
ma^εyē qa^εs lā leqwēlaq lāx L!āsa^εyas dek'!a^εyasasa la hēla. Wä-
laem g'wāla, qaxs â^εmaē la L!awentase^εwē genemx'dāsa la hēlē be-
gwānemx'dē lē^εwis sāsemx'dāsēs ^εne^εmēmōtē qa ha^εmās lō^ε qa 40
g'wēlgwālas.

Wä, la^εmen dōqūla q'lūnālaxg'in g'wāgwēx's^εālasek' yīxg'in hē-
^εmaōlēk' ālē ālostā begwānemē. Wä, lōx ōgūx^εid lōxda ālēx
bāk'luma yīxs k'!ēsaē la hē g'wēg'ilē lāx g'wēg'ilasasa g'ālē begwā-
nema. Wä, laem lāba. 45

THE SPIRITS OF THE FIRE

Wä, hē^εmaēda k'!wax'Lāla yīxs begwāmemaē lāx wāldemasa bā- 1
k'!umaxs g'wāgwēx's^εālaē lāqēxs k'!wēlaē qaxs g'il^εmaē k'āgem^εlila-
se^εwa k'!wēlasa lōelq!wa laēda k'!elg'isē begwānem dāx^εīdxa g'a-
yōlē lāxa xa^εmasē qa^εs k'!ōk'ops^εalēxa mōwē. Wä, lā ts!ep!īdes
lāxa L!ē^εna qa^εs āxLendēs lāxa legwīlasa k'!wē^εla^εyats!ē g'ōkwa. 5
Wä, lā ^εnēk'axs laē ts!elwaqax k'!wax'Lāla:

"Wä, k'!wax'Lālā, laems g'ilq!es lāxg'a gaaxstēg'asg'ens ^εnē^εne-
mōkūk'. Wäg'illa dādamewēl g'āxenu^εx^u qa k'!eāsēs ^εyāg'asLESōx;
wä, hē^εmis qa^εs giwālaōs g'axenu^εx^u qanu^εx^u hōlēmālēxenu^εx^u

10 and help us to get easily || all we are working for, you, The-One-Sitting-on-the-Fire." Thus he said, and the man himself | answers, and he says, "Yes, I will do so." | The man replies to what he said, for The-One-Sitting-on-the-Fire. | Then after the man has finished throwing on the fire the four pieces of dried salmon, | he tells the feasters to go ahead to eat the dried salmon. One man, I think, ||
15 was annoyed at that person because | they gave first to eat to The-One-Sitting-on-the-Fire. Therefore, the man was asked by the | guest what The-One-Sitting-on-the-Fire was, a man or a | bird. |

Then the man who had fed The-One-Sitting-on-the-Fire answered
20 and || said that The-One-Sitting-on-the-Fire was in their minds the | man of the fire of our house, and that the heat is a woman, | the wife of The-One-Sitting-on-the-Fire. The woman, the heat, is named | L!ëtsapli!ānaga (Heat-Under-the-Fire-Woman), for all the fires in the house and | the fires on the ground have heat, for the firewood
25 can not burn if there is || not The-One-Sitting-on-the-Fire and his wife, L!ëtsapli!ānaga, near it, | for they are the life of the fire of the house, namely, The-One-Sitting-on-the-Fire and his | wife, L!ëtsapli!ānaga. He is a real man, and | his wife, L!ëtsapli!ānaga, is a real woman. Thus said the man to the | guests. Some Indians say
30 that || The-One-Sitting-on-the-Fire and L!ëtsapli!ānaga are helping spirits and others say that | The-One-Sitting-on-the-Fire is the soul

10 'nāxwa ēaxēna'ya, qāstā k!wax'Lāla," 'nēk'Exs laē q!lūlēx's'em nā-nax'ma'ya. Wā lä 'nēk'ēda begwānemē. "Wā, hēlen gwālālē." Wā la'mēda begwānem nā'nax'mē qa k!wax'Lāla lāxēs wāldem. Wā, g'il'mēsē gwālēda begwānem āxlālaxa mōx'wida! xa'masa laē wāxaxa k!wēlē qā wāg'is xemxas'idxa xa'masē. Wā, laemxana-
15 wisē wa'nēqēda waōkwē begwānemsa begwānemaxs laē hē g'il hām'gilasēwē k!wax'Lāla. Wā, hē'mis lāg'ilas wūlāsēwēda begwānemasa k!wēlē lāx gwēx'sdemasa k!wax'Lāla lō' begwānem lō' ts!ēk!wa.

Wā, lä nā'naxma'yēda begwānemxa hām'gilāx k!wax'Lāla. Wā,
20 lä 'nēk'a yīxs "ēmasaē k!wax'Lāla lāxēs nē'nāqa'yaqōs ēsaēla begwānema legwīlasens g'ig'ōkwē. Wā, lāla ts!edāqa L!ēs'ala. Wā, hēem genems k!wax'Lālaxa ts!edāqē L!ēs'alaxa lēgadēda ts!edāqas L!ëts!apli!ānaga, yīxs 'nāxwa'maēda legwīlasa g'ig'ōk' lē'wa leq'lūs lāxa āwīnak'lūsē, yīxs k!eāsaē gwēx'ēidaas x'ix'ēidēda leqwāxs
25 k!ēsaē la k!wax'Lāla lē'wis genemē L!ëtsapli!ānaga la nexwāla, qaxs hē'maē q!ū'elayosa legwīlasa g'ōkwē yīx k!wax'Lāla lē'wis genemē L!ëtsapli!ānagaxa ālak'lāla begwānema. Wā, lāxaē ālak'lāla ts!edāqē genemasē L!ëtsapli!ānaga, 'nēk'ēda begwānemaxa k!wēlē. Wā, lāla 'nēk'ēda waōkwē bāk!umqēxs hayañilagasaēda
30 k!wax'Lāla lō' L!ëtsapli!ānaga. Wā, lä 'nēk'ēda waōkwēqēxs hē'maē bex'ūnēsa lē'lē begwānemē k!wax'Lāla. Wā, la'laē bex'ūnēsa

of a dead person and that | L!ētsapililānaga is the soul of a dead 32
woman. Many Indians say | that The-One-Sitting-on-the-Fire is a
man and L!ētsapililānaga is a woman, | and the shamans say that
The-One-Sitting-on-the-Fire is a soul || and that L!ētsapililānaga, the 35
heat of the fire, is also a soul. |

No numaym of the tribes owns them. | That is all. |

TRIBUTE TO THE CHIEF (to p. 776)

This was also asked by you about the early Indians. Indeed, | 1
they work for the head chiefs of the numaym. | When the hunter
goes out hunting, and he gets many | seals, the hunter takes one of
the seals || and gives the seals as a present to the | head chief of his 5
numaym; for he can not give one-half of them (to the chief),—even
if the hunter has obtained many | seals, —and give a feast with the
other half left from what he had given to the chief. | Therefore, the
hunter takes | one seal for food for his children and his wife. || The 10
hunter, who does so, is treated well by the chief. | If a stingy hunter
gives half of his seals to the | chief because he prefers the price offered
by another | chief of another numaym, then the chief of | the hunter's
numaym tries to kill the hunter, and often || the chief strikes the 15
hunter so that he dies, if | the chief is a bad man; and, therefore,

lēlē ts!edāqē L!ētsapililānaga. Wä, hēt!a q!ēnema bāk!umxa ēnēk'a- 32
qēxs begwānemaē k!wax·Lāla, wä, lā!aē ts!edāqē L!ētsapililānaga.
Wä, lāla ēnēk'ēda pāxālaqēxs bex'ūna'yaē k!wax·Lālāsa lēgwilē.
Wä, lāla xā bex'ūna'yē L!ētsapililānaga yīsa L!ēs'alasa lēgwilē. 35

Wä, laem k!eās āxnōgwades lāxa ēnemēmotasa lēlqwālala'yē.
Wä, laem lāba.

TRIBUTE TO THE CHIEF

Hēmxaas wūlāse'waōs gwēg'ilasasa g'ālē begwānemxs āla'emaē 1
ēaxela qaēs xāmagema'yē g'igāmē lāxēs ēnāl'emēmāsaē. Wä,
hē'maaxs hānaL!aēda hānL!ēnoxwē. Wä, g'il'mēsē q!eyōlxa mē-
gwatē, wä, ā'misa hānL!ēnoxwē āx'ēdxa ēnemsgēmē mēgwata. Wä,
lā ēwīla L!ēwentasa mēgwatē lāxēs xāmagema'yē g'igāmē lāxēs 5
ēnemēmōtē, qaxs k!eāsaē gwēx'ēidaa nexs'ēndxa wāx'ēmē q!ēnem
mēgwatsa hānL!ēnoxwē qaēs k!wēlasēsa āpsex'sāsa la lāxa g'igāma-
'yas. Wä, hē'mis lāg'ilas ēnāl'emēp!ena āx'ēdēda hānL!ēnoxwaxa
ēnemsgēmē mēgwat qa hamāsēs sāsemē L!ēwis genēmē. Wä, hēm
aēk'ilasō'sa g'igāma'ya hānL!ēnoxwē hē gwēg'ilē. Wä, g'il'mēsē 10
ēyāx'ts!eqēda hānL!ēnoxwasēs mēgwatē qa nexs'ēsa la lāxa g'igā-
ma'yē yīxs hēlwēqalaas k'ilōmasa ōgū'la g'igāmēsa ōgūxsemakwē
ēnemēmōta laē senx'ēidēda g'igāma'yas ēnemēmōtasa hānL!ēnoxwē
qa g'a'yalatsa hānL!ēnoxwē. Wä, la hē q!ūnālatsēx k!lēlax'ēida-
'maēda g'igāma'yaxēs hānL!ēnoxwēdē qa lēlē's, yīxs ēyāx'sē'maē 15

17 the | chiefs of the various numayms own | hunters. The seals are all given to the | chiefs by the hunters, for the meat of the seal is not dried. ||

20 Mountain goat hunters, when they get ten | goats by hunting, give five goats | to the chief of the numaym, and the goat hunter keeps | the other five goats and dries the meat. Sometimes | the chief cuts
25 up the goat meat for his numaym, when || he wishes to do so. If he wishes to dry it, | he does that way. When the chief is a good man, he does not | take the goat away from the hunter by force, and the good chief never thinks | that one-half given to him by the hunter is not enough. If | a chief is bad, he wishes more than half to be
30 given || to him by the goat hunter, and if the goat hunter does not wish to give | more than half of the goats, then the bad chief will take them away by force. | Then the bad chief may kill | the goat hunter, but generally the goat hunter | kills the bad chief, if he overdoes what
35 he says to the || hunter. |

Now I have finished talking about the goats and | I will talk about dry salmon obtained by the salmon-fisher. | If one hundred are caught by the salmon-fisher, | he gives twenty salmon to the

16 begwānema g'igāma'yē. Wā, hēem lāg'ilas 'nāxwa'ma g'ig'egāma-
'yasa ālogwaq!es 'nāl'ne'mēmas āxnōgwadesa hānl'lēnoxwē. Wā,
lēx'a'mē mēgwatē 'wīla la L!e'wendemxa g'igāma'yasa hānl'lē-
noxwē, qaxs k'!ēsaē x'ilase'wē eldzāsa mēgwatē.

20 Wā, hēemlēda tē'wī'nēnoxwaxa 'melxlō, yīxs g'il'maē lāstowa
'melxlowē tē'wī'nēnānēmsa tē'wī'nēnox' laē ts!āsa sek'!a 'mē'mel-
xlō lāx g'igāma'yasēs 'ne'mēmōtē. Wā, lēda tē'wī'nēnoxwē axēlaxa
sek'!a 'mē'melxlō qa's x'ilēq qa x'ilx'eldēs. Wā, lā 'nāl'nēmpl'ena
sakwēlēda g'igāma'yaxa 'mel'melq!a'yē qaēs 'ne'mēmōtē, yīxs 'nē-
25 k'aē qa's hē gwēx'idē. Wā, lā g'il'em 'nēx' qa's x'ilēq la hēem
gwēx'idēq. Wā, lalēda g'igāma'yē yīxs ēk'aē begwānema k'!ēs
lēnēmaxa 'melxlō lāxa tē'wī'nēnoxwē. Wā, lāxaē k'!ēs k'!ōtēda
ēk'ē g'igāmēxa nexsaakwē L!e'wendemsa tē'wī'nēnoxwaq. Wā, g'il-
'mēsē lem qēda g'igāma'yē laē 'nēx' qa q!ēk'ōlts!a'yēs L!e'wende-
30 masa tē'wī'nēnoxwaq 'melxlō. Wā, g'il'mēsē yāx'stosa tē'wī'nē-
noxwasa q!ēk'!olts!a'yē 'melxlōxs laē lēnēmaxa 'mē'melxlōwēda
'yāx'se'mē g'igāma'ya. Wā, hē'mē la k'!ēlax'idātsa 'yāx'se'mē
g'igāmēxa tē'wī'nēnox'dē. Wā, lā q!ūnāla hēdēda tē'wī'nēnoxwē
k'!ēlax'idxa 'yāx'se'mē g'igāmēxs sābēndaēs wāldēmaxēs tē'wī'nē-
35 noxwē.

Wā, laemlē gwāłaxg'in gwāgwēx's'alēq lāxa 'melxlō. Wā, l-
'mēsēn gwāgwēx'sex'idēl lāxa xamsilāxa xa'masēxa yālnēk!wē-
noxwaxa k'!ōtēla. Wā, g'il'mēsē lāk'!endē yālnēgwānēmasa yālnē-
k!wēnoxwē laē ts!āsa maltsemg'ustā k'!ōtēla lāxēs g'igāma'yē lāxēs

chief of his || numaym, and sometimes more than twenty, | if 40
the chief and the salmon-fisher are both good-minded, | but when
the chief and the salmon-fisher are bad, | then the salmon given to
the chief is less, | for there are only ten salmon given by the || fisher- 45
man to the chief. Sometimes, | the salmon-fisher has more than one
thousand dry salmon | caught in the river. Then generally the
chief | and the fisherman quarrel and often fight | until one of them
is killed, when the chief thinks that he has not been given enough, ||
and this is done when both the chief and the fisherman are bad 50
people. | This is the end. |

Now I will talk about those who dig cinquefoil. | When the woman
and her husband | go to dig cinquefoil roots in their garden-beds,
when they arrive there, || the woman who digs the cinquefoil roots 55
takes her digging stick and her two baskets and | goes to her garden-
bed and she sits down at the edge of the garden-bed and begins to
dig. | She throws the short roots into the larger basket and | she
throws the longer roots into the smaller basket. That | is the way in
which the women who dig cinquefoil roots do when they dig up their
garden beds. || When the whole garden bed has been dug over, | she 60
throws the short roots into a small cedar-bark basket; and when the |
short roots have been put into one cedar-bark basket, she takes the

ʔnɛʔmɛmotɛ. Wä, lä ʔnälʔnɛmp!ɛna häyāqax mältsemgʔustāwa 40
kʔ!ōtɛla yīxs ʔnɛmālāɛ ɛsʔɛkʔɛlɛda gʔigāmaʔyɛ ɭɛʔwa yälnek!wɛ-
noxwaxa kʔ!ōtɛla. Wä, gʔilʔmɛsɛ ʔnɛmāla ʔyaɛxʔsɛma gʔigāmaʔyɛ
ɭɛʔwa yälnek!wɛnoxwaxa kʔ!ōtɛla laɛ hɛmɛnaɭaɛm hōlala kʔ!ōtɛla
ɭ!ɛʔwɛndɛmsɛxa gʔigāmaʔyɛ yīxs lastōʔmaɛda kʔ!ōtɛla ɭ!ɛʔwɛndɛmsa
yälnek!wɛnoxwɛ kʔ!ōtɛla lāxɛs gʔigāmaʔyɛ; yīxs ʔnälʔnɛmp!ɛnaɛ 45
häyāqax lōxsemxʔidɛ xāʔmāsasa yälnek!wɛnoxwaxa kʔ!ōtɛla lāxɛs
wamɛdzasɛ wä. Wä, hɛʔmɛs qʔ!ünāla xōmaɭidaatsa gʔigāmaʔyɛ
ɭɛʔwa yälnek!wɛnoxwaxa kʔ!ōtɛla yīxs qʔ!ünālaɛ dādegō, wä, lä
ɭɛʔlɛnōkwa lāxɛq yīxs kʔ!ōtaɛda gʔigāmaʔyax ɭ!ɛʔwɛndɛmaq. Wä,
hɛem hɛ gʔwɛgʔilaxs ʔnɛmālāɛ ʔyaɛxʔsɛm bɛbɛgwāuɛma gʔigāmaʔyɛ 50
ɭɛʔwa yälnek!wɛnoxwaxa kʔ!ōtɛla. Wä, laɛm lāba.

Wä, laʔmɛsɛn ɛdzaqwa gʔwāgʔwɛxʔsɛalal lāxa ts!ots!ɛnoxwaxa t!ɛxʔ-
sōsɛ yīxs gʔilʔmaɛ la ts!ɛwɛsa ts!ōts!ɛnoxwɛ ts!ɛdāq ɭɛʔwis lāʔwū-
nɛmɛ lāxɛs t!ɛkʔɛʔlakwɛ. Wä, gʔilʔmɛsɛ lāgʔaa lāqɛxs laɛda ts!ōts!ɛ-
noxwɛ ts!ɛdāq āxʔɛdxɛs ts!ōʔyaʔyo ɭɛʔwis mältsemɛ laɛlxaʔya qʔs 55
lā lāxɛs t!ɛkʔɛʔlakwɛ. Wä, lä kʔ!ünxɛlɛsaxɛs t!ɛkʔɛʔlakwɛ qʔs ts!ō-
sʔidɛ. Wä, lä ts!ɛxts!ālasa t!ɛxʔsōsɛ lāxa ʔwālasagawaʔyɛ lɛxaʔya. Wä,
lä ts!ɛxts!ālasa lāxabālis lāxa āmāyagawaʔyɛ lɛxaʔya. Wä, hɛem
gʔwɛgʔilatsa ts!ōts!ɛnoxwɛ ts!ɛdāqɛxs ts!ōsaɛ lāxɛs t!ɛkʔɛʔlakwɛ.
Wä, gʔilʔmɛsɛ ʔwīla la ts!ɛwɛkwɛ t!ɛkʔɛʔlakwas laɛ lɛts!ālasa t!ɛxʔ- 60
sōsɛ lāx āmʔamaʔyɛ ɭ!āl!abata. Wä, gʔilʔmɛsɛ ʔwīla lāx lɛxts!ɛ-
wakwa t!ɛt!ɛgʔwats!ɛ ɭ!āl!abata laɛ āxʔɛdxa lāxabālisɛ qʔs lɛkwɛ

63 long roots and pulls them out, | one at a time, and spreads them out
 on a mat. | Then she may count the long roots, that is, one hundred.
 65 She ties them in the middle with a strip of narrow || cedar bark.
 That is called by the woman who digs cinquefoil roots "one | bundle
 of long roots," if it is put up in this way. When they are well tied in
 the middle, | the woman who digs cinquefoil roots puts them into a
 medium-sized basket, and | when the cedar-bark basket is full, she
 puts it away, for sometimes | there are many cedar-bark baskets with
 70 long cinquefoil roots and also many || cedar-bark baskets with short
 cinquefoil roots. As soon as this has been done, she goes home to
 her winter | house. The cedar-bark baskets which are to be given to
 the | chief are put in a canoe in a separate place. As soon as the |
 woman who has taken the cinquefoil roots and her husband arrive
 on the beach of their house, | the man shouts to the chief and asks him
 75 to come to meet him, and || the chief usually comes down at once to
 meet the woman who has dug the cinquefoil roots, | and when she
 arrives at the beach, the husband of the | woman who has taken the
 cinquefoil roots, shows the cedar-bark baskets with long roots to the
 chief. | He says to him, "These are given to you by my wife, chief," |
 80 and the chief thanks him for his word. Then || the chief calls the young
 men to carry up from the beach the baskets with long cinquefoil
 roots. | He does not give any of the baskets with short cinquefoil

63 ʼnālʼnems!q!Emkʼaq qaʼs kʼādēdzōdalēs lāxa lēbīlē lēʼwaʼya.
 Wä, lāxentē hōsaemxa lāxabālisē qa lākʼ!endēs lā yīṭōyōtsa ts!ēq!a-
 65 dzō denas lāq. Wä, hēm gweʼyōsa ts!ōts!ēnoxwē ts!edāq ʼnemxʼsa-
 yokʼ lāxabālisā hē gwālē. Wä, gʼilʼmēsē ʼwīla la yaēloyâʼlaxs laē
 aēkʼ!ēda t!ōts!ēnoxwē ts!edāq āxts!ālas lāxa hēʼa l!ābata. Wä,
 gʼilʼmēsē qōt!ēda lāxabats!ē l!ābata laē gʼēxaq, yīxs ʼnālʼnemp!E-
 naē q!ēnema lēlaxabats!ē l!āl!ēbata. Wä, lāxae q!ēnema t!ēt!E-
 70 gwats!ē l!āl!ēbata. Wä, gʼilʼmēsē gwāla, laē nāʼnakʼ lāxēs ts!āwūn-
 xasē gʼōkwa. Wä, laem gwālelaem ōgūgēxsā lālē l!Eʼwendemxa
 gʼigāmaʼyē lēlaxabats!ē l!āl!ēbata. Wä, gʼilʼmēsē lāgʼalisēda ts!ōts!ē-
 noxwē ts!edāq lēʼwis lāʼwūnemē lāx l!Emaʼisasēs gʼōkwē, laasa
 begwānemē lāqūlaxa gʼigāmaʼyē qaʼs lēʼlālaq qa gʼaxēs lālalaq. Wä,
 75 hēxʼidats!ēmasʼmēsa gʼigāmaʼyē gʼāx gʼāgʼaxalaxa ts!ōts!ēnoxwē
 ts!edāqa. Wä, gʼilʼmēsē lāgʼaa lāxa gʼāxʼalisē laēda laʼwūnemasa
 ts!ōts!ēnoxwē ts!edāq nēlasa lēlaxabats!ē l!āl!ēbat lāxa gʼigā-
 maʼyē. "Wä, laʼmōx l!Eʼwendemsgʼin gēnemkʼ lāl, gʼigāmē,"
 ʼnēkʼeq. Wä, āʼmisē moʼlēda gʼigāmaʼyas wāldemas. Wä, la-
 80 ʼmēda gʼigāmaʼyē lēʼlālaxa hāʼyāʼfa qa lās ʼmōsdēsaxa lēlaxabats!ē
 l!āl!ēbata. Wä, laem kʼ!eās l!Eʼwendems lāxa t!ēt!ēgwats!ē l!ā-
 l!ēbata lāxa gʼigāmaʼyē, qaxs lēxʼaʼmaēda gʼigēgāmaʼyē lēlaxap-

roots | to the chief, for the chiefs eat only the long cinquefoil roots, | 82
and the common men eat the short|cinquefoil roots. That is all. ||

And this is the way with all kinds of berry cakes. When| there are 85
five bundles of berry cakes obtained by the woman who has picked
the berries, she gives|one bundle of berry cakes to the wife of the chief.
There are five|cakes in one bundle of berry cakes. Often the wife of
the|chief thinks that one bundle of berry cakes is not enough; that is,
if the wife of the chief is a bad woman ||and many times the two women 90
quarrel. | That is all. |

I have forgotten that there are sometimes fifty | bundles of dried
berry cakes; that is, more than two hundred berry cakes made by
the |woman who picked the berries;—if the woman is strong when||
picking salal berries or currents or elderberries or huckleberries. 95
When|the berry picker has two hundred bundles of dried berry cakes, |
she gives forty bundles | to the wife of the chief. That is the way, for
there are many berry-picking | women who get more than two hundred
bundles of dried berries of || the different kinds of berries. | 100

Of all the different kinds of food, a little is| given to the chief by
those who belong to his numaym: clams, | mussels, small mussels,
and horse clams. | Of all of these, a little is given to the || wife of the 5

g'exa lāxabālisē. Wä, hēt!ēda begwānemq!ālamē t!Et!aq'xa t!EX- 83
sōs. Wä, laem lāba.

Wä, hē'mēsa 'nāxwa qa's gwēx'sdemaxa t!Eqā, yīxs g'īl'maē 85
sek'!ax'sayōkwē t!Eqāsa hāmts!ēnoxwē ts!Edāqa, lā L!E'wentasa
'nemx'sayōkwē t!Eqā lāx gēnemasa g'īgāma'yē lāxs sēsek'!axsa-
gālaēda 'nemx'sayōkwē t!Eqā. Wä, lāxaē q!ūnāla k'!ōte gēnemasa
g'īgāma'yaxa 'nemx'sayōkwē t!Eqā, yīxs 'yax'sa'maē ts!Edāqa
gēnemasa g'īgāma'yē. Wä, lā q!ūnāla xōma'idēda ma'lōkwē ts!ē- 90
daqa. Wä, laem lāba.

Ā, hēxōlen L!lēlōwisēnx 'nāl'nemp!ēnaē sek'!asgēmg'ustāx'sa-
yokwa t!Eqā lōxs hāyāqa mā'lp!ēnyāg'EX'sayokwa t!Eqā āxānēmsa
hāmts!ēnoxwē ts!Edāqa yīxs lāk!wēmasaē hāmsēda ts!Edāqaxa
nek!ūl lē'wa q!ēsēna lē'wa ts!ēx'ina lē'wa gwādem. Wä, hē- 95
'maaxs mā'lp!ēnyāg'EX'sayokwaē āxa'yasa hāmts!ēnoxwē ts!Edā-
qaxa t!Eqā. Wä, lā L!E'wentasa mōsgēmg'ustāx'sayōkwē t!Eqā
lāx gēnemasa g'īgāma'yē. Wä, hē'mēq qaxs q!ēnemaēda hāmts!ē-
noxwē ts!ēdaq lālxa hayāqāxa mālp!ēnyāg'EX'sayōkwē t!Eqaxs
hāmsaaxa L!ōl!ep!ēmasē. 100

Wä, 'nāxwaemlēda ōgūq!ēmas hēsha'ma'ya la xāl!a L!E'wen-
demxa g'īgāmasa g'ayōl lax 'nē'mēmotasxa g'āwēq!ānem lē'wa
k'!ōmats!ē lē'wa xō'lē lē'wa laēsē lē'wa met!āna'yē. Wä, hā's-
taem xāl!a L!E'wendemsa lāwēnoxwē ts!Edāqaxa ts!ēts!ek!wēmasaxa

chief by the woman who digs shell fish.—enough to be eaten by the wife of the | chief. I think this is all about this. |

This is another thing asked by you on the 22d of the | month of May: namely, about the hunter. When he has shot | three bears, he gives
10 one to the chief of his numaym || and he keeps two bears; and when a sea hunter has killed three sea otters, | he gives one to the chief of his numaym. This is done with | everything that is obtained by hunters and sea hunters and | canoe builders. The canoe is generally given to the chief. | That is all about this. ||

15 This is another matter asked by you regarding the carvers of the chief | in his numaym. It is true what you say. Generally, | the chief and his carvers live together in one house. When the chief | wishes to change his house and to have carved | posts, then the chief just tells
20 his carver that he wishes for || carved posts for his house. The carver knows | all the carvings that belong to his chief, and, therefore, | the chief never tells the carver what he is to carve on the posts of the | house, for the wood carver knows what he will carve, because | he knows all the carvings that belong to the chief. ||

25 Another man, belonging to the numaym of the chief, | has to get cedar trees to be carved by the wood carver. As soon as | the cedar trees lie on their backs on the beach of the house of the chief, the |

5 GENEMASA g'igāma^{ayē} qa āEM hēlk'!ESalasō^ē ts!ēkwāsōsa GENEMASA g'igāma^{ayē}. Wā, laxst!aak^uEM wī^{la} laxēq.

Wā, g'amēts ^{en}EMX^{idāla} wūlāsō^{xa} malexsag^{eyō} ^{en}āla lāxa ^{em}ekūlāsa melēlasgēmxā hān!lēnoxwaxs g'il^{maē} hān!ēkwālaxa yūdu^{xwē} Lā^{ya} laē ts!āsa ^{en}EMē lāxa g'igāma^{ayasēs} ^{en}EMēmotē.
10 Wā, lā āxēlaxa ma^{lē} Lā^{ya}. Wāxⁱ yūdu^{xwa} q!āsa ālēwanēmsa ālēwinowē lāxāē ts!āsa ^{en}EMē lāxa g'igāma^{ayasēs} ^{en}EMēmotēxa ^{en}āxwa ^{eyān}EMsa hān^{en}!lēnoxwē lē^{wa} ēs^{el}lēnoxwē lō^{ma} lēl-q!lēnoxwaxa xwāk!ūna, hēem!lā āEM q!ūnāla ts!ēwēxa g'igāma^{aya} xwāk!ūna. Wā, laem lāba laxēq.

15 Wā, g'amēts ^{en}EMX^{idāla} wūlasō^{wa} g'it!lēnoxwasa g'igāma^{ayē} lāxēs ^{en}EMēmotē. Wā, ālaem lāxēs wāldēmōs, yīxs q!ūnālaē ^{en}EMAēlē g'igāma^{ayē} lē^{wis} g'it!lēnoxwē. Wā, g'il^{mēsēda} g'igāma^{ayē} wālaqēla qa^{ēs} L!āyōgūlsēxēs g'ōkwē qa k'!ēx^k!adzēkwēs lēlāmas, wā, ā^{mēsa} g'igāma^{ayē} nēlaxēs g'it!lēnoxwaxs ^{en}ēk^{āē} qa
20 k'!ēx^k!adzēkwēsa lēlāmasēs g'ōkwē. Wā, lēda g'it!lēnoxwē ^{en}āxwaEM q!āLElax k'!ēk'!ES^{āsēs} g'igāma^{ayē}. Wā, hē^{mis} lāg'ilas g'igāma^{ayē} hēwāxa nēlaxēs g'it!lēnoxwas gwēx^{sde}MLas k'!ālasa lēlāmasa g'ōkwē, qaxs hās^{mē}Laxa g'it!lēnoxwē nāqēlēs k'!āla, qaxs ^{en}āxwa^{maē} q!āLElax k'!ēk'!ES^{āsēs} g'igāma^{ayē}.

25 Wā, lālē ōgū^{laem} begwānEM g'ayōl lāx ^{en}EMēmotasa g'igāma^{aya} la wawī^{laxa} wilkwē qa k'!āsōsa g'it!lēnoxwē. Wā, g'il^{mēsē} g'āx k'atēmg'alisa wēlkwē lāx L!ēma^{isas} g'ōkwasa g'igāma^{ayē}, laēda

chief sends his speaker to call the different|numayms to come and 29
 roll up the four cedar trees. || When they are all in front of the chief's 30
 house, the|chief's speaker tells the common men to roll up the|four
 cedar trees. Then the chiefs just sit down outside,|watching the
 tribe who are working hard, rolling up the four|cedar trees. The
 carver shows them where to place the||four cedar trees, on the ground. 35
 When the four cedars are all up on the beach,|the speaker of the chief
 tells all the men to sit down,|and when they are seated, the young
 men of the chief's numaym|go into the chief's house and come out
 carrying|blankets which they put down at the place where the chief's
 speaker is standing,||and he gives one pair to each|chief of the various 40
 numayms, and to each group of two|common men one pair of blankets.
 This is called by the|Indians, "obtained by rolling up the cedar tree."
 After the speaker has given away the|blankets, the chief's speaker
 asks the carver to||carve the four cedars for posts of the chief's house, | 45
 and he promises to pay fifty blankets | for each post: that is, two
 hundred blankets|for the four posts, and the carver thanks him for |
 what he has said. Then the carver carves the four posts,||and when 50
 he has finished them, the chief asks his speaker to go and invite|the

g'igāma'yē 'yālaqasēs ā'yīlkwē qa lās LĒX'LElsa 'wīlaxa ālōgūq!Esē 28
 'nāl'nēmēmasa qa g'āxēs 'wīla lēx'usdēsaxa mōts!aqē wīlkwa. Wā,
 g'īl'mēsē g'ax 'wīla lāx L'āsanā'yas g'ōkwasa g'igāma'yē laēda el- 30
 kwāsa g'igāma'yē āxk'!ālaxa bēbegwānemq!ālamē qa lēx'usdēsēxa
 mōts!aqē wīlkwa. Wā, lax'da'xwa g'ig'egāma'yas āem kl'ūts!Es
 x'īts!ax'īlaxēs g'ōkūlōtaxs laē lāxūmāla lēx'usdēsēlaxa mōts!aqē
 wīlkwa. Wā, lā hēma g'īt!ēnoxwē ts!āts!Emx'sīla qa k'atk'et!ātsa
 mōts!aqē wīlkwa. Wā, g'īl'mēsē 'wīlōsdēsa mōts!aqē wīlkwa laēda 35
 elkwāsa g'igāma'yē āxk'!ālaxa 'nāxwa bēbegwānem qa kl'ūs'elsēs.
 Wā, g'īl'mēsē 'wīla kl'ūs'elsa laēda hā'yāl'ās 'nē'mēmōtasa g'igā-
 ma'yē hōgwīla lāx g'ōkwāsēs g'igāma'yē, qa's g'āxē 'mōwelsaxa
 p!elxelasgēmē, qa's g'āxē 'mōgwaelsaq lax lādzasasa elkwāsa g'ī-
 gāma'yē. Wā, lā yāx'wītsa 'nāl'nēmxxsa lāxa 'nāl'nēmōkwē g'ig'E- 40
 gāmēsa ālōgūq!Esē 'nāl'nēmēmasa. Wā, lā maēma'lōkwa bēbegwā-
 nemq!ālaem lāxa 'nāl'nēmxxsa p!elxelasgēma. Wā, hēm g'wē'yōsa
 bāk'lumē lēx'usdēdzanemxa wīlkwē. Wā, g'īl'mēsē g'wāl yaqwasa
 p!elxelasgēmē laēda elkwāsa g'igāma'yē hēlaxa g'īt!ēnoxwē qa
 k'lēx'īdēsēxa mōts!aqē wīlkwa qa lēlāmLES g'ōx'lasa g'igāma'yē. 45
 Wā, lā g'wālaem hālaq!eg'a'itsa sēsek'lax'sōkwē p!elxelasgēm
 lāxa 'nāl'nēmmts!aqē lāma. Wā, la'mē mā'lp!enyag'E p!elxelasgēm
 lāxa mōts!aqē lēlāma. Wā, ā'misēda g'īt!ēnoxwē mō'las wāldē-
 mas. Wā, la'mēda g'īt!ēnoxwē k'lēx'īdxa mōts!aqē lēlāma. Wā,
 g'īl'mēsēsē g'wāla laēda g'igāma'yē āxk'!ālaxēs elkwē qa lās LĒX'LEl- 50

52 various numayms to come and sit down outside| of the house. When
they have all come, the chief tells| his speaker that he will pay two
hundred blankets to the carver,| and after he has done so, the chief asks
55 the speaker to || give to each man one blanket. | This is paid to them
by the chief for coming to watch him, as he pays the| carver. If the
chief should not pay the carver well,| then the chief would bring dis-
grace upon himself; for it is a disgrace| to him and his children and
60 their children, if he should || not pay much to the carver and to the
painter| of the front of his house and of the posts: for the| carver and
the painter are different men;| and the board maker is also another
man. All this is paid for| by the chief with many blankets. That is
the end. ||

1 The ways of the various numayms, when | the chief desires to give
a potlatch to the tribes, are different. This is called by the Indians |
"to give property into the house of the chief." When | the chief of a
5 numaym says that he intends to invite the tribes, and if || the chief
has five hundred blankets in his house, then the chief | sends his two
speakers to go and call his numaym | to come into the house of the
chief; and when | the speakers go, they enter the doors of the houses

51 saxa ălōgŭq!esē ʔnālʔenēmāsa qa gʔāxēs ʔwīʔla klūsʔelsa lax l.lāsanā-
ʔyasēs gʔōkwē. Wā, gʔīʔmēsē gʔāx ʔwīʔla laēda gʔīgāmaʔyē āxkʔlā-
laxēs elkwa qa hālaqāsēs māʔlp!enyagʔā p!elxelasgēm lāxl gʔītʔlē-
noxwē. Wā, gʔīʔmēsē gwāla laēda gʔīgāmaʔyē āxkʔlāxēs elkwa qa
55 yāxʔwitsēxa ʔnāxwa bēbegwānēmsa ʔnālʔenēmē p!elxelasgēma. Wā,
laem hālāgēmsa gʔīgāmaʔyē qaxs gʔāxaē dōqwalaqēxs laē hālāqaxa
gʔītʔlēnoxwē. Wā hēʔmaa qō kʔlēsłaxa gʔīgāmaʔyē āēkʔila hālāqaxa
gʔītʔlēnoxwē lāxaxē q!ūlēxʔsʔemłaxa gʔīgāmaʔyē q!emāgʔila qaʔs
q!emā ʔeʔwis sāsēmē ʔōʔ sāsēmłas qaxs ʔwālasaē q!emāsa gʔīgāma-
60 ʔyaxs kʔlēsaē q!ēnēmē hālāgēmasēxa gʔītʔlēnoxwē ʔeʔwa kʔlatʔlēno-
xwaxa tsāqemaʔyasa gʔōkwē ʔeʔwa ʔēlāmē yīxs ōgŭʔlaʔmaē begwā-
nema gʔītʔlēnoxwē. Wā, lāxaē ōgŭʔlaem begwānema kʔlatʔlēnoxwē.
Wā, lāxaē ōgŭʔlaem begwānema latʔlēnoxwē. Wā, hēʔstāem hālā-
qasōʔsa gʔīgāmaʔyasa q!ēq!enēmē p!elxelasgēma. Wā, laem lāba.

1 Wā, la ōgŭqālaʔmē gwēgʔilasasa alōgŭq!esē ʔneʔmēmota, yīxs
p!etsʔēxsdaēs gʔīgāmaʔyaxa lēlqwālalaʔyē, yīx gwēʔyāsa bākʔūmē
p!edzēlasēs dādākʔasē laxēs gʔīgāmaʔyē. Wā, hēʔmaaxs laē ʔnēkʔēda
gʔīgāmaʔyasa ʔneʔmēma qaʔs lēlēlēxa lēlqwālalaʔyē, yīxs āxēlaēda
5 gʔīgāmaʔyaxa sekʔlāp!enyagʔā p!elxelasgēma. Wā, lāda gʔīgāmaʔyē
ʔyālaqasēs māʔlōkwē āʔyīlkʔa qa lās lēxʔlēsa ʔwīʔlaxēs ʔneʔmēmotē qa
gʔāxēs ʔwīʔla gʔāxēl lāx gʔōkwasēs gʔīgāmaʔyē. Wā, gʔīʔmēsē la

of those who are being called. | They stand in the door of the house 9
and say: ||

"We call for our chief, that we may come and listen to what he 10
will say | to us, numaym, wä, wō, wō. Come quickly, we are going
to call | only once." Thus they say and go out again. |

Then all the men guess that the chief is going | to ask to be helped
by his numaym in his potlatch. Therefore, they get ready and || all 15
the men and their wives talk together before | they go into the
chief's house. When what is to be contributed to the potlatch is
ready | they go into the chief's house. They do not | take their
blankets which are ready in the houses to be given to the chief. |
Then they all enter the house. When all the men are in the house, ||
the chief, himself, speaks and | says: | 20

"Thank you, numaym, that you have come to this our | house
here, great numaym. Indeed, this is the way of my | mind, great
numaym. I depend on it that you will stand behind me || in every- 25
thing, when I contend with the chiefs of the tribes. | Now, great
numaym, I will tell you about what I have in | mind. I want to
give a potlatch to the tribes. I have five hundred | blankets in my
house. Now you will | see whether that is enough to invite the
tribes with. || You will think that five hundred blankets are not 30

qās'idēda ā'yilk^u laē laēL lax t!EX'ilāsa g'ōkwasēs LĒX'LElsasēwē. 8
Wä, lä q!wastōlila lāx āwīLElāsa t!EX'ilāsa g'ōkwē. Wä, lä 'nēk'a:

"LĒX'LElsanu^x qaēns g'igāma'yēx qēns lä hōLēlaxōx wāldē- 10
mēxsdāxs g'āxēns, 'nē'mēmōt. Wä, wō, wō. Hālag'ilil la 'nēmp!ē-
nats!axstaēMLēnu^x" 'nēk'exs laē hōqūwēlsa.

Wä, g'wāLElā'mēsā 'nāxwa bēbegwānēM k'ōtaxēs g'igāma'yē laēM
p!EdzēL!ālaxēs 'nē'mēmōtē. Wä, hē'mis lāg'ilas g'wāLElāēM q!ē-
q!EYōdēda 'nāxwa bēbegwānēM Lē'wis gēgēnēmaxs k'lēs'maē la 15
hōgwīLa lāx g'ōkwasēs g'igāma'yē. Wä, g'il'mēsē g'wā'ālilē p!ē-
dzēLEMLas laē hōgwīLa lāx g'ōkwasēs g'igāma'yē. Wä, la'mē k'lēs
dālaxa p!Elxelasgēmēxēs la g'walila qa's p!EdzēLEma lāxēs g'igāma-
yaxs laē 'wīla hōgwīLa lāx g'ōkwē. Wä, g'il'mēsē 'wīlaēLēda begwā-
nēMx'sä laasē q!ūlēdzaqwa yāq!Eg'a'lēda g'igāma'yē. Wä, lä 'nē- 20
k'a:

"Gēlag'a, 'nē'mēmōt, gēlag'axs g'āxaēx g'āxēL lāxwa g'ōkwēx,
lāxēns g'ōkwēx, 'wālas 'nē'mēmōt. QāLag'a g'wālaasg'asg'en nā-
qēk' qa's, 'wālas 'nē'mēmōt, yīxg'in hēlēqēlēg'inLōs Lāwēg'ē g'āxēn
qa 'nāxwa Lōxgūn yālok!wāg'alēk' Lō'g'ig'egāma'yasa lēlqwālaLa'yē. 25
Wä, la'mēsen nēlaLōL, 'wālas 'nē'mēmōt, yīsg'a g'wēg'alēdzasg'asg'en
nāqēk', yīxg'in p!Ets!ēxsdēg'axa lēlqwālaLa'yē. Wē, lāx sek'!a-
p!Enyag'ōxda p!Elxelasgēmēx g'aēl lāxēn g'ōkwēx. Wä, la'mēts dō-
qwālaLEq hē'ala'maōx lāx Lēla'layoxa lēlqwālaLa'yē. Wä, g'il-
'ēmlwīts k'lōtaLEXa sek'!āp!enyag'ēx p!Elxelasgēma la'mēts wāg'il 30

31 enough, | and you will treat me as your chief, and you will give me
your property for the potlatch, | great numaym, for it will not be in
my name. It will be in your name, | and you will become famous
among the tribes, when it is said that you have given your property
for a potlatch, | that I may invite the tribes. Now look at your ||
35 minds." Thus he says, and sits down. |

He waits in the house to hear what will be replied to his speech by
the numaym. | All the men of his numaym only keep silent. | They
all wait for the chief to speak who is next in rank under the head
40 chief | who is going to invite the tribes. The one || next to the chief
should begin to contribute property for the potlatch; for they begin
at the head of the numaym, | according to rank [the seats] down to
the one lowest in rank [last seat]. Therefore, they wait | for the
one next to the chief to speak. When he arises | from his seat, he
speaks and says: |

45 "Now rise, numaym, let us open our || boxes to give property for
the potlatch to our chief; | for will it be in our chief's name what we
shall do? It will be in our | name what we shall do. Now, chief,
just | spread out a mat that we may pile on it what we are going to
give you for the potlatch." Thus he says, | and they all come out
of the house of their chief. ||

50 The man who is next to the chief goes out first. When | all the
men are out, they | ask the man who is next to the chief how many |

31 g'āg'ēxsilał g'āxen qa's wāg'ilōs p!edzēlasēs dādak'asōs g'āxen,
wālas nē'mēmōt, qaxs k'!ēsēla nōsl lēgeml, yīxs hōs'mēla lēgeml
qasō lał ts!ēlwālał lāxwa lēlwālałayax nēx'sōl p!edzēlasēs dāda-
k'asōs qen lēla'layōxa lēlwālałayax. Wā, laems dōqwałālxēs
35 nēnāqa'yōs," nēk'exs laē k!wāg'alila.

Wā, la'mē ōlastōlil hawalēlaax nā'naxma'yayōlas nē'mēmōtasēx
wāldemas. Wā, ā'misē la nāxwa tsemōtālēda nē'mēmōtas. Wā,
la'mē nāxwa ōlała qa yāq!eg'a!ēsa g'igabā'yaxa g'igāma'yēxa lēla-
lālałaxa lēlwālałayē, qaxs hēts!ēmasaē g'alabend p!edzēlēda mā-
40 k'ilāxa g'igāma'yē qaxs g'āgemdalaēda nē'mēma lāxēs lālexwa'yē
g'wāyōl lāxa māk'!exsda'yē lāxwā'yā. Wā, hē'mis lāg'ilas hē ōlała-
se'wēda māk'ilāxa g'igāma'yē qa yāq!eg'a!ēs. Wā, g'il'mēsē lāx-
walil lāxēs k!waēlasē laē yāq!eg'a!ēla. Wā, lā nēk'a:

"Wāg'il la wīla q!wāg'ilēlōl, nē'mēmōt, qens lā x'āwaxens g'il-
45 g'ildasa qens g'āxlag'i p!edzēlasens dādak'asa lāxens g'igāma'yēx.
Heslaēlēxens g'igāma'yēx lēgemlens g'wēx'idaaslēx, nōsmēl-
g'insax lēgemlxens g'wēx'idaaslēx. Wāg'illa g'igāmē āem la-
p!ālilās lē'wa'yā qa mōdzōdālasitsenu'x p!edzēlēmlaōl," nēk'exs
laē wīla hōqūwelsa lāxa g'ōkwasēs g'igāma'yē.

50 Wā, laem g'alaba'yā begwānemxa mak'ilāxa g'igāma'yē. Wā, g'il-
mēsē wīla hāqūwelsēda bēbegwānemē laē nāxwa'mēda bēbegwā-
nemē la wūlaxa begwānemēxa māk'ilāxa g'igāma'yē lāx wāxaas-

of his blankets he is going to give to the chief for the potlatch; and 53 when | that man is angry, he says: ||

"I am annoyed by our chief, because he asks us too often for 55 property | for his potlatch. I shall try to make him ashamed. Therefore, | I shall give him one hundred blankets, that we | may bury his name under our property. I wish that you | give for the potlatch fifty, or forty, or ten pairs of blankets; || and from those who 60 are poor, shall come five pairs of blankets." | Thus says the man next to the chief.

After he had finished his speech, they all carry on their shoulders the blankets, | and the blankets owned by each man are piled up. | When the blankets have all been brought in, || the men sit down 65 alongside of the blankets which they are going to contribute for the potlatch: | only the one who is next to the chief stands next | to the one hundred blankets which he is going to give for the potlatch. He speaks, and says: |

"Now come, you numaym, let us treat our chief as a | chief." And then he turns to the chief and says to him, || "Now look this way, 70 chief, and listen to what we | came here for to your house, chief. We came here with good hearts | to you, chief. We give to you this property for your potlatch, | that we may help you with what you are doing all the time in behalf of my | name, for I am the body of

Lasa p!Elxelasgemē p!Edzēlemlasēxa g'īgāma^εyē. Wä, g'ilēmēsē 53 lāwisēda begwānemē laē 'nēk'a:

"Wanēqadzenlasens g'īgāma^εyaxs xenlelaē 'nenxwaākūla p!E- 55 dzēlela g'āxens. Wä, laēmēsen hamāx'ts!alaleq. Wä, hēmis lāg'ilasōx lāk'!endē p!Elxelasgemē p!Edzēlemlaqō, qens wāg'i dzemasōx lēgemaxs yīsens dādak'asēx. Wä, len 'nēx' qa^s 'nāxwa^εmēlōs p!Edzēlas sek'!ax'sōk^u lō^ε mōx'sōk^u lō^ε neqaxsa; wä lālē sek'!āxsa p!Elxelasgemē g'āg'ilēla p!Edzēlemlsa wa^εyamāla," 60 'nēk'ēda begwānemēxa māk'ilāxa g'īgāma^εyē.

Wä, g'ilēmēsē gwālē wāldemas laē 'wīla gemxēlelaxa p!Elxelasgemē. Wä, laēmē a'owīla p!Elxelasgemē, yīx āxasa 'nā'f'nemōkwē begwānema. Wä, g'ilēmēsē 'wīlaēlēda p!Elxelasgemē laē 'nāxwa^εmēda begwānemē k'lūdzēnwalīxēs p!Edzēlemē p!Elxelasgema. Wä, 65 lēx'a^εmēsē lā^εwīlēda māk'ilāxa g'īgāma^εyē lē^εwēnwalīxēs p!Edzēlemē lāk'!endē p!Elxelasgema. Wä, lā yāq!eg'a'la. Wä, lā 'nēk'a:

"Gēlag'a, gēlag'a yōl 'nē^εmēmōt qens g'āxē g'āg'ēxsilaxens g'īgāma^εyēx." Wä, lā gwēgemx'īd lāxa g'īgāma^εyē. Wä, lā 'nēk'ēq: "Wāg'il la gwāsgemx'īdlōl, g'īgāmē^ε qa^s hōlēlaōsaxg'anu^εx^u g'axē- 70 nēk' g'āxēl lāxōs g'ōkwaqōs, g'īgāmē^ε. G'āxenu^εxwasg'ada ēk'ēk' nāqa^εya lāl, g'īgāmē^ε g'āxenu^εx^u p!Edzēlasg'ada dādak'asek' lāl g'īgāmē^ε qenu^εx^u g'ōx'widaōl lāxōs hēmenāla^εmaqōs gwēg'ilasa qen lēgemxg'īn ōgwida^εyēg'asēs 'nē^εmēmōtōs, g'īgāmē^ε," lāxēs dālaaxa

75 your numaym, chief." Thus he says, holding || one pair of blankets in his hand while he is speaking. Then he says, "This | will be the rank of the new name of my child, according to my kindly feeling towards you, chief. | Now count, counter of the house." |

Then he counts one hundred blankets and after he has done so, | the one who is next to the chief is asked to go and count what is
80 contributed for the potlatch, || by the one next in rank, and the one next to the chief | speaks for his numaym. |

When all the blankets contributed for the potlatch have been put down, | the chief asks his numaym to bring out of his room the five hundred | blankets to be piled on top of the blankets given for the
85 potlatch. || Sometimes more than a | thousand blankets are given by the tribe to their chief for his potlatch. |—|

All the numaym fellows do not expect the chief to | return what is
90 given for the potlatch. Then the chief || gives away in the potlatch the blankets given to him. That is | all about this. |

MARRIAGE LAWS (to p. 782)

And this is the last, what you refer to, for me to answer. | You ask about a woman who is the daughter of a first husband. | When the
95 first husband dies, and (a woman) marries another || man, and she gives

75 ^εnemxsa p!elxelasg^εm^εxs yāq!ent!ālaē. Wä, lä ^εnēk'a: "Laem ^ōmayōles ālē lēg^εmsen xūnōkwaxg^εada ēg'in nāqē qa^εs g'īgāmē^ε. Wä, wāg'a hōselalex hawāsēmīl."

Wä, lä hōs^εīdxa lāk!endē p!elxelasg^εema. Wä, g'īl^εmēsē gwāla laē āxse^εwa, yīxa māk'īlāxa g'īgāma^εyē qa^εs lä hōs^εēdex p!edzēlē-
80 masa māk'īlāq lāxēs lāxwa^εyē. Wä, hēx'sā^εmēsa māk'īlāxa g'īgāma^εyē yāq!ent!āla qaēs ^εne^εmēmote.

Wä, g'īl^εmēsē ^εwīla āx^εālīfēda p!edzēlē^εmē p!elxelasg^εema laēda g'īgāma^εyē āxk'īlāxēs ^εne^εmēmotē qa āx^εwūlts!ālīlēsēxa sek'īāp!en-
85 ^εyag^εē p!elxelasg^εema qa^εs g'āxē mewēg'alīlas lāxa p!edzēlē^εmē p!elxelasg^εema. Wä, la^εmē ^εnāl^εnemp!ena lāg'aa lāx hāyāqax lōxsemx^εīdēda p!edzēlē^εmē p!elxelasg^εemsa ^εne^εmēmotaxēs g'īgāma^εyē.

Wä, la^εmē k'īlēs ^εnak'īlāfēda ^εnāxwa ^εne^εmēmotsa g'īgāma^εyē qa l!āyowēsa g'īgāma^εyaxēs p!edzēlē^εmaq. Wä, le^εma g'īgāma^εyē
90 p!es^εītsa p!edzēlē^εmē p!elxelasg^εem lāxa lēlqwālala^εyē. Wä, laem lāba laxēq.

MARRIAGE LAWS

Wä, g'a^εmēs la elxlē gwe^εyōs qen nā^εnax^εmēsōgwada, yīxs wūlaāqōs lāxa ts!edāqaxs ts!edāqaēs xūnōkwē lāxēs g'ālē lā^εwūne-
ma. Wä, g'īl^εmēsē le^εlē lā^εwūnemx^εdās lāxaē lā^εwadesa ōgū^εla^εmē
95 begwānema. Wä, lä māyōl'itsa bābagūmē. Wä, g'īl^εmēsē ^εne^εmala

birth to a boy; when both | he and his sister are full grown, the man 96
can not marry | his sister, because they have one mother, although |
their fathers are different men. I have never seen any one | do this,
and also nobody told me that this was done by any tribe. || That is 100
the end. |

PROPERTY RIGHTS (to p. 787)

I have been asked by you about another thing, namely, the hun- 1
ters | of the numayms of the tribes. The hunters | of the different
numayms can not go hunting on the hunting grounds of the hunters |
of another numaym; for all the hunters || own their hunting grounds, 5
and when a hunter sees | that another hunter goes to hunt on his |
hunting ground, then they fight, and generally one or | both are
killed. |

And the mountain-goat hunters do the same, | when the goat
hunter of a numaym, and the goat hunter of || another numaym meet, 10
they fight immediately. And when one of them is beaten, | he is pushed
down the mountain. When he does not come | home for a long time, it
is said that he has fallen off from the mountain. Then they look in
vain for him | on his goat-hunting ground, and when his relatives do
not find him, | they guess that he has been pushed down from the
mountain by another goat hunter. || For this was done recently to a 15

lāx nexlaax[·]ida lē[·]wis wūq!wa, wā, lā k'leās gwēx[·]idaas geg[·]adēda 96
begwānemasēs wūq!wa qaxs [·]nemōx^umaē abempas. Wā, lā ēōgū-
laem bēbegwānemē ōmpda[·]xwas. Wā, laem k'leāsen dōgū! hē
gwēx[·]idē. Wā, lāxaa k'leās q!ayō! hē gwēx[·]itsa [·]nāxwa lēlqwā-
lala[·]ya. Wā, laem lāba. 100

PROPERTY RIGHTS

Wā, g[·]a[·]mēts [·]nemx[·]idāla wūlā[·]sogwadaxa hānenl!ēnoxwasa 1
[·]nā[·][·]nemēmasasa lēlqwalala[·]yē, yīxs k'leāsaē gwēx[·]idaasa hānl!ē-
noxwasa ōgū[·]la [·]nemēmōt la hānāl!a lāx hānenl!adāsa hānl!ēno-
xwasa ōgū[·]la [·]nemēmōta, yīxs [·]nāxwa[·]maē hānenl!ēnoxwē āxnō-
gwadesēs hānenl!adē. Wā, g[·]il[·]mēsē dōxwalelēda hānl!ēnoxwaxa 5
ōgū[·]lādzes hānl!ēnox^u g[·]āx hānāl!a lāx hānenl!adās, laē xōma[·]ida.
Wā, lā q!ūnāla hē!nokwa lōxs [·]nemāla[·]maē lēlē[·]la.

Wā, hēemxaāwisē gwēg[·]ilēda tēte[·]wi[·]nēnoxwaxa [·]melxlō, yīxs
g[·]il[·]maē qāqasōlē te[·]wi[·]nēnoxwasa [·]nemēmōtē lō[·] te[·]wi[·]nēnoxwasa
ōgū[·]la [·]nemēmōta laē hēx[·]ida xōma[·]ida. Wā, g[·]il[·]mēsē wāla 10
[·]nemōkwē lāq laē l!elg[·]iltōdzema. Wā, g[·]il[·]mēsē la gāla k'lē[·]s g[·]āx
nā[·]nakwa laē [·]nēx[·]sō[·] kūk[·]ā lāxa neg[·]ā. Wā, wūl[·]mēsē la ālāsō[·]
lāxēs tēte[·]wi[·]nadāxa [·]melxlowē. Wā, g[·]il[·]mēsē k'lē[·]s q!āse[·]wa laē
lēlēlālās k'ōtaqē laem l!elg[·]iltōdzemsa ōgū[·]lā te[·]wi[·]nēnox^uxa
[·]melxlō, yīxs āl[·]maē hē gwēx[·]itse[·]wa Mādīl[·]bē begwānem lāx 15

- 16 Madilbē^e man at | Dzāwadē at the place Qaqēten not more than
thirty years | ago; for the Madilbē^e have no hunting ground at
Dzāwadē. | It is said that a Madilbē^e man whose name was
Q!ēq!ax!lāla | saw two mountain goats walking about, not very high
20 up. || He told his wife to look after his canoe. He | stepped out of his
canoe and went up to where he had seen the two | mountaingoats. It
was not long before his wife heard a sound | like the quarrelling of men.
Then it occurred to his wife that | her husband had gone goat hunt-
25 ing on the goat hunting ground of the numaym || G'īg'īlgām, of the
Āwailela, and she thought that her husband had been met | by them.
She never heard a shot fired by her husband, | and he never came back.
They looked for him, and | they found him below. There was only a
lump of blood on the rocks, and they never | discovered who had
30 done it. Often this is done by the goat hunters || at Dzāwadē and
Gwa'yē, and in the inlet of the | Nāk!wax!da^ex^u; and up to the pres-
ent day, it is very often done by the Āwīk'ēnox!^a. | That is the end.
And it is also the same with the grounds for picking viburnum
35 berries of the various | numayms, for each numaym owns || berry-
picking grounds for all kinds of berries:—crab apples, viburnum, | and
salal berries, for they make berry cakes out of salal berries. They eat
berry cakes when | winter comes, and also cranberries, elderberries,

- 16 Dzāwadē, lāx āxās Qaqētenxa k'!ēs^ema hāyāqax yūdux^usemg'ustā-
xenxēlaxa ts!āwūnxē, yīx k'!eāsaē tē^ewī^enatsa Mādilba'yē lāx Dzā-
wadē. Wā, lā^elaēda Mādilba'yē begwānemxa lēgades Q!ēq!ax!lāla
dōx^ewalelaxa mā^elē ^emēlxlō g'īlēm^eg'īlāla lāxa k'!ēs ēk'!āla. Wā,
20 lā^elaē āxk'!ālxēs genēmē qa sāk'ēmēsēxa xwāk!ūna. Wā, lā^elaē
lāitā lāxa xwāk!ūna qa^s lē ēk'!ēsta lāxēs dōqūlasaxa mā^elē
^emēlxlowa. Wā, k'!ēs^elat!a gālaxs laē wūlēlē genemasēxa hē
gwēx's qatap!a bēbegwānema. Wā, lā^elaē genemas g'īg'aēx^eidqēxs
laēs lā^ewūnemē tē^ewēx'axa ^emēlxlō lāx tē^ewī^enadāsa ^enē^emēmō-
25 tasa G'īg'ēlgemasa Āwailela. Wā, la^emē k'ōtaq laem qāqēsōlē
lā^ewūnemē lē^ewē. Wā, la^emē hēwāxa hānl!eg'a^elē lā^ewūnemx'dās.
Wā, la^emē hēwāx'a g'āx aēdaaqa. Wā, lā ālāse^ewa. Wā, lā
q!āso^ema lāxa bā^enē^e. Āem la ^emek!wa elkwa. Wā, lā k'!ēs
q!āstase^ewē hēx^eīdeq. Wā, lā q!ēp!ēna hē gwēx^eīdēda tē^ewi-
30 ^enēnoxwaxa ^emēlxlō lāx Dzāwadē lō^e Gwa'yē lē^ewa wūnāldemsasa
Nāk!wax!da^ex^u; wā, hēt!a lō^ema q!ūnālēda Āwīk'ēnox^u hē gwē-
gilaxwa ā^emēx ^enāla. Wā, laem lāba.

- Wā, hēemxaāwisē gwēx'sa hēhemyadāxa t!elsēsa a^eōgūq!esē
^enāl^enē^emēmōta, qaxs ^enāxwa^emaē āxnōgwadēda ^enāl^enē^emēmasasa
35 hēhemyadāxa ^enāxwa l!ōl!ep!ēmasa, yīxa tselxwē lē^ewa t!els
lē^ewa nek!ūlē qaxs t!eqag'ilaaxa nek!ūlē qa^s t!ext!aqxa lāla ts!
wūnx^eīde!l. Wā, hē^emēsa qēx'qalēs lē^ewa ts!ēx'ina lē^ewa q!ēsēna

currants, | salmon berries, huckleberries, sea milkwort which | are 38
called by the Denax'da^x, | L!äk!um. These are nine kinds of
berries || which are watched by the owners of the berry-picking 40
grounds against other | numayms, for these are counted in great
feasts; | those which were named by me. When it is seen that some-
body, from another numaym, comes to steal berries from the | berry-
picking grounds, they fight at once, | and often one of them, or both
of them, || are killed. That is the end. | 45

The numayms of all the tribes also | all own rivers. They do not
allow | the men of other numayms to come and use their river to
catch | salmon. When a man disobeys and continues to catch
salmon, || they fight and often both, or sometimes one of them, | 50
is dead. |

The owners of salmon traps or | olachen traps fight frequently
when another man drives | into the ground poles for a trap at the
trapping place of the owner of that place. Then, || at once, they club 55
each other with poles. Generally, | the one who drives the poles of
the fish trap into the ground is killed, and generally the real | owner
of the fish trap remains alive, because the real owner of the | fish
trap creeps up to the one who steals the place for the fish trap. He
just strikes him with a pole, | standing behind him; or when the

LE^{wa} q!EMdzekwē; wä, hē^{mē}sa g^{wā}dem LE^{wa} qōt!EXōlē yīxa 38
gWE^{yō}wasä Denax'da^x L!äk!um. Wä ^{enā}^{nem}ax^{ida}lēda L!ōL!E-
p!ēmasē āla q!āq!alālāsōs ēxnōgwadāsa hēhemyadē lāxa a!ogūq!ESē 40
^{enā}^{nem}ēmasa; qaxs hā^{sta}maē gēlōgwē lāxa ^{ewā}las k!wēlasaxen
la LēLEqalase^{wa}. Wä, g!l^{mēsē} dōx^{wā}lēla g!ax g!lōla hāmsa lāx
hāmyadāsa g!ayōlē lāxa ōgū^{la} ^{nem}mēmōta laē hēx^{ida}em xōma-
lēida. Wä, lāxaē q!ūnāla lēlēda ^{nem}ōkwē lāq lōxs ^{nem}āla^{maē}
lēlēla. Wä, laem lāba. 45

Wä, hē^{mē}sa ^{enā}^{nem}ēmasasa ^{enā}xwa lēlqwālala^{ya}, yīxs ^{na}-
xwa^{maē} āxnōgwadesa wī^{wa}. Wä, lāxaē k!lē^s hēlq!alēda begwā-
nemē g!ayōl lāxa ōgū^{la} ^{nem}mēmōt g!ax wūla lāxēs wa qas galēxa
k!ōtēla. Wä, g!l^{mēsē} hat!lēda begwānem galaxa k!ōtēla laē
xōma^{ida}. Wä, laemxaē q!ūnāla lēlēl ^{nem}ala lōxs ^{nem}ōx^{maē} 50
lēlas.

Wä, hēem lōma q!ūnāla xōma^{ida}lēda āxnōgwēdāsa lāwayāxa
k!ōtēla LE^{wa} dzā^{xūn}, yīxs laēda ōgū^{la} begwānem dēx^{wē}des
dzōxūmasēs lāwayo lāx lāwayowasasa āxnōgwadās. Wä, laem
āem hēx^{ida}em kwēxap!EX^{itsa} dzōxum. Wä, lā hē q!ūnāla lēla 55
dēqwāxa dzōxumasa lāwayo. Wä, lā q!ūnāla q!ūlēda hēnoma
āxnōgwadāsa lāwayo, qaxs wūnwanēk^{aēda} hēnoma āxnōgwadāsa
lāwayo lāxa g!lōlāx lāwayowasas. Wä, ā^{mēsē} kwēx^{itsa} dzō-
xum lāx begwānemaxs laē lāwaplēlēseq. Wä, g!l^{mēsē} ^{nēk}ēda

- 60 real owner of the fish trap wishes || to spear with a spear the one who steals his fish-trap place, | then he spears him. Therefore, generally, the thief is killed, | because he does not hear, on account of the noise of the river. That is | the end. |

INHERITANCE (to p. 787)

- 1 I will talk, for example, about Lālēlil!a, the one next to the | head chief of the numaym G'ēxsem. Lālēlil!a had for his wife | Ts!ālalihilak^u, the princess of Gwēx'sēselasemē. | Lālēlil!a and Ts!ālalihilak^u had not been living as husband and wife for a long
5 time before || Ts!ālalihilak^u was with child, and Ts!ālalihilak^u had for her lover Âwaxālag'ilis. | When Ts!ālalihilak^u had been with child for five months, she left her | husband, Lālēlil!a, for Gwēx'sēselasemē had already paid the marriage debt to | Lālēlil!a. Therefore Ts!ālalihilak^u left her husband, | although she knew that she
10 was with child, and it was not long after Ts!ālalihilak^u || had left her husband Lālēlil!a, when Âwaxālag'ilis married Ts!ālalihilak^u. | Now Ts!ālalihilak^u was with child when she went into the house of her new | husband Âwaxālag'ilis. Then Ts!ālalihilak^u gave birth to | a boy, and Âwaxālag'ilis gave the name Wāwālk'inē to the | child borne by his wife. ||

- 60 hēnoma āxnōgwadāsa lāwayo qa's sek'āsēs wūlba lāxa g'ilōlāx lāwayowasas, laē sex'ēdeq. Wā, hēmis lāg'ilas hē q'lūnāla lēlēda g'ilōl'ēkwē, qaxs k'lēsaē wūlela qaēda wāk'ālaēda wa. Wā, laem lāba.

INHERITANCE

- 1 La'men nēx'demanox^ulas Lālēlil!a, yixs mak'alaē lax xāmage-maē g'igāmēsa nē'mēmotasa G'ēxsem. Wā, la Lālēlil!a geg'ades Ts!ālalihilak^u yix k'lēdēlas Gwēx'sēselasemē. Wā, lā gāla la hā'ya-sek'ālē Lālēlil!a lō Ts!ālalihilak^u. Wā, lā bewēx'widē Ts!ālalihilak^u.
5 Wā, lā waladex'ēdē Ts!ālalihilakwas Âwaxālag'ilis. Wā, g'ilēmēsē la sek'asgemg'ila bewēkwē Ts!ālalihilakwaxs laē bāsēs lā'wūnemē Lālēlil!a qaxs lē'maē qotēx'a Gwēx'sēselasemē'yax Lālēlil!a. Wā, hēmis lāg'ilas Ts!ālalihilakwē bāsēs lā'wūnemaxs wāx'maē q'lālaxs bewēkwaē. Wā, k'lēst!a gāla Ts!ālalihilak^u
10 bāsēs lā'wūnemx'dē Lālēlil!axs laē qadzēlē Âwaxālag'ilis lax Ts!ālalihilak^u. Wā, la'mē Ts!ālalihilakwē bewēgwēlela lāx g'ōkwasēs āl lā'wūnemē Âwaxālag'ilis. Wā, lā māyul'ēdē Ts!ālalihilakwasā bābagūmē. Wā, lā hē'mē Âwaxālag'ilis lēx'ēdes Wāwālk'inē lāx māyōlemasēs genēmē.

Then Lālēlīl!a took for his wife L!ālaḡa, the princess of YāxLEN, | 15
chief of the numaym G'īg'īlgām of the Nāk!wax'da^{xu}, | It must
have been five years after Lālēlīl!a and his wife | L!ālaḡa had been
married, when Lālēlīl!a thought that his wife L!ālaḡa would not have
a child. | Then Lālēlīl!a invited all the tribes || to come to Fort 20
Rupert. As soon as all the tribes had come, | Lālēlīl!a gave away
seven thousand blankets | to the tribes. |

Then Lālēlīl!a spoke and said to all the | chiefs of the tribes, "Now
you shall call Hayosdēsēlas the || son of Ts!ālalīhī^{lak}. You shall 25
give property for my | son Hayosdēsēlas in my place in my numaym
the G'ēxSEM, | for not I myself invited you, tribes, for I turn over |
my property to my prince. Then Lālēlīl!a received property | in the
the last seat of his numaym, the G'ēxSEM, and Hayosdēsēlas ||
received all the property that was returned for what was given by 30
Lālēlīl!a to the tribes. | Now Lālēlīl!a gave to him his property, and
his privileges, and his names, and his | house with the double-headed
serpent front, and a grizzly bear house dish, a | beaver house dish, a
killer whale house dish, and a seal | house dish. All these were in the
feast house of Lālēlīl!a; and || he also gave him the feast name 35
Kwax'sē^{stala}. | All these were given by Lālēlīl!a to his prince

Wā, la^{mē} Lālēlīl!a ḡeg'ades L!ālaḡa yīx k'lēde^{las} YāxLEN, yīx 15
ḡ'īgāma^{yasa} ^{ne}mēmōtasa G'īg'īlgamasa Nāk!wax'da^{xwē}. Wā,
lāxentē sēk'!āxēxē k!wēsās hā^{yase}k'ālē Lālēlīl!a lē^{wis} ḡenēmē
L!ālaḡa; wā, ḡ'īl^{mēsē} k'ōt!lēdē Lālēlīl!a k'lē^s xūngwadēx^{ēid} lāxēs
ḡenēmē L!ālaḡa laē Lālēlīl!a lēlāla^{xa} ^{enā}xwa lēlqwālala^{ya} qā
ḡāxēs lāx Tsāxis. Wā, ḡ'īl^{mēsē} ḡāx ^{wil}ḡalisēda lēlqwālala^{yaxs} 20
laē Lālēlīl!a yāx^{witsa} ālēbōp!ēnx^{ēidē} p!ēlxēlasḡem lāxa lēlqwā-
lala^{yē}.

Wā, la^{mē} Lālēlīl!a yāq!ēḡa^{fa}. Wā, lā ^{nē}k'a lāxa ^{enā}xwa
ḡ'īg'ēḡāmēsa lēlqwālala^{ya}. "Laems lēqelales Hayosdēsēlas lāxēn
xūnōkwē lāx Ts!ālalīhī^{lakwēx}. Wā, la^{mē}ts lāl yaqwa^{xen} xūnōkwē 25
Hayosdēsēlas lāxēn lāxwa^{yē} lāxēn ^{ne}mēmōta G'ēxSEM, qaxs
k'lēsaē nōḡwa lēlēlōl, lēlqwālālē qaxḡ'īn xuyīn^{sēlē}ḡaxēn lā-
wūlgāma^{yaxsen} dādek'asēx." Wā, ā^{misē} Lālēlīl!a la yāqwasō^e
lāx māk'!axsda^{yasēs} ^{ne}mēmōta G'ēxSEM. Wā, la^{mē} Hayōsdēsē-
las dāḡ'ēx yāyagwa^{layā} yāx^{widayās} Lālēlīl!a lāxa lēlqwālala^{yē}. 30
Wā, la^{mē} ^{wī}la la Lālēlīl!āsēs dādek'asē lē^{wis} k'lēk'!ēsō lē^{wis}
lēlēḡēmē lē^{wis} sīseyūlēwāla ḡ'ōk^u lē^{wa} nen lōqūlīl lē^{wa} ^{enē}mē
ts!ā^{wē} lōqūlīl lē^{wa} ^{enē}mē māk^{ēnox} lōqūlīl lē^{wa} ^{enē}mē mēḡwat
lōqūlīl, wā hā^{staem} mexēl lāxa k!wēla^{yatslē} ḡ'ōx^s Lālēlīl!a. Wā,
hē^{misē} k!wēladzēxlayās Lālēlīl!a yīx Kwāx'sē^{stala}. Wā, yūwē- 35
^{staem} la lādzēms Lālēlīl!a lāxēs lāwelḡāma^{yē} Hayosdēsēlas, yīxs

37 Hayosdēsēlas; | for Lālēlīl!a was the eldest son of the children of his father X'āx'elq!ayōgwi'lak^u | and therefore Lālēlīl!a owned all the privileges | of his father; and Lālēlīl!a also gave away his name when
40 he had invited the people, || as I have already told, that is, to Hayosdēsēlas. Now | Hayosdēsēlas owned them in his numaym G'ēxsem, and also | the former seat of Lālēlīl!a, and nobody objected to what | Lālēlīl!a had done, for Hayosdēsēlas was his only son. |

45 Hayosdēsēlas put away all the house dishes, and the feast || name Kwax'sēstala, and all that was given to him by his father | Lālēlīl!a, until the time when he would give a feast. That is called | by the Indians "putting away the privileges," when a feast is not immediately given and | a copper is not immediately given away by the father for his son. |

Now they were going to give property to Hayosdēsēlas in the seat
50 of his father || Lālēlīl!a and they gave property to Lālēlīl!a in the last seat of the | numaym G'ēxsem, for he had now no seat, because he had given over his seat | to his son Hayosdēsēlas. |

Wāwālk'inē, that is Hayosdēsēlas, was always staying with his | mother, Ts!ālalīhī'lak^u, who had now for her husband Āwaxālag'īlis, ||
55 and Āwaxālag'īlis believed that Wāwālk'inē,—that is, | Hayosdēsēlas,—was his own son; and when Wāwālk'inē was grown up, | Āwaxālag'īlis invited the different tribes on behalf of his | son

37 'nōlast!Egema'yaē Lālēlīl!as sāsēmasēs ōmpwūlē X'āx'elq!ayōgwi'lak^u. Wā, hē'mis lāg'īlas 'wī'la Lālēlīl!a āxnōgwades k'!ēk'!ēsāsēs ōmpwūlē. Wā, lāxaē Lālēlīl!a lāsa lēgemē qaxs lēlēlaē
40 yīxen laemx'dē wāldema yīx Hayosdēsēlas. Wā, laem la 'wī'lē Hayosdēsēlas āxnōgwades laxēs 'nē'mēmota G'ēxsem lē'wa k'!wāx'dās Lālēlīl!a. Wā; la k'!ēās 'yāx'eyek'ex g'wēx'idaasas Lālēlīl!a qaxs 'nemōx'maē xūnōx'sē Hayosdēsēlasē.

Wā, ā'misē Hayosdēsēlas 'wī'la g'ēxaxa lōelqūlīlē lē'wa k'!wē-
45 ladzēxlāyo lēgemē Kwax'sēstala lē'wa 'nāxwa layōs ōmpasē, yīx Lālēlīl!a lālaa lāxēs k'!wē'lats!ēxsdex'īdex'demla. Wā, hēem g'wē'yāsa bāk!um g'ēxaxēs k'!ēs'o, xa k'!ēsē hēx'īd k'!wēlas'īdā lē'wa k'!ēsē hēx'īd p!ēs'itsa l!āqwa layōsa ōmpē lāxēs xūnōkwē.

Wā, la'ē la'mē Hayosdēsēlas yāqwasō lāx lāxwa'yasēs ōmpē
50 Lālēlīl!a. Wā, la yāqwase'wē Lālēlīl!a lāx māk'!exsda'yasēs 'nē'mēmota G'ēxsem, qaxs k'!ēāsaē la lāxwa'ya, qaxs laasēs lāxwēx'dē lāxēs xūnōkwē Hayosdēsēlas.

Wā, la'mē hēx'sāem la Wāwālk'inē, yīx Hayosdēsēlas q!ap!ēx'seyotēs ābempē Ts!ālalīhī'lakwaxs hāē la lā'wūnemsē Āwaxālag'īlis. Wā,
55 la'mē ōq'lūsmē Āwaxālag'īlisē hēem xūngwades Wāwālk'ina'yē, yīx Hayosdēsēlas. Wā, g'īl'mēsē la nexlaax'īd begwānemē Wāwālk'ina'yē laē Āwaxālag'īlis lēlēlaxa 'wī'welsgāmakwē lēlqwālala'ya qasēs

Wāwālk'inē, and when all the different tribes had come, | Âwaxă-
lag'îlis told all the chiefs of the || tribes that not he, himself, had 60
invited them, but his prince, L!āqwag'ila, | (that was he who had the
name Hayosdēsēlas from his other father Lālēlîl!a), "and | also my
seat at the head of all the eagles, as I | stand at the head of the tribes.
Now it will go to my prince, L!āqwag'ila, | and this house, and what
is in it, the red cedar bark (he meant the cannibal dance || and the 65
other dances; therefore he named the red cedar bark), and | my
chief's position. All these will go to L!āqwag'ila, and this | copper,
about which all of you know, chiefs, this L!esaxe'layo | which is
worth nine thousand blankets, and fifty | canoes, and six thousand
button blankets, || and two hundred and sixty silver bracelets, and 70
twenty | gold-backed bracelets, and more than seventy gold ear-
rings, | and forty sewing machines, and twenty-five phonographs, |
and fifty masks. These will go | to my prince L!āqwag'ila. Now he
will give these poor things to you, || tribes. You will give property 75
to me in the last seat of | my numaym, the Maămtag'ila." Thus
said Âwaxălag'îlis. | Then he told them that he gave his position to
him whom he considered his own son, L!āqwag'ila. L!āqwag'ila
could | not give these away in marriage, the eagle position, and the
name L!āqwag'ila, and the house, || and the name which belongs to 80

xūnōkwē Wāwālk'ina'yē. Wă, g'îl'mēsē g'āx 'wîlg'alisa 'wî'welsgă- 58
makwē lēlqwālaLa'ya laē Âwaxălag'îlisē nēlaxa 'nāxwa g'îg'egămēsa
lēlqwālaLēxs k'!ēsaē hē lēlalaq yîxs hāē lăwēlgăma'yasē L!āqwag'ila, 60
yîxa lēgādās Hayosdēsēlas lāxēs 'nemōkwē ōmpē Lālēlîl!a. "Wă,
hē'mēsen lāxwa'ya xāmaba'yasa 'nāxwax kwēkwēkwa; laxen gwă-
laasdē lēlqwālaLē. Laem lāl laxen lăwēlgăma'yē L!āqwag'ila. Wă,
yu'mēsa g'ōkwēx lē'wa g'ēxg'āēlēx lāq'xa L!āgēkwēx (xa hāmats!a
lē'wa al'ōgūqāla lēlād 'nē'nak'îlts lāg'îlas lēx'ēdxa L!āgēkwē) lē'wa 65
g'îq!ēna'ya qen laem lāl 'wîlāl lāl L!āqwag'ila. Wă, yu'mēsa
L!āqwax yîxēs 'nāxwa'maqōs q!ālela, g'îg'egămēxōx L!esaxe'layō
yîxs 'nā'nemp!enx'ida'xwāēx p!elxelasgēma, yu'mēsa sek'lās-
gēmg'ostāx xwāxwăk'lūna, yu'mēsa q!el!ep!enyag'ēx q!engăxtāla,
yu'mēsa q!al!ex'sok'ālah dālēg'a k'!ōkūla, yu'mēsa māltsēmgu'stāx 70
kwālēg'ax k'!ōkūla, yu'mēsa mā'malgūnāltsemgu'stālah kwaskwāla.
yu'mēsa mōsgēmg'ustāx masēna, yu'mēsa sek'lagālah denxts!e-
wakwa, yu'mēsa sek'lāsgēmg'ustāx yîxwîwa'ya. Yu'wē'staem lāl
laxen lăwēlgămaōx L!āqwag'ilax. La'mōx 'yāg'îlelaxōdlesōx lāl
lēlqwālaLai!. Wă, âemlwîts lāl yāqwal g'āxen lāxa māk'!exs- 75
da'yasen 'nē'mēmota Maămtag'ila," 'nēk'ē Âwaxălag'îlis. Wă,
la'mē nēlaxs lē'maē lāsasēs g'ēq!lēnēx'dē lāxēs ōq!udza'yē hes'emq
xūnōkwē L!āqwag'ila. Wă, la k'!eās gwēx'idaasē L!āqwag'ila
k'!ēs'ogūlxlālah kwēkwē lē'wa lēgemē L!āqwag'ila lē'wa g'ōkwē.
Wă, hē'mēsa nūyambalisē lēgemē Âwaxălag'îlis lāx geg'adex'ides 80

- 80 the beginning of the family history, *Âwaxălag'îlis*,—to him who might marry | his princess; for this is the beginning of the name among the *Maămtag'ila*; and | also the name *L!ăqwag'ila*; and also the carved house posts of the house | whose name is *‘nemsgemselalelas*. Now *Âwaxălag'îlis* gave all his | privileges and his names to his
- 85 prince *L!ăqwag'ila*, || after this, and *Âwaxălag'îlis* was now a common man, or,—as it is called | by the Indians,—*Âwaxălag'îlis* was the speaker of the house of *L!ăqwag'ila*; for he was now | chief; for the chief position was put into *L!ăqwag'ila* by his father *Âwaxălag'îlis*. | Now, after this, *L!ăqwag'ila*, himself, was a prince on the | one side. ||
- 90 Then *L!ăqwag'ila* married *Hămentsag'ilayugwa*, the | princess of *K'!ădē*, for *K'!ădē* was head chief of the numaym | *Lēlewag'ila* of the *Dzăwadeēnox*^u. *L!ăqwag'ila* had not long been married | with his wife, *Hămentsag'ilayugwa*, when they had a | son, and then
- 95 *L!ăqwag'ila* gave his own child's || name, *Wăwălk'inē*, to his child, and when the | length of time that *L!ăqwag'ila* had his child *Wăwălk'inē* was four winters, | then his father-in-law, *K'!ădē*, paid the marriage debt, and the canoe mast was the | copper which has the name “whale body,” and the privileges given in marriage were the *Łewelaxa* | masks: the *Q!ômogwa* mask, and the war dance, and
- 100 four chieftain || dance masks which are all women's faces, the *Dōgwēdeno* mask, | and also the names. Now *L!ăqwag'ila* changed his

- 81 *k'!ēdēlas qaxs gwălelaē Łegemsa g'algalisasa Maămtag'ila Łō^e L!ăqwag'ila. Wă, hē^emēsa k'!ēxk'!adzēkwas Łēlāmēsa g'ōkwaxa Łēgades 'nemsgemselalelas. Wă, la^emē 'wīla lă Âwaxălag'îlisasēs 'năxwa k'!ēk'!esō Łē^ewis ŁēŁegēmē lăxēs Łăwelgămaē L!ăqwag'ila*
- 85 *laxēq. Wă, â^emēsē la begwānemq!āla^emē Âwaxălag'îlisēxa gwe^eyâsa g'ālē bāk!um elgwīlē Âwaxălag'îlisas L!ăq!wag'ila, yīxs hăē la g'īgăma^eya qaxs laē g'iqōdzēk^u lă L!ăqwag'îlāsēs ōmpē Âwaxălag'îlise. Wă, la^eme q!ūlēx^sēm la Łăwelgādē L!ăqwag'îlāsēs āpsōt!ēna^eyē lăxēq.*
- 90 *Wă, lă geg'adex^eidē L!ăqwag'ila yīs Hămentsag'ilayugwa yīx k'!ēdēlas K'!ădē, yīxs xamagăma^eyaē g'īgăma^eyē K'!ădāsa 'ne^emēmotasa Lēlewag'îlāsa Dzăwadeēnox^u. Wă, lă k'!ēs gāla hăyasek'ālē L!ăqwag'ila Łē^ewis genēmē Hămentsag'ilayugwa, wă lă xūngwadex^eitsa bābagumē. Wă, la^emē L!ăqwag'ila Łēx^eētsēs g'īnŁēxlāyo*
- 95 *Łegēmē Wăwălk'ina^eyē lăxēs xūnōkwē. Wă, g'īl^emēsē mōxūnxē ts!ăwūnxas la 'wă^ewasdems la xūngwadē L!ăqwag'îlās Wăwălk'ina^eyē laē qōtex^easōsēs negūmpē K'!ădē. Wă, laem Łăk'eya^eya L!ăqwaxa Łēgades Gwe^eyīmk'ēn. Wă, lă k'!ēs^eogūlxlālaxa Łewelaxa yăxlenaxa q!ômogwēgemlē Łē^ewa hawīnalā Łē^ewa ō^emalālātemlē mō*
- 100 *'yaēxūmltsa ts!ēdaqas gōgūma^eyē Łē^ewa dōgwēdenoŁēmlē. Wă, hē^emēsē ŁēŁegemas. Wă, la^emē L!ăqwag'ila ēt!ēd L!ăyoxlăxēs*

name again | to the name which he had obtained in marriage from 1
 his father-in-law K'!âdē. Now his name | obtained in marriage from
 K'!âdē was 'memx'ō 'māxwa, and now L!āqwag'ila had the name |
 'memx'ō 'māxwa after this, and 'memx'ō 'māxwa || put away his 5
 name L!āqwag'ila and his cannibal dance and all | the names, for
 'memx'ō 'māxwa could not give away | his name L!āqwag'ila and
 the name from his other father, Lālēlīl!a, | Hayosdēselas, and the
 houses and everything in them, and the | privileges, to his younger
 brother; and he could not || give away the privileges obtained in 10
 marriage and the houses of his two fathers, because they were |
 privileges belonging to the beginning of the family of L!āqwag'ila,
 namely, of the first 'māxūyalidzē, the ancestor | of the numaym
 Maāmtag'ila. It was the same with | the name Hayosdēselas from
 the numaym G'ēxsem. That is a name from the beginning of the
 family, | and also the privileges, and the house. He could not ||
 give away in marriage the house and all I have named, that was 15
 given by | Lālēlīl!a to his prince Hayosdēselas to the one who would
 marry his princess | or his sister, for that is the power of the chiefs:
 the family history, | the privileges, and their names, and the house,
 and what is in it. | L!āqwag'ila, that is 'memx'ō 'māxwa, can not
 give away || to his younger brother the privileges, and names, and 20
 the house, and what is in it, which is the family history. |— |

Lēgemasa Lēgemg'īlxla'yasēs negūmpē K'!âdē. Wä, la'me lē- 2
 gemg'īxlālē K'!âdāx 'memx'ō 'māxwa. Wä, la'mē lēgadē L!āqwa-
 g'ilās 'memx'ō 'māxwa lāxēq. Wä, â'mēse 'memx'ō 'māxwa
 g'ēxaxēs Lēgemē L!āqwag'ila lē'wis hamats!aē lē'wis 'nāxwa 5
 lēlēgema qaxs k'!eāsaē gwēx'idaasē 'memx'ō 'māxwa lasēs
 Lēgemē L!āqwag'ila lē'wis Lēgemē lāxēs 'nemōkwē ōmpē Lālēlīl!a,
 yīx Hayōsdēselas lē'wa g'ig'ōkwē lē'wa 'nāxwa g'ēx'g'aēl lāq lē'wa
 k'!ēk'!esō lāxēs ts!ā'ya. Wä, lāxaē k'!eās gwēx'idaas la k'!ēsō-
 gūlxlalaq lē'wa g'ig'ōx'dāsēs ma'lōkwē wiwōmpa qaxs nūyamba- 10
 lisaēda k'!ēk'!es'ās L!āqwag'ila yīxa g'ālā 'māxūyalidzē, yīx g'īlg'a-
 lisasa 'nemēmotasa Maāmtag'ila. Wä, lāxaē hēm gwēx'sē
 Hayōsdēselas lāxes 'nemēmota G'ēxsem, yīxs nūyambalisaēs
 Lēgema lē'wa k'!ēk'!esō lē'wa g'ōkwē. Laemxaē k'!eās gwēx'i-
 daas Lēgemg'īxlālalaq lē'wa g'ōkwē lē'wa 'nāxūn lēlēqalasō layōs 15
 Lālēlīl!a lāxēs lāwelgāma'yē Hayosdēselasē lax geg'adēs k'!edēlas
 lō' wūq!wās, qaxs hēmaē lāxwēsa g'ig'egāma'yēs nūyambalisē
 k'!ēk'!es'ā lē'wis Lēgemē lē'wis g'ōkwē lō' g'ēx'g'aēlaq. Wä, la
 k'!eās gwēx'idaas la L!āqwag'ila, yīx 'memx'ō 'māxwa, yīsa
 nūyambalis k'!ēk'!esō lē'wa lēlēgemē lē'wa g'ōkwē lō' g'ēx'g'aēle 20
 lāq lāxēs ts!ā'ya.

- 22 As soon as 'memx'ō 'māxwa showed the LEWELAXA dance, which
was given to him in marriage by his father-in-law | K'!ādē, then
'memx'ō 'māxwa, that is L!aqwag'ila, put away | everything, his
name L!aqwag'ila, and his cannibal name Kūn'watelag'ilidzem, ||
25 and all his privileges, and what was in his house, all that he | obtained
from Āwaxālag'ilis and what he obtained from his other father, |
Lālēlil!a. He put away everything. Then the other | chiefs said
that he put them into another crest box, for they do not | inter-
30 mingle the family privileges: the house, and what is in it, || with the
privileges obtained in marriage; the names, and the house, and every-
thing in it; | and they do not allow the LEWELAXA dance to enter the |
winter ceremonial house. Therefore, they always give in marriage a
house, when they pay the marriage debt to the | son-in-law, in the
way as was done by K'!ādē to his son-in-law 'memx'ō 'māxwa. |
35 Now 'memx'ō 'māxwa was LEWELAXA dancer for the tribes, || and
after he had danced four times, four nights, he finished. | After he had
done so four times, then he put away his LEWELAXA dance. Then he
gave away | to the tribes the amount paid by his father-in-law
K'!ādē, his marriage debt. Now | 'memx'ō 'māxwa continued to
sing the LEWELAXA song four | nights, one winter, and he did so for
40 four || winters. Then he finished with it. Then | 'memx'ō 'māxwa
put it away, and now 'memx'ō 'māxwa was called "La'welqo," (that
is, a prince who has married the princess of a head chief), for he had

- 22 Wā, g'il'mēsē 'memx'ō 'māxwa LEWELAXA g'ilxlālatsēs negūmpē
K'!ādē laē 'wī'la'mē 'memx'ō 'māxwa, yīx L!āqwag'ila g'ēxaxēs
lēgēmē L!āqwag'ila LE'wis lēgēmāxs hāmats!aē Kūn'watelag'ili-
25 dzem lō' nāxwēs k'ēk'!ēsō LE'wa g'ēx'g'aēlax g'ōkwas 'nāxwaxa
g'āyōlē lāx Āwaxālag'ilis LE'wa g'āyōlē lāx 'nemōkwē ōmps, yīx
Lālēlil!a. Wā, la'mē 'wī'la g'ēxa. Wā, la 'nēk'ēda waōkwē
g'ig'egāma'yaxs g'its!ōdaas lāxēs k'!ēs'owats!ē g'ildasa, qaxs k'!ēsāē
layap!alēda nūyambalisē k'!ēk'!ēsō LE'wa g'ōkwē lō' g'ēx'g'aēlaq
30 LE'wa k'!ēs'ogūlx!a'yē lēgēm LE'wa g'ōkwē LE'wa 'nāxwa g'ēx'-
g'aēlaq. Wā, lāxaē k'!ēs hēlq!olem lāda LEWELAXA laēL lāxa
ts!āgats!ē g'ōkwa, lāg'ilas hēmenāla g'ōkūlx!alēda qotēx'āxēs
negūmpē lax la g'wēx'idaats K'!ādāxēs negūmpē 'memx'ā 'māxwa.

- Wā, la'mē LEWELAXE 'memx'ā 'māxwa qaēda lēlqwālala'yē. Wā,
35 g'il'mēsē g'wāl mōp!ēna yīxwaxa mōxsa gāgenōla laē g'wālēxs laē
mōp!ēna. Wā, la'mē g'ēxaxa LEWELAXA. Wā, la'mē yāx'witsa
qōtēnanāsēs negūmpē K'!ādē lāxa lēlqwālala'yē. Wā, la'mē
'memx'ā 'māxwa hēmenālaem mōp!ēnxwa'sa 'nāla Lāselaxa LEWE-
laxaxa gāgenōlēxa 'nemx'ēnxē ts!āwūnxa. Wā, lā mōx'ūnxē
40 ts!āwūnxas hē g'wēg'ilē. Wā, la'mē g'wāl lāxēq. Wā, lawis!a
'memx'ā 'māxwa g'ēxaq lāxēq. Wā, hēem lēgades La'welqo, yīx
'memx'ā 'māxwa, yīxs lāwelgāma'yaē la g'eg'adesa k'!ēdēlēsa xama-

for his wife the princess of the | head chief of the numaym Lēlewag'ila, 43
K' lādē. | Āwaxālag'ilis was head chief of the numaym Maāmtag'ila; ||
he was the father of 'memx'ō 'māxwa, and lālēlil'la was next to 45
K' imk'iqewid, | head chief of the numaym G'ēxsem of the Gwētela. |

Therefore 'memx'ō 'māxwa was called "chief all around," | for
his mother Ts!ālali'lak^u was the princess of the chief of the
Lāwēts!ēs, | Gwēx'sēselāsemē. Therefore 'memx'ō 'māxwa was
given two names, || "chief all around" and "prince all around," when 50
he was a man, | and when he was just a child, he was called "Lord
all around." |

When 'memx'ō 'māxwa finished his Lēwelaxa dance, | his younger
brother might also wish to show the Lēwelaxa which 'memx'ō 'māxwa
had obtained in marriage, | if his younger brother had a strong heart
and could obtain || as much property as his elder brother, 'memx'ō 55
'māxwa, had given away to the tribes. If | his younger brother can
not get as much as was given away to the tribes | by his elder brother,
'memx'ō 'māxwa would not give to his younger brother the Lēwelaxa
which he had obtained in marriage. | If he allows the Lēwelaxa to his
younger brother, then the | name obtained in marriage by 'memx'ō
'māxwa does not go with it to his younger brother, for the name
'memx'ō 'māxwa is not the name || for a younger brother, for only 60
the first | children of chiefs have this name. |

As soon as the younger brother of 'memx'ō 'māxwa finishes giving
away property to the tribes, | he gives back the Lēwelaxa dance to

gāma'yaē g'igāmēsa 'ne'mēmotasa Lēlewag'ilē K' lādē. Wā, lāxāē 43
xamagemā g'igāmēsa 'ne'mēmotasa Maāmtag'ila, yix Āwaxālag'ilis,
yix ōmpas 'memx'ā 'māxwa. Wā, lā mākilāx K' imk'iqewidēxa 45
xamagemayē g'igāmēsa 'ne'mēmotasa G'ēxsemasa Gwētela.

Wā, hē'mis lāg'ilas lēqelase'wē 'memx'ā 'māxwās g'ēxsē'stāla
qaēs ābempē Ts!ālali'lak^u yixs k' lēdēlaas g'igāmāsa Lāwēts!ēsē
Gwēx'sēselasema'yē. Wā, hē'mis lāg'ilas ma'itsemē lēqalayāx
'memx'ā 'māxwa yixs g'ēxsē'stala lō' Lēwexsē'stala lāxs laē begwā- 50
nema. Wā, lā lēqelasō's adē'stalaxs hē'maē ālēs g'inānemē.

Wā, g'il'mēsē gwāl Lēwelaxa yix 'memx'ā 'māxwa laē ōgwaqa-
lāxē ts!ā'yās nē'idamasxa Lēwelaxaxa k' lēs'ogūlxlā'yax 'memx'ā
'māxwa, yixs lāk'wēmasaē nāqa'yās ts!ā'yās qa's lālēx hā wāxē
yāx'widayāsēs 'nōlē 'memx'ā 'māxwāxa lēlqwālala'yē. Wā, g'il- 55
'mēsē wiyōlē ts!ā'yāsēx yāx'widayāsēxa lēlqwālala'yaxs laē yāx'-
stōsē 'memx'ā 'māxwāsēs k' lēs'olānema Lēwelaxa lāxēs ts!ā'ya.
Wā, g'il'mēsē ēx'stōtsa Lēwelaxa lāxēs ts!ā'ya lā k' lēs lāda lēgem-
g'ilxlā'yē yix 'memx'ā 'māxwa lāx ts!ā'yās qaxs k' lēsāē lēgēmsa
ts!ā'yē yix 'memx'ā 'māxwa qaxs lēx'a'maēda 'nōlast!ēgēma'yas 60
sāsemasa g'ig'egāma'yē lēgades.

Wā, g'il'mēsē gwāl yāqwēda ts!ā'yās 'memx'ā 'māxwāxa lēlqwā-
lala'yaxs laē aēdaaqasa Lēwelaxa lāxēs 'nōla qaxs k' lēāsaē gwēx'-

his elder brother, for he can not | keep it. The younger brother only
65 borrows the LEWELAXA from his || elder brother 'memx'ō 'māxwa. |

The only time when the LEWELAXA, and the family history, | and
the house, and what is in it, and the privileges, and names, | can be
given to the younger brother, is when 'memx'ō 'māxwa says so when
he is dying, | for then the younger brother takes the privileges, and
70 the names, || and the family history of the house, and everything in
it. | His tribe can not object to the last word of 'memx'ō | 'māxwa,
if he says so before he dies. |

But 'memx'ō 'māxwa can not give it to his younger brother, | if
75 he has a child Wawałk'inē; but if Wawałk'inē should die, || and
'memx'ō 'māxwa has no other child from his wife | Hāmentsag'i-
layugwa, then 'memx'ō 'māxwa will send away | his wife Hāmen-
tsag'ilayugwa, as the former Indians used to do after | the marriage
debt had been paid, and if the child | Wawałk'inē had died. ||

80 Then 'memx'ō 'māxwa married Ō'mag'īlis, the princess of |
Neg'ādzē, head chief of the numaym G'īg'Elgām | of the 'wālas
Kwāg'uł. 'memx'ō 'māxwa wished to | have a child with his wife
Ō'mag'īlis; but after | 'memx'ō 'māxwa and his wife Ō'mag'īlis had
85 been married for seven || winters, they never had a child. Then

'idaas xek'!aaq qaxs ā'maēda tsłā'ya lēk'ānemaxa LEWELAXA lāxēs
65 'nōlē 'memx'ā 'māxwa.

Wā, lēx'a'mēs lax'dem lāxs xek'!a lāxa LEWELAXA LE'wa nūyam-
balisē g'ōk'u LE'wa g'ēx'g'aēlē lāq LE'wa k'!ēk'!es'ō LE'wa lēLE-
gemē lāxa tsłā'ya qō nēk'!EXLA lāxē 'memx'ā 'māxwāxs laē wawī-
k'!Eq!a qa hē'mēsēs tsłā'ya hēlax k'!ēk'!es'ās LE'wis lēLEgemē
70 LE'wis nūyambalisē g'ōkwa LE'wa 'nāxwa g'ēx'g'aēlēq. Wā, la
k'!eās g'wēx'idaasē g'ōkūlōtas qaqadālax wāldemxLās 'memx'ā
'māxwāxs laē 'nēk'!EXLAXS laē wawik'!Eq!a.

Wā, lāla k'!eās g'wēx'idaas la 'memx'ā 'māxwās lāxēs tsłā'yāxs
lē'maē xūngwada yīs Wāwałk'ina'yē. Wā, qō lē'llaxē Wāwałk'ina-
75 'yē, wā lā k'!ēs ēt!ēd xūngwadEX'īdē 'memx'ā 'māx'wa lāxēs gēne-
mē Hāmentsag'ilayugwa, wā lā k'ayawelsa 'memx'ā 'māxwāxēs
gēnemē Hāmentsag'ilayugwa lāx g'wēg'ilasasa g'ālē bāklūma qaxs
la'mē g'wāl qōtēx'ase'wa. Wā, hē'mēsēxs laē lē'lēs xūnōx'dē, yīs
Wāwałk'inēx'dē.

80 Wā, lā gēg'adEX'īdē 'memx'ā 'māxwās Ō'mag'īlis, yīs k'!ēdēlas
Neg'ādzē, yīs xamagāma'yaē g'īgāmēsa 'ne'mēmotasa G'īg'īlgā-
masa 'wālas Kwāg'uł. Wā, la'mē 'memx'ā 'māxwa wālaqēla qa's
xūngwadEX'īdē lāxēs gēnemē Ō'mag'īlis. Wā, lā āLEbōx'ūnxē
tsłāwūnxas hāyasek'ālē 'memx'ā 'māxwa LE'wis gēnemē Ō'mag'īlis.
85 Wā, lā hēwāxaem laem xūngwadEX'īda. Wā, la'mē yax'īdē

‘memx’ō ‘māxwa gave up | expecting to have a child with his wife 86
Ō‘mag’ilis. | — |

As soon as ‘memx’ō ‘māxwa died, his younger brother took all | his privileges, and his house, and what was in it; the carved || posts 90 of the house, and all the house dishes, and the carved settee | of the first L!āqwag’ila (which has a copper carving in the middle of the | seat and a carved eagle at each end | of the back support of the seat; that is the family history seat of | L!āqwag’ila, the prince of ‘māxū-yalidzē), and the || crest box which is carved all over. All this is in 95 the house. These | were all taken by the younger brother, for that was the last word of his elder brother, | ‘memx’ō ‘māxwa, when he died, and his numaym could not | disobey the wish of what the dead chief said | to his younger brother. ||

Sometimes the younger brother marries the widow of his elder 200 brother, | if the father-in-law has not paid the marriage debt to the elder brother of the younger brother | before (the elder brother) dies. The younger brother marries the widow of the | elder brother only when she is a sensible woman. If the widow of the elder brother is a foolish | woman, the younger brother is not allowed by his || numaym to marry the woman. | 5

The younger brother just puts away all the privileges until | he gets married to somebody else. |

‘memx’ā ‘māxwa ‘nāk’lāla qa’s xūngwadex’idē lāxēs ǵenemē 86
Ō‘mag’ilis.

Wä, ǵil‘mēsē lē‘lē ‘memx’ā ‘māxwa laē hē‘mē ts!ā‘yās la ‘wī‘lō-
LEX k’!ēk’!ES‘ōx’dās Lē‘wis ǵ’ōkwē Lē‘wa ǵ’ix’g’āēlaqxa k’!ēk’!akwē
Lē‘lāmsa ǵ’ōkwē Lō‘ ‘wī‘lēda lōlqūlilē Lē‘wa k’!ēdzewakwas t!ēg’as 90
k’!waats!ēsa ǵ’ālā L!āqwag’ila, yīxs L!āqwaē k’!ēdzāyax negedzā-
yasa k’!waats!ē. Wä, lā ‘nāl‘nemsgema k’!ēdzā‘yē kwēk’^u lāx
‘wāx’sba‘yasa t!ēx’demāsa k’!waats!ē. Wä, hēem nūyambalis
k’!waats!ēs L!āqwag’ilaxa lāwelǵāma‘yas ‘māxūyalidzē. Wä,
hē‘misa k’!ēsǵemala k’!ēs‘owats!ē ǵ’ildasa, hēem ha‘nēl lāxa 95
ǵ’ōkwē. Wä, hēem ‘wī‘la la āx‘ētsō’s ts!ā‘yās qaxs lē‘maē
‘nēk’!EX!a‘yōs ‘nōlās yīx ‘memx’ā ‘māxwāxs laē wāwik’!Eq!a.
Wä, lā k’!eās ǵwēx’idaasē ‘ne‘mēmotas Lālēǵwēg’ēx wāldemasa
ǵ’ig’āmaōlē ‘memx’ā ‘māxwa qaēs ts!ā‘yax’dē.

Wä, lā ‘nāl‘nemp!ena kwalōsa ts!ā‘yāx ǵenemx’dāsēs ‘nōlax’dē, 200
yīxs wīsōmalaē qōtēx’idē negūmpdāsa ‘nōlax’dāsa ts!ā‘yāxs laē
wik’!EX‘ida, yīxs lēx’amaē kwalōdzatsa ts!ā‘yāx ǵenemx’dāsēs
‘nōlax’dē yīxs nāgadaēda ts!Edāqē. Wä, ǵil‘mēsē nenōlowa ts!E-
dāqē yīx ǵenemx’dāsa ‘nōlax’dē laē k’!ēs hēlq!olema ts!ā‘yāses
‘ne‘mēmotē ǵeg’adesa ts!Edāqē. 5

Wä, ā‘mēsa ts!ā‘yax’dē ‘wī‘la ǵ’ēxaxa ‘nāxwa k’!ēk’!ES‘o lālaa
lāxēs ǵeg’adEX’idEX’demla.

8 I will say again that all these are not given away in marriage to the |
son-in-law of the chief, namely, the family history, privileges, and
10 the names, || and the house, and what is in it. The only privileges
which are given away in marriage are | those obtained in marriage,
and the names, and the house obtained in marriage, | and what is
in | it, and it goes to him who marries the daughter of the owner of
what I | talked about; for the privileges given | in marriage are those
obtained by marriage; | the privileges, and the house, and what is in
15 it; and they go to him who marries the princess. || They only con-
tinually let go from one to the other what is obtained in marriage,
and | a man who has married shows once what he obtains in marriage,
when he | gives away the marriage debt paid by his father-in-law;
and after he has finished dancing, | he puts it away and waits for
his daughter to have a husband, | and when his daughter has a
20 husband, then he gives away the dances || which I have named.
That is the end of this. |

This is the reason why it is said that the younger brother often
bewitches his elder brother, | that he may die quickly, because the
younger brother wishes to take the seat of his elder brother | after
he dies. That is the end. |

DOMESTIC QUARRELS (to p. 787)

It was seen by me how the deceased Nōlis, chief of the numaym ||
25 Kūkwāk!um, of the Q!ōmoyâ'yē, quarreled with his wife Gaax-

8 Wä, laemxaen ēdzaqwa 'nēk'a g'ä'staem k'!ēs k'!ēs'ogūlxlē lāxa
negūmpasa g'ig'egāma'yā nūyambalisē k'!ēk'!ēs'ā lē'wa lēlēgemē
10 lē'wa g'ōkwē lō' g'ēx'g'aēlaq. Wä, lēx'a'mēsa k'!ēs'ogūlxlā'yāxa
geg'adanemē k'!ēs'o lē'wa lēgemas lē'wa g'ōkūlxlā'yē lō' g'ēx'-
g'aēlaq lāxa la geg'ades ts!edāqē xūnōx'sa la āxnōgwadāsa āten
wāldema, qaxs laē k'!ēs'ogūlxlē 'wī'laxa ālēmē geg'adanem k'!ē-
k'!ēs'o lē'wa g'ōkwē lō' g'ēx'g'aēlaq lāxa la geg'ades k'!ēdēlas.
15 Wä, āx'sāem hē gwēg'ila lolōselēda geg'adanemē. Wä, lā 'nemp!e-
na'ma geg'adē begwānem nē'idāmasxēs geg'adanemē yīxs laē yāx-
'witsa qotēna'yās negūmpasēq. Wä, g'il'mēsē gwāl 'yīxwaxs laē
g'ēxaq. Wä, la'mē ēsela qa lā'wadēsēs ts!edāqē xūnōkwa. Wä,
g'il'mēsē lā'wadex'īdē ts!edāqē xūnōx's laē 'wī'la la k'!ēk'!ēs'o-
20 gūlxlaxen lāx'dē lēlaqelase'wa. Wä, laem lāba laxēq.

Wä, hēm lāg'ilas q!ūnāla 'nēx'sō' ēqēda ts!ā'yāxēs 'nōla qa
hālabalis lē'la, qaxs 'nēk'aēda ts!ā'yā qas hēmē lāx'stōdxēs 'nōla
qō lē'lō. Wä, laem lāba.

DOMESTIC QUARRELS

Wä, g'a'mēsen dōgūlē Nōlisōlē, yīx g'igāma'yasa 'ne'mēmotasa
25 Kūkwāk!ūmasa Q!ōmoyâ'yē, yīxs ēenaē lē'wis genemē Gaaxstalas.

stālas. | As soon as it was learned that they quarreled, all the 26
Kwakiutl went to look at them, | and when the deceased Chief Nōlis
saw the many | men who came to see them, he stopped quarreling
with his wife, and then | Nōlis spoke and said, "Thank you, Kwakiutl,
that you have come || to see how we are quarreling. Now take away | 30
everything in this house and all the roof boards of my house." |
Thus he said, and immediately all the men took everything | inside
the house and the roof boards, and boxes, the bedding | and pillows
and bed covers, and Nōlis and his wife || had only the blankets on 35
their bodies. They went to live in | another house. Therefore a man
and his wife among the Indians are afraid to quarrel. | I have seen
that what I am talking about. | That is the end. |

BLOOD REVENGE (to p. 787)

Now I will answer what has been asked by you, when you wrote 1
to me | on the 25th of December. It is difficult what you refer to
that I | am to answer, for, indeed, the new Kwakiutl speaking people
| have changed the ways in which they are doing things from the
ways of the early Indians. ||

For the early Indians had no courthouse, | they had no judges 5
and they had no witnesses. | If one who belongs to another numaym

Wä, g'il'mēsē q'lāk'asōxs ēēnaē laē 'wī'lēda Kwākūg'u'lē ho'mâq. 26
Wä, g'il'mēsē g'igāmayōlē, yīx Nōlisōlē dōx'walelaxa q'lēnemē bē-
begwānem la hō'mâq laē gwāl ēēna lē'wis gēnemē. Wä, lā yāq!E-
g'a'lē Nōlisōlē, wä, lā 'nēk'a: "Gēlak'as'la Kwākūg'u' g'āxaaqōs
hōmâ g'āxenu'xwaxg'anu'x' ēēnēk'. Wēg'a, 'wī'la āx'ēdxwa 'nā- 30
xwax g'ix'g'aēl lāxwa g'ōkwēx lō' 'wī'lōxda sālaxsen g'ōkwēx,"
'nēk'ē. Wä, hēx'ida'mēsā 'nāxwa bēbegwānem la āx'ēdxa 'nāxwa
g'ix'g'aēl lāxa g'ōx'dē lē'wis sālax'dē lē'wa g'ilg'ildasē lō' ts'lāg'ilas
lē'wa qēqēnōlē lō' mēmamas. Wä, ā'misē la hēl'ēnālē Nōlisōlaxēs
'nēx'ūna'yē lē'wis gēnemē. Wä, ā'misē lax'da'x' kwākūls lāxa 35
ōgū'la g'ōkwa. Wä, hē'mis lāg'ilasa bāk!umē k'ilēla ēēna begwā-
mem lē'wis gēnemē. Wä, laemxaen dōqūlaxg'in gwāgwēx's'āla-
sek'. Wä, laem lāba.

BLOOD REVENGE

La'men ēt!ēdēl nā'naxmēxēs wūlase'wōsaxs laēx k'!āt!ēd g'āxen- 1
laxa sek'laxsagāla 'nālasa q'lāxela, yīxs lāxwalaēs gwe'yōs qen
nā'naxmēse'wa qaxs āla'mēk' la ōgwax'īdg'ada ālek' Kwākwak'E-
wak' gwayi'lālas lāx gwayi'lāsasa g'ilx'dē bāk!uma.

Wä, hē'maēda g'ālē bāk!uma yīxs k'leāsaē dādelēt!ats!ä. Wä, 5
lāxaē k'leās dādelēt!aēnoxwa. Wä, lāxaē k'leās q!eq!alak!āla.
Wä, g'il'maēda g'āyōlē lāxa ōgū'la 'nē'mēmōt k'!ēlax'ī'dxa wāx'ēem

- 8 kills even | a common man belonging to another numaym, then after a short time, | they have a meeting. ||
- 10 Let me say, for example, that there was YäqOLElasem, chief of the | numaym G'ëxsem of the Q!ōmoyâ'yē. MELēd killed him | and MELēd belonged to the numaym Yaēx'agemē of the | Q!ōmoyâ'yē. YäqOLElasem had for his mother, Gwēk'ielak^u. | Nobody knew
- 15 where MELēd had gone. Then || it occurred to Gwēk'ielak^u to invite the G'ëxsem, the numaym of her | dead son, and as soon as the whole numaym G'ëxsem had come in, | Gwēk'ielak^u spoke and said, "Come | numaym, G'ëxsem, you who have no chief, for | your head
- 20 has been taken off, G'ëxsem, and your numaym is disgraced || by the numaym Yaēx'agemē, and the disgrace will not be ended | for the coming generations of the G'ëxsem. Now, is it well in your minds | that you do not kill in return, that the other one may die who killed | your chief?" Thus she said to the numaym G'ëxsem. Then | Chief Gweyemdze, —for he was the second chief after YäqOLElasem ||
- 25 in the numaym G'ëxsem, —spoke and said: | "Listen to the word of my aunt, about what has been done to our head chief | YäqOLElasem. Now we are disgraced, for we have disgraced | the future generations of the numaym G'ëxsem. Now all of you act, | you, numaym G'ëxsem. I mean all you warriors and young men. || You

8 âem begwānemq!ālaemsa ōgū'ladzas 'ne'mēmota, wā lā yāwas'id k!wāx'idēda.

- 10 Wēg'ax'in 'nēx'demanux^s YäqOLalasemaōlaxa g'igāma'yasa 'ne'mēmotasa G'ëxsemasa Q!ōmoyâ'yē, wā, la k'!ēlax'idē MELēdōla, yixs 'ne'mēmomodadaē MELēdōlasa 'ne'mēmotasa Yaēx'agemā'yasa Q!ōmoyâ'yē. Wā, lā ābāyadē YäqOLElasemaōlas Gwēk'ielakwōlē. Wā, laem k'!ēas q!āLElax g'wāgwaagasas MELēdōlē. Wā, la'mē
- 15 Gwēk'ielakwōlē g'ig'ax'ed qa's Lēlālēxa G'ëxsem, yix 'ne'mēmotasēs xūnōx'dē. Wā, g'il'mēsē g'ax 'wīlāēLē 'ne'mēmotasa G'ëxsem laē hē'mē Gwēk'ielakwōlē yāq!ēg'a'la. Wā, lā 'nēk'a: "Wā, gēlag'a 'ne'mēmot G'ëxsem, yōLaxs laēx q!ēk'oma qaēs ōgūmēx'dāōs la'mē lāwāyēs x'ōmsdāōs G'ëxsem. Laems q!āma'elaxēs 'ne'mēmaēnaōs
- 20 lāxa 'ne'mēmotasa Yaēx'agemā'yēxa k'!ēsla labaēnoxL q!āmāsēs el'nakūlalaōs 'ne'mēmots G'ëxsem. Wā, le'maē ēk' lāxēs nē'nāqayōs, la'mas k'!ēs kwākwēxalala qa ōgwaqēs lēla kwēx'idāxēs g'igāmēx'dāōs," 'nēk'ēxa 'ne'mēmotasa G'ëxsem. Wā, lā yāq!ēg'a'ēda g'igāmaōlaē G'weyīmdzēōlē, qaxs hē'maē mā'k'ilax YäqOLE-
- 25 lasemaōla lāxa 'ne'mēmotasa G'ëxsem. Wā, lā 'nēk'a: "Wēg'a hōlēlax wāldemasens ānēsē qa g'wēx'idaasaxens ōgūmēx'dāē YäqOLElasemēx'dā. La'mens q!āmāg'ilasō qens q!āma'ya lē'wa el'nakūlala 'ne'mēmotsa G'ëxsem. Wā, wāg'il la 'nāxwa emlqē, yūL, 'ne'mēmots G'ëxsem, 'nāxwa'men 'nēk'ōL bābakwa lē'wūns ēalos-

shall hide (under your clothing) knives and | stab MELēd as soon as 31
you see him, that we may wash off with blood | the disgrace which
he brought on us; and if you do not see him, | then kill his elder
brother Lālep!a^ēlas.” Thus he said. | After he had finished his
speech, they went out of the house of || YāqOLElasEM, and from that 35
time on, the G^ēxSEM all kept their | knives ready and hid small
axes. MELēd | always kept the door of his house bolted. |

Now they knew that YāqOLElasEM had been killed, and | all the
tribes knew that he had been killed by MELēd. || Then the chiefs of 40
the tribes all pitied Gwēk[·]i^ēlak^u, | and therefore the warriors of the
tribes watched for | MELēd to kill him, when they should see him. |

However, he was seen at Dzāwadē, and immediately Gwa^ēwina |
shot him. Then MELēd was dead. Gwa^ēwina was a warrior || of 45
the Q!ām^qlāmtelā, a numaym of the DENax[·]da^ēx^u. | Then Gwēk[·]i^ē-
lak^u paid Gwa^ēwina a slave for | shooting MELēd. |

It was wrong what was done by Gwēk[·]i^ēlak^u, when she paid | a
slave to Gwa^ēwina, when he had shot MELēd; and it is a || disgrace to 50
the numaym G^ēxSEM, for the one who shot MELēd did not belong
to the numaym | G^ēxSEM. The numaym G^ēxSEM was beaten by

tāx. La^ēms[·]ēnāxwa^ēML q!wālaLEla^ēxa k[·]!āwayo qa^ēs hēx[·]ēida^ēmaōs 31
ts!EX[·]wīDEX MELēdāxs g[·]ālaē dōx[·]wāLEla^ēq q^ēns ts!ōxōdēs ELkwās
lāx^ēns q!āma[·]yē lāq. Wā, g[·]īl[·]ēm[·]l[·]wī[·]s[·]ēns k[·]!ēs dōx[·]wāLEla^ēqē la^ēmē-
s[·]ēns hēl k[·]!ēla[·]x[·]ē[·]tsōlē[·] ēnōlāsēxōx Lālep!ālasēx,” ēnēx[·]ēlaē. Wā,
g[·]īl[·]mēsē g[·]wālē wāldemas laē wī[·]la la hōqūwels lāxa g[·]ōkwas Yāqō-
LElasEMē. Wā, hē[·]mis g[·]āg[·]īLElatsa G[·]ēxSEMē wī[·]la la g[·]wāg[·]wāla^ēla^ēsa 35
k[·]!āwa[·]yo lē[·]wa q!wālaLElaxa sāyōbEMē. Wā, la^ēmē ā[·]em la hēME-
na[·]la[·]EM la lēNēg[·]Ek[·]wē t!EX[·]ilās g[·]ōkwas MELēdōlē.

Wā, la^ēmē q!āla la k[·]!ēlāg[·]Ek[·]wē YāqōLElasEMaōlē. Wā, la^ēmē
ēnāxwa q!ālēda lēlq[·]wāla[·]la[·]yaqēxs k[·]!ēlag[·]Ek[·]waas MELēdōlē. Wā,
la[·]EM ēnāxwa wāsē g[·]īg[·]ēgāma[·]yasa lēlq[·]wāla[·]la[·]yas Gwēk[·]i^ēlak[·]wē. 40
Wā, hē[·]mis lāg[·]īlas ēnāxwa[·]ma bābabak!wāsa lēlq[·]wāla[·]la[·]yē hēlēx
MELēdōlē qa^ēs hēx[·]ēida k[·]!ēla[·]x[·]ē[·]īdeq qō dōx[·]wāLEla[·]LEq.

Wā, hē[·]lat!a dōx[·]wāLElē Dzāwadē. Wā, hēx[·]ēida[·]mēsē Gwa[·]ēwina
hān[·]ē[·]īdeq. Wā, la[·]mē lēlē MELēDEX[·]dē lāxēq yīxs bābak!waē
Gwa[·]ēwina yīsa Q!ām^qlāmtelāsa ēNE[·]mēmōtasa DENax[·]da[·]x[·]u. Wā, 45
la[·]mē xūnk[·]wē Gwēk[·]i^ēlak[·]wasā q!āk[·]ō lāx Gwa[·]ēwina qaēs laēna[·]yē
hān[·]ē[·]īDEX MELēDEX[·]dē.

Wā, la[·]mē ōdzaxa g[·]wēx[·]ēidaasas Gwēk[·]i^ēlak[·]wōlaxs laē xūnk[·]wasā
q!āk[·]ō lāx Gwa[·]ēwina qaxs laē hān[·]ē[·]īDEX MELēdōlē. Wā, la[·]EM q!ā-
mēsāEMsa ēNE[·]mēmōtasa G[·]ēxSEM qaxs k[·]!ēsaē hē g[·]ayōla ēNE[·]mē- 50
mōtasa G[·]ēxSEMē hān[·]ē[·]īdāx MELēdōlē. Wā, la[·]mē yāk[·]āwē ēNE[·]mē-

52 the numaym | Yaēx'agemē^ε, and it is a disgrace | to the name of the numaym G'ēxsem, after that. |

55 Now if Melēd had paid a copper, or if he had paid his || daughter to marry the elder brother of the one whom he had shot, then the | numaym Yaēx'agemē^ε would have been disgraced, because he paid in order | not to be killed in return and so as not to die also. |

Therefore, when a man | kills his fellowman, he does not often pay
60 for it, for he thinks that when he gets a child, || the child will be disgraced, if he had paid off in order not to be killed, | and only those pay off who are weak minded. |

If another man of the | numaym G'ēxsem had killed Melēd, then there would be no | disgrace to the numaym G'ēxsem, and all the
65 men would have stopped talking || about it, because only Melēd | of the numaym Yaēx'agemē^ε would have died. |

Melēd was a common man, and Yāqōlēlasem was the head chief | of the numaym G'ēxsem, and they paid | a slave to Gwa^εwina for
70 shooting Melēd; so || there were two, Yāqōlēlasem and a slave out of the numaym | G'ēxsem, and therefore the numaym | G'ēxsem was disgraced. |

52 motasa G'ēxsemē lāx ^εne^εmēmotasa Yaēx'agemā^εye. Wä, la^εmē q!āmēs lēgēmas ^εne^εmēmotasa G'ēxsem lāxēq.

Wä, hē^εmaa qō xūnkwa Melēdōlasa l!āqwa lōxs xūnkwaasēs
55 ts!ēdāqē xūnōk^u qa lās lā^εwades ^εnōlāsēs hān^εētsē^εwē, lālaxa ^εne^εmēmotasa Yaēx'agemā^εyē hēlax q!āma^εlalax qaxs laē xūnkwa qa^εs k'!ēsē kwākwēxālasō^ε qa^εs hē^εlē ōgwaqa.

Wä, hē^εmis lāg'ilas k'!ēs q!ūnāla xūnkwēda begwānemaxs k'!ē-lax^εidaaxēs bēxūtē qaxs g'īg'aēqelaē qō xūngwadēx^εidlaxō lālaxē
60 q!āmālalaxē xūnōkwasēs xūnkwāē qa^εs k'!ēsē k'!ēlax^εitse^εwa. Wä, lēx^εa^εmēs xūnkwēda wāl!emasas nāqa^εyē.

Wä, hē^εmaa qō wāx^εem lāxsdēda ōgū^εla begwānem g'a^εyōl lāxa^ε
^εne^εmēmotasa G'ēxsem k'!ēlax^εidēx Melēdē lālaxsdē k'!eās q!ā-mēsa ^εne^εmēmotasa G'ēxsem. Wä, laem āemlaxsd q!wē^εida^εyo
65 laxēq yīsa ^εnāxwa begwānema, qaxs ^εnemōx^umaē hē^εlē Melēdōlē lāxa ^εne^εmēmotasa Yaēx'agemā^εyē.

Wä, lāxaē begwānemq!ālemē Melēdōlē, wä, lā xamagemē g'ī-gāmaē Yāqōlēlasemaōlasēs ^εne^εmēmota G'ēxsem. Wä, lā xūngu-ma q!āk^ō lāx Gwa^εwina qaxs laē hān^εidēx Melēdōlē. Wä, laem
70 ma^εlōkwē Yāqōlēlasemaōlē lē^εwa q!āk^ō g'āg'ilil lāxa ^εne^εmēmota G'ēxsem. Wä, hē^εmisē lāg'ilas hēem q!āmalēda ^εne^εmēmotasa G'ēxsem. Wä, laem lāba.

WAR AGAINST THE SANETCH (to p. 787)¹

NEqāp!enk'EM decided that his tribe should kill on account of the 1 death of his relatives.²]

I will first talk about (the time) when the news came to | NEqāp!enk'EM about his sister LElēlElgawē, and her daughter | K'!ōx^u-sēstili^lak^u, and her father Q!ōmoxs^lala, brought || by the Kwāg'ul 5 when they arrived on the beach, coming from Victoria.]

Then the one who told the story said that they did not know how | Q!ōmoxs^lala and his wife and his princess had died. They might have been killed | by capsizing, or they might have died of drink, for they had much whiskey which had been | bought by Q!ōmoxs^lala at Victoria, the night when they started. || Thus said the one who 10 brought the news.]

And when the one who brought the news stopped speaking, | NEqāp!enk'EM at once went out of the house of the one who had told the news, and went in to his own | house and told his nephew Hāmdzid to clear the house; | and after Hāmdzid had cleared the house, || NEqāp!enk'EM spoke again to Hāmdzid and asked him to go | into 15 the woods and break off the best kind of hemlock branches, many of them. As soon as | Hāmdzid had gone out, NEqāp!enk'EM sent his brother | Ts!āgeyōs to go quickly and call the ancestors of the Kwāg'ul to come | into his house. The one who had been sent went

WAR AGAINST THE SANETCH

Dādalēt!a NEqāp!enk'EMxēs g'ōkūlōt qa nēdzapēlē. 1

Wä, hē^lmen g'il gwāgwēx^sālasLEXs g'āxaē ts!Ek'!āl^lētsE^{wē} NEqāp!enk'EMōlasēs wūq!ōlāē LEl^lēlElgawē LE^lwis ts!Edāqē xūnōkwē K'!ōx^usēstili^lakwūlē LE^lwis ōmpwūlē Q!ōmox^sālaōlē yīsa g'āx-^lalisē Kwāg'ul g'āx^lēid lāxa Ts!ā^lmasē. 5

Wä, la^lmē 'nēk'ēda ts!Ek'!āl^lēlāqēxs k'!ēsaē q!ālē g'a^lya-^llasas Q!ōmox^sālaōlē LE^lwis gēNEMōlē LE^lwis k'!ēdēldē Lō^lē k'lēla-^lg'Ek^u Lō^lē qābalisEM Lō^lē 'nāgalisEM qaxs q!ēNEMAēda nenq!ēma k'il-^lwānEMS Q!ōmox^sālaōlē lāxa Ts!ā^lmasē, yīx gānolasēs LāLax^lax-^ldemē, 'nēx^lēlaēda ts!Ek'!āl^lēla. 10

Wä, g'il^lmēsē q!wēl^lēdēda ts!Ek'!āl^lēla laasē āem hēx^lēida^lmē NEqāp!enk'EMōlē la^lwels lāxa g'ōkwasa ts!Ek'!āl^lēlaq qa^s lā laēl lāxēs g'ōkwē qa^s āxk'!āl^lēxēs Lōlēyē Hāmdzidōlē qa ēkwalilēsēx g'ōkwās. Wä, g'il^lmēsē gwāl ēkwa Hāmdzidōlāxa g'ōkwē laē ēdzaqwa yāq!E-^lg'a^llē NEqāp!enk'EMōlax Hāmdzidōlē. Wä, la^lmē āxk'!āl^laq qa lās 15 lāxa āl^lē qa L!Eqwāsēx ēk'!a q!wāx qa q!ēNEMēsē. Wä, g'il^lmēsē lāwelsē Hāmdzidōlaxs laē NEqap!enk'EMōl ēyālaqasēs 'nemWEYot-^lwūlaē Ts!āgeyōswūlē qa lās hā^llabala Lēx^lLElsaxa g'ālā Kwāg'ul qa g'āxēs 'wī^lēla hōg^lwīl lāxg'ōkwās. Wä, hēx^lēida^lmēsē lāda ēyālagēmē

¹ This happened in 1865.² Literally: "To pull under."

20 at once and || called all the full-grown men, the ancestors of the |
Kwāg'uł. |

At once all the full-grown men came into the house, | for, indeed,
Neqāp!enk'EM was really feared by his tribe. | As soon as all those
25 who had been called had come in, Hāmdzid || came into the house,
carrying many hemlock branches | which he put down in front of
the place where Neqāp!enk'EM was sitting. Then | Neqāp!enk'EM
arose and spoke to his tribe, the Kwāg'uł, | and said, "Do I not wish
you to come and listen to the way | my mind is on account of the news
that arrived at our beach in regard to what has been done by my ||
30 brother-in-law, Q!ōmoxs^εala, and my sister, Lēlēlgawē, | and my
niece, K!ōx^usē^εstīl^εlak^u. Now I | will ask you tribes who shall
wail. Shall I do it or some one else?" | Thus he said, as he tried to
take hold of the body¹ of his tribe. |

35 Immediately, a warrior, whose name was Hōx^uhōx^udzē, || replied
to the speech of Neqāp!enk'EM. He said, "Do not you | wail,
Chief, let someone else wail among the tribes. | Now put up the
cedar pole." Thus he said. |

Then Hāmdzid took a cedar pole that had already been sharpened
40 at the end, | one fathom in length, and four fingers in || thickness.
He drove it into the floor as a holder for the hemlock wreath which

20 qa^εs lā Lēx'LElsaxa ^εnāxwa ēālak!EN bēbegwānēmsa g'ālāsa
Kwāg'uł.

Wä, â^εmisē hēx^εidaem g'āx ^εwī^εla hōgwēla ēālak!EN bēbegwā-
nema qā^εlaxs ālak!lā^ε k'ilemē Neqāp!enk'EMōlasēs g'ōkūlōtē.
Wä, g'īl^εmēsē g'āx ^εwī^εlaēlēda Lēx'LEldzānēmē g'āxaasē Hāmdzi-
25 dōlē g'āxēla lāxa g'ōkwē g'emxalaxa q!lēnēmē q!wāxa qa^εs g'emx-
^εalīēs lāx L!ās^εalīās k!waē^εlasas Neqāp!enk'EMōlē. Wä, la^εmē Lāx-
^εwalīē Neqāp!enk'EMōlē qa^εs ^εyāq!eg^εa^εlēxēs g'ōkūlota Kwāg'ułē.
Wä, lā ^εnēk'a: "ĒsaēLEN âem ^εnēk' qa^εs g'āxaōs hōlēlax gwālaa-
sasg'EN nāqēk' qaōx ts!ēk'!ālemaxsa g'āx^εalisēx qa gwēx^εidaasasen
30 q!ūlēsdāē Q!ōmox^εs^εālax^εdā Lē^εwen wūq!wax^εdāē Lēlī^εlgawēx^εdā.
Wä, hē^εmēsen Lōlēlgasdāē K!ōx^usē^εstīl^εlak^udā. Wä, la^εmēsen
wūlālōl, g'ōlg'ūkūlōt, āngwēda q!wāsala Lō^ε nōgwaeml Lō^ε ōgūla-
eml," ^εnēx^εlaēxs laē dādalēt!axēs g'ōkūlōtē.

Wä, hēx^εida^εmēsa bābak!waxa Lēgades Hōx^uhōx^udzē nā^εnax-
35 ^εmēx wāldemas Neqāp!enk'EMōlē. Wä, lā ^εnēk'a: "Gwāla sō
q!wāsax g'īgāmē^ε, ōgū^εla^εmax^εī q!wāsā lāxwa lāllaqā^εlax. Wä, wēg'a
Lāg^εalīās k!waxlāwa," ^εnēk'ē.

Wä, lā Hāmdzidōlē āx^εēdxa gwa^εlīlē dzōdzo^ubaak^u k!waxla^εwaxa
^εnemp!enk'as ^εwāsgemasē lāxens bālax; wä, lā mōdenx^εsāwē ^εwā-
40 g'idasas. Wä, lā dēx^εwalīāsa qex^εp!ēqlasa q!wāxē wūlk'ēlaltsa

¹ In modern usage this word means "to judge."

was to be used by the | warriors. As soon as it had been driven in, | 41
two warriors of the ʼwālas Kwāgʼuʼ came in; the one was named |
Gwāxwaleŷigʼilis, the other one was named Kʼilem, for these | were
their warrior names, and each carried a || wreath of hemlock branches. 45
Then Gwāxwaleŷigʼilis spoke and | said, "O! friend Yāgʼis,"—for
that was the warrior name of Neqāpʼenkʼem, | Yāgʼis—"We came
here, I and our friend Kʼilem, | to ask you to go to war that some
one else may wail on account of our past sister. | This is onc skuli
now. It shall be hung up || on this post on the floor, the keeper of 50
my promise." Thus he said and put it on the | post on the floor. |

As soon as he had finished, he said, "Very hungry for men | is this
great raven," and as soon as his speech was at an end, | Kʼilem
spoke and said, "I will sit in front of the steersman of || your war 55
canoe, friend Yāgʼis. I am not at all afraid of this new | world."
Thus he said and put the wreath of hemlock on the post on the floor. |
"This I obtained in war, one skull, which I put upon the | post on
the floor, that keeps my promise." Thus said Kʼilem. |

As soon as his speech was at an end, L!āxʼelagʼilis spoke. || This 60
was the name of a warrior of the numaym Maāmtagʼila. | He said,
"I want to eat men, real hungry for men is | this great cannibal."
Thus he said and took the hemlock branch and | hung it on top of

bābabak!wa. Wā, hēʼmis ālēs gʷāl dēqwaseʼwa gʼāxaas hōgwila 41
maʼlokwē bābabak!wasa ʼwālas Kwāgʼuʼxa lēgadēda ʼnemōkwas
Gwāxwaleŷigʼilis; wā, lā, lēgadēda ʼnemōkwas Kʼilem qaxs hēʼmaē
bābabak!waxlāyōsē. Wā, laʼmē q!wālxewenkūlaxa ʼnālʼnemē
welgʼekʷ q!wāxa. Wā, lā yāq!egʼaʼlē Gwāxwaleŷigʼilis. Wā, la 45
ʼnēkʼa: "ʼyā, qāst, Yāgʼis,"—hēem bābak!waxlāʼyōs Neqāpʼenkʼemē
Yāgʼis,—gʼāxenuʼx," lōgūns ʼnemōkūkʼ, yīxgʼa Kʼilemkʼ
hawīnalōʼ qa ōgūʼlaʼmēlēs q!wāsala qaens wūq!waxʼdā. Wā,
gʼaʼmē qāgʼekʷgwa ʼnemsgemkʼ. Wā, laʼmēsekʼ lāl qexʼālelāl
lāxwā lāelēxwa āʼlats!āxsa wāldem," ʼnēkʼexs laē qexʼetōts lāxa 50
lāelē.

Wā, gʼilʼmēsē gʷāla la ʼnēkʼa, "Lōmakʼ la pōsq!ax begwānema-
ēgʼada ʼwālasekʼ gʷaʼwina." Wā, gʼilʼmēsē lābē wāldemas laē
yāq!egʼaʼlē Kʼilem, wā, lā ʼnēkʼa, "Lālen k!wasteʼwēlexsl lāxēs
wīʼnats!ēlaōs qāst, Yāgʼis. Xēlēladzen kʼlēs kʼilemxwa ālēx 55
ʼnāla," ʼnēkʼexs laē qexʼetōtsa wūlgʼekwē q!wāx lāxa lāelē. "Wā,
hēʼmen wīʼnānema ʼnemsgem qāgʼekwa len qexʼālela lāxwa
lāelēxwa āʼlats!āxsa wāldemē," ʼnēkʼē Kʼilem.

Wā, gʼilʼmēsē q!ūlbē wāldemas laē yaq!egʼaʼlē L!āxʼelagʼilis, qaxs
hēʼmaē bābak!waxlāyas bābak!wāsa ʼnemēmotasa Maāmtagʼila. 60
Wā, lā ʼnēkʼa: "Bāxʼbak!wēxsaiʼ laemkʼ āla pōsq!ax begwānemaʼ
gʼada ʼwālasekʼ hāmats!a," ʼnēkʼexs laē āxʼēdxa q!wāxē qaʼs lā

63 the post on the floor which held the wreath of hemlock branches, and he said, | "This is one skull which I shall get when we go to war."

65 Thus he said and || sat down. |

Then Neqāp!enk'em arose and thanked | the warriors for what they had said: "I mean you shall go and put the | wreath of hemlock branches on this post on the floor, the one that keeps our promises," |
70 and he requested Hāmdzid to make two wreaths || of hemlock branches. Hāmdzid quickly made the | two wreaths and as soon as he had done so, he gave them to | Yāg'is, for that was the warrior name of Neqāp!enk'em. He took | them and cried out "Wēēhē!" for Yāg'is's dance was the fool dance, | and he said: "These two are
75 my skulls which I || pull under my sister and my niece." Thus he said and | put them on the cedar post which stood on the floor. Then Yāg'is stopped speaking after this. |

Then all the common men arose in turn | and said, "We shall be the crew of Yāg'is and your | friends." Thus said the men, one by one. ||

80 As soon as they had finished, Chief Q!ōmogwa | arose and spoke. He said: "Thank you | for what you have said, tribe, go now and call the warrior women | to come also, in order that they may know what they themselves have to do | when we go away to make war,"

63 gēxwatōts lāxa lāēlē qep!ēqsa wūlg'ekwē q!wāxa. Wā, lā 'nēk'a: "nemsqemgr'in qag'ekūk lāxens wīnaēnēlē," 'nēk'exs laē k!wā-
65 g'aēlīla.

Wā, laēmē lāx'ulilē Neqāp!enk'emōlē qa's mō'lē's wāldemasa bābabak!wa "qag'in 'nēnak'ilek' qaxs laaqōs qex'ālelōdālasg'ada wūlg'ekūk q!wāx lāxg'ada lāēlek', yīxg'ada ā'lats!āxsa wāldem. Wā, la āxk'!lāx Hāmdzidōlē qa wūlg'ekwēlē'sēx ma'la wūlg'ek'
70 q!wāxa. Wā, la Hāmdzidōlē ha'nakwēlaxs laē wūlg'ekwēlaxa ma'lē wūlg'ek' q!wāxa. Wā, g'ilēmēsē gwālē āxa'yas laē ts!ās lāx Yāg'is qaxs hē'maē bābak!waxlāyōs Neqāp!enk'emōlē. Wā, lā dāx'idqēxs laē xwāk!ūg'aēl wēēhēxa qa's lādenōkwaē Yāg'isasa nō'emala. Wā, lā 'nēk'a: "G'a'men qāg'ex'LEG'ada ma'ltsem qa
75 nēdzabemsen wūq!wax'dā LE'wūn lō'lēg'asdā," 'nēk'exs laē qex'ālelōts lāxa lāēlē k!waxlā'wa. Wā, laem q!wē'īdē Yāg'is laxēq.

Wā, laēmē L!āL!ayōgwa'liēla lāx'ulilēlēda 'nāxwa bēbegwā-nemq!ālama qa's 'nēk'ē, "Lālen k!wēmlōs Yāg'is LE'wōs 'nē'nemōkwaqōs," 'nēk'ēda bēbegwānemē lāxēs 'nā'nemōk!ūmk'aēna'yē.
80 Wā, g'ilēmēsē gwāla laase lāx'ulilēda g'igāmaōlā'yē Q!ōmogwaōlē. Wā, lā yāq!Eg'a'la; wā, lā 'nēk'a, "Wā, gēlak'as'elax'ōs wāldemēx, g'ōkūlōt. Wā, hāg'ax'ī Lē'lālasē'wēda wī'wi'naxsema ts!ēdaqa qa g'āx'elag'īsē ōgwaqa qa q!ālēsēxēs qeslaq gwēg'ī'lasle qensō lā l g'āla lāxens wīnasōla," 'nēk'ē. "Wā, hē'mis qa gwālē-

(thus he said) "and that they may be ready || to carry the breath- 85
receptacle kelp." Thus he said, and sent out Hămdzid. | Hămdzid
did not stay away long when the | wives of the warriors and the
wives of the crew of those who were going to war came in. | As soon
as the women came in, Q!ômogwa said: | "Do not laugh. Just keep
in mind the breath of your husbands, || when they cut off the heads 90
of the men whom they get in war." Thus he said. | In this way the
women came into the house in which they were talking about the
war. | They sat down at the right-hand side and | the men were
seated in the rear end. Not one | of the women laughed as they came
into the house, and while they were sitting down. || Each carried in 95
one hand a dried kelp stem. | As soon as all were sitting down,
Chief | Q!ômogwa spoke again and said: "Thank you, warrior
women. | You have done well to come at once, for this is the custom
followed in war that | nobody is called twice. Come, now, and give
the kelp stems to your || husbands, that they may blow into them." 100
Thus he said, and sat down. |

Then all the warrior women arose and gave each | her stem of
kelp to her husband, and when their husbands had taken | the kelp
stems, they went back again and sat down at the place where they
had been sitting. | Then, at the same time, all the men blew into the
kelp stems, || and when they stopped blowing, the stems were really 5

la^mēsē dā^laxa hāsayaats!ē ^εwā^εwadā," ^εnēk[·]exs laē ^εyālaqas Hămd- 85
dzidōlē. Wā, k!ēst!a gā^la Hămdzidōlaxs g[·]āxaē hōg^wēk[·]elaxa
gēgenemasa bābabak!wa ^lō^ε gēgenemasa k!wēmlasa wīna^lē. Wā,
g[·]īl^mēsē g[·]āx hōg^wēlēlēda ts!ēdaqē laē Q!ômogwaōlē ^εnēk[·]a:
"G^waⁿō dāl^εēdnōkwō; ā^εma g[·]īg[·]aēq^εelax lawits!ēnēlasēs lēlā^εwū-
nemōs qō lāl qek[·]alxēs wīⁿānēmla begwāneml," ^εnēk[·]ē. Wā, 90
hē^misē g^wālēda ts!ēdaqaxs g[·]āxaē hōg^wīlēla lāxa wāwinxalats!ē
g[·]ōkwa, qas k!was^εālīlēlē lāxa hēlk[·]!ōdenēg^wīlas qaxs hāa^lal
k!ūd^zēlēda bēbegwānema ōg^wiwa^εlīlē. Wā, la^mē k!ēas ^εnemōk^u
dāl^εitsa ts!ēdaqaxs g[·]āxaē hōg^wīlēla ^lōxs laē k!ūs^εālīla. Wā,
la^mē ^εnāxwaem dāk[·]!ōtalaxa ^εnāl^εnemē le^mōk^u ^εwā^εwadā. Wā, 95
g[·]īl^mēsē ^εwī^la k!ūs^εālīla laasē ēdzaqwa yāq!eg[·]a^εlēda g[·]īg[·]āmaōlāē
Q!ômogwaōlē. Wā, lā ^εnēk[·]a: "Gēlak[·]as^εla wī^εwinaxsem. Wā,
laems hēlaxaxs hēg[·]alīlāēx g[·]āxa qaxs yū^εmaē aēk[·]ilasōsa wīna qā
k!ēsēs ma^εlp!ena lē^εlālasē^εwa. Wā, gēlag[·]a, ts!āsa ^εwā^εwadēx lāxōs
lēlā^εwūnemaqōs qā pōx^uts!ōdēsōxwaq^u," ^εnēk[·]exs laē k!wāg[·]alīla. 100

Wā, lā ^lax^εūlīl ^εnāxwēda wī^εwinaxsemē qas lā ts!āsa ^εnāl^εnemē
^εwā^εwadē lāxēs lēlā^εwūnemē. Wā, g[·]īl^mēsē dāx[·]idē lēlā^εwūne-
masēxa ^εwā^εwadāxs g[·]āxaē ēt!ēd k!ūs^εālīl lāxēs g[·]īlx[·]dē k!ūd^zē^εlasa.
Wā, la^mē ^εnemāg[·]īlīlēda bēbegwānēmē pōx^uts!ā^laxa ^εwā^εwadē.
Wā, āl^εmēsē g^wāl pōx^uts!ā^laqēxs laē ālak[·]āla la ^εl^ε!ek[·]a. Wā, lā 5

- 6 tight. They | tied the mouths of the kelp stems, all at the same time, so that the breath should not leak through. | After they had done so, they all at the same time took the round head of the kelp stem, | squeezed it so that the breath inside should be pressed to one end at the mouth of the kelp, | and when the round end of the kelp stem was flat, they twisted it || going towards the mouth of the kelp stem, and when the twisting reached | the middle of the length of the kelp stem, they tied it firmly so that | the air should not leak through. And after they had done so, they turned to the | thin end of the kelp stem and they twisted it so as to bring the air together in the | middle of the kelp stem, and when it was five spans long || where the air was brought together, they took a strap of raw hide and tied it where | they stopped twisting, and after tying it, they cut it off | from the place where it was tied, four finger widths long. | After they had cut off the ends, they bent it into a ring | and tied the ends together. Now it was a neck ring, and after they had finished the || breath-holding kelp neck ring, the warriors and their | crew put them on their necks. |

Then Q!ōmogwa arose and spoke. He spoke and | said: "Now take care, warrior women. When you stay at home, | rub your bodies all the time with hemlock branches, in the morning and in the evening, || as long as we are away, and take care of this which is | the breath of your husbands. It will be put round your necks |

- 6 ⁶nemāgīlīlexs laē mōgūxstendex āwāxsta⁶yas qa k'ēsēsē hatsāla. Wā, g'īl⁶mēsē gwāla laē ⁶nemāx⁶īd dāx⁶īdex pōgūxlā⁶yasa ⁶wā⁶wadē qa⁶s q!wēs⁶īdēq qa lā⁶s enxbendēda hasēts!āwas lāxa āwāxsta⁶yas. Wā, g'īl⁶mēsē la pexsema pōgūxlā⁶yasa ⁶wā⁶wadāxs laē selp!lēdeq
10 gwa⁶yōīela lax āwāxsta⁶yasa ⁶wā⁶wadē. Wā, g'īl⁶mēsē lāg⁶aē selpa⁶yas lāxa negōyā⁶yas ⁶wāsgemasasa ⁶wa⁶wadē laē ālaxs laē yīl⁶īdeq qa k'!ēsēs hatsāla. Wā, g'īl⁶mēsē gwāla laē xwēl⁶īdxa ⁶wā⁶wadē lāxēs ⁶wīlba⁶yē. Wā, lāxaē selp!lēdeq qa lāsa hāsa⁶yē q!ap!ē⁶nakūla lāxa negōyā⁶yasa ⁶wā⁶wadē. Wā, g'īl⁶mēsē sek⁶!āp!enk⁶ē ⁶wāsgē-
15 masasa la q!āp!ēyatsa hāsa⁶yaxs laē āx⁶ēdxa k'!ēlx⁶īwakwē qa⁶s yīl⁶īdēs lax ⁶wālaaasasēs selpa⁶yē. Wā, g'īl⁶mēsē gwāl yīlaq laē t!ōsōdxa mōdenē lāxens q!wāq!wax⁶ts!āna⁶yēx g'āg'īlela lāxa yīla⁶yē. Wā, g'īl⁶mēsē t!ōsewakwē ōba⁶yasē laē wāx⁶ts!āg'īlaq. Wā, lāxaē yaLōdex ōba⁶yas. Wā, la⁶mē qenxawa⁶ya. Wā, g'īl-
20 ⁶mēsē gwāla hāsayaats!ē ⁶wā⁶wadēk⁶!en qenxawa⁶ya laē ⁶nāxwa⁶ma bābabak!wa lē⁶wis k!wēmē qenxōts.

Wā, lā lāx⁶ūlīlē Q!ōmogwaōlē. Wā, lā yāq!eg⁶a!a. Wā, lā ⁶nēk'a: "Wā, g'īlla yāl!ālex yōl wī⁶wīnaxsem, qasō āmlēx⁶lō qaxs hēmenāla⁶mēla qōs q!wāxētasa q!wāxaxa gēgaāla lē⁶wa dzādzeqwa
25 lāx wāwasālaasla⁶nux⁶ qag⁶ada lālg⁶ōs aaxsīlax⁶lēg⁶ada lāk⁶ g'īts!ē-
watsg⁶a hasēg⁶asg⁶as lēlā⁶wūnemg⁶ōs qag⁶ō lāl qex⁶ōdzem! lax⁶-

when we go and sit down in our war canoes. | Then you shall all come 28
down to the beach wearing your belts. | You shall go to the place
where the war canoes are || and there you shall take off the breath- 30
holding kelp neck rings of your husbands, | and put them round your
necks. Then | you shall wear them round your necks going up the
beach and do not look back at us | when we paddle away; and when
you go into your houses, | take off the breath-holding kelp stems and
hang them up at the head ends || of your beds and never touch them 35
again | while we are away, and as soon as one of them bursts, you will
know that | one of us is killed, he to whom the kelp belongs in which his
breath is, and which burst; and also | I say that we will go quickly;
for I wish to start | to-morrow morning, so that the tribes may not
know that we are going to war." || Thus he said and told the crew of 40
warriors to go ahead and to lift | two canoes from the beach, then to
put crosspieces under them; to burn the bottoms and | to rub off
the charcoal. "And after rubbing it off with old mats, | take tallow,
rub it on | to the height of the water line at the bottom of the canoes.
Now || go out of the house!" said he, and they all went out of the 45
house in which the secret meeting | about the war was being held. |

Then the crew did what they had been told to do to the | canoes,
and it was not yet evening when they finished. Then they put | thin,

da^xÖL qenu^x läl wī^lla^l k!wādzaxsala^l laxenu^x wīⁿnats!ēlēx xwā- 27
klūna. Wä, g'āxLES wī^llamāla^l yaēltsemāla^l hōqūnts!ēs lāxa
L!emaⁱsē qa^s laōs hēⁿakūla lāxenu^x hāⁿēdzasasenu^x wīⁿnats!e
xwāk!ūna. Wä, hē^mis läl āxō^ddaas!tsōs lēlā^wūnemaqōsaxwa hāsa- 30
yaats!ēx wā^wwadā qa^s qēqenxodālēsōx lāx^dda^xÖL. Wä, g'il^mēts
wī^lla la qēqenxewakwa g'āxaaqōs dzēlx^ušdēsa k'ēs melēxla g'āxe-
nu^xwaxg'anu^x lāx^u sēx^wwida. Wä, g'il^mēts hōgwīL lāxēs g'ig'ō-
kōs laaqōs qex^uōdxwa hāsayaats!ēx wā^wwadā qa^s gēx^wwalīaōsaq
lāx ōgwāxtā^yasēs ku^llē^slasōs. Wä, hē^wāxa^mēts ēt!ēd lāba^llaq^u- 35
xenu^x wā^wwāsālaasē. Wä, g'il^mēsōx kwax^uida la^s q!lālxg'anu^x
la^mmēk lē^lhuk^u yīs hasēnukwasa g'its!āwaxa kwax^uidē wā^wwadā.
Wä, hē^mēq lāxens yasyaxwamōlt!aēna^yē qaxg'in ēⁿēk'ēk' qenu^x
LEXa^mēLEX lēnsLa qa wīsomalēsō^s q!lālōxda lēlqwālaLa^yaxg'ins
wīnēLEK', ēⁿēk'EXs laē wāxelaxa k!wēmlasa bābabak!wa qa lālag'is 40
wīg'a^lisaxa ma^lts!aqē xwāxwāk!ūna qa gēgēbalisēs qa tsēnapēsēq;
wä, hē^mis qa xūlx^ssemdēsēq. "Wä, g'il^mēts g'wāl xūlqwasa
k!āk'obanē lāx ōsgema^yas las āx^uēdxa yāsekwē qa^s yāSEX^{wi}-
daōsaxa wālālaasa t!epāla lāx āwābā^yasa xwāxwak!ūna. Wä,
wēg'a hōqūwelseX," ēⁿēk'ē. Wä, la^mmē wī^lla hōqūwelsa k!wāl qaēs 45
wīnaēnēLē.

Wä, la^mmē āem nege^ltāyēda k!wēmax gwe^yo qa gwēg'i^latsēxa
xwāxwāk!ūna. Wä, k!ēs^mēsē dzāqwaxs laē g'wāla. Wä, lā pāg'a-

50 short, bottom boards into them, not many, for || war canoes are not leaky. Now they were ready on the beach, | and when they finished the work, they went back into the woods and | rubbed their bodies with hemlock branches. They purified themselves for a little while; and as soon as | it was late in the night, they all, with their wives, went to bathe in the river; | and after they had done so, they went
55 home to their houses. Then || the men and their wives lay down to sleep in different beds. |

In the morning, as soon as day came, Q!ōmogwa arose. He | stood outside of the house and said aloud: "Do not | sleep, Kwāg'uł. Let us start this fine day." Thus he said and | went into his house. ||
60 He did not stay there long, before he came back carrying his gun, and | paddle, and ammunition box, and also his mat | and two blankets; and he went to where the war canoes were | and put aboard what he was carrying, at the place where he was going to sit. | Then
65 all the warriors came out of the houses and || went down to the place where the war canoes were, and | put aboard their guns and paddles, ammunition | boxes, mats, and two blankets, at the places where they were going to sit. | They kept their traveling provisions in their ammunition boxes, and each one carried | his own traveling provisions when he went to war. ||

alɛxsasa pɛlsɛlɛ ts!āts!ax^usema qa pāxtsxa k'!ēsē q!ēnema qaxs
50 k'!ēts!ēnoxwāē g'!lx'ēda wīnats!ē xwāk!ūna. Wā, la^{mē} la gwālisa. Wā, g'!l^{mēsē} gwāla ēaxɛlax'dē laē alēsta lāxa āl!ē qa's lē q!wāxētasa q!wāxē. Wā, la^{mē} yāwas'īd q!ēqala. Wā, g'!l^{mēsē} la gagāla gānola laē ēt!lēd 'wīla la la^{sta} lāxa wā lɛ^{wis} gɛgɛnɛmē. Wā, g'!l^{mēsē} gwāla laē nā^{nak} lāxēs g'ig'ōkwē. Wā, la^{mē} alō-
55 gwax^{alilēda} bēbɛgwānɛmē lɛ^{wis} gɛgɛnɛmaxs laē k'!lx'īda.

Wā, g'!l^{mēsē} nāx'īdxa gaala laē lāx^{widē} Q!ōmogwaōlē qa's lā lāx^{wels} lāx l!āsanā'yasēs g'ōkwē. Wā, lā nēk'a hāselā: "Gwāllas mēxax Kwāg'uł, qens ālēx^{widag} ī ēk'ōxda nālax," nēk'ɛxs laē laēl lāxēs g'ōkwē.

60 Wā, k'!ēst!a gālaxs g'āxaē xwēlaqɛwɛls dālaxēs hānɛlɛm lɛ^{wa} sēwayo lɛ^{wa} hānhānk'ēdzats!ē g'ildasa; wā, hē^{misa} lē^{wa}yē lɛ^{wis} ma^{lē} nā^{enx}ūna^{ya} qa's lā lāx hā^{nēdzasasēs} wīnats!ēlē xwāk!ūna qa's lē āx^{alɛxsasēs} daakwē lāxēs k!wāxdzaslē. Wā, g'āxē 'wīlamāla hōqūwɛlsēda bābabak!wa lāxēs g'ig'ōkwē qa's lā
65 hōqūntslēs lāx hā^{nēdzasasēs} wīnats!ēlē xwāk!ūna, qa's lāxat! āx^{alɛxsasēs} hānɛlɛm lɛ^{wis} sēwayō lɛ^{wa} hānhānk'ēdzats!ē g'ildas lɛ^{wa} lē^{wa}yē lɛ^{wa} ma^{lē} nā^{enx}ūnē lāxēs k!wāxdzaslē, yīxs hāē g'its!ewē g'iwelkwasēs hānhānk'ēdzats!ē g'ildasa lāxēs ālowāē qa's g'iwelkwa wīna.

Then all the men stood on each side of the canoe | at the places 70
where they were going to sit. When all the men had come, | they
took up the canoe on each side and carried it into the deep water, so
that it did not touch | the beach, and then they put it down on the
water. | Then they went aboard and sat down. They were not
going to change their || seats as long as they were away making war. | 75

When all were seated aboard, one man who was | not going to war
stood up outside of the house of Q!ōmogwa | carrying a baton and
when he saw that all the men who were going to war | were seated
aboard, wearing around their necks the kelp containing their breaths,
then he || shouted aloud, "Wä ä ä," beating time on the front | 80
boards of the house. Then the wives of the warriors came | out of
their houses with blackened faces, and all wearing their belts. | They
ran down to the beach and went to the place where the | two war
canoes were staying. As soon as they were nearly || there, the man 85
shouted again, "Wä ä ä," beating at the same time | on the front
boards of the house. | Then the wives of the crew came out of their
houses wearing belts, but their faces were not | blackened. They
ran down to the beach, and | when they were just running down to
the beach, the warriors threw || the breath-carrying kelp neck rings 90
to their wives, | and the wives of the warriors just | met the wives

Wä, â°misē la q!waxdzēlēšēda °nāxwa bēbegwānem lāx neqelāsēs 70
k!ūdzexdzaslē. Wä, g!il°mēsē °wīla g!āxēda bēbegwānemaxs laē
°wīla dāg!āgendxa xwāk!ūnāxs laē dāg!ilqālaq qa k!lēšēs l!āg!ilīsēla
lāxa L!ema°isē. Wä, lā taxt!as lāxa wūngēsaxs laē hānstendēq.
Wä, lē hōgūxsa qa°s k!ūs!ālexsē lāxa k!lēslē L!āl!ayokwāla k!wā-
dzasēx °wā°wadzelayālas lāxēs wīnālē. 75

Wä, g!il°mēsē °wīla k!ūs!ālexsa, wā, lāasa °nemōkwē begwānemxa
k!lēšē g!ayōl lāxa wīna l!ās lāx L!āsanā°yas g!ōkwas Q!ōmogwē
dālaxa t!em°yayō. Wä, g!il°mēsē dōqūlaxa wīna bēbegwānem
°wīla la k!ūs!ālexsa qēqenxālaxa hēhasēts!āla °wā°wadā, laēda be-
gwānemē °nēk! hāselā, "Wä ä ä," °nemāx!īd lōxs laē lēxexsēg!ēx 80
tsagemasa g!ōkwē. Wä, g!āxēda gēgenemasa bābabak!wa g!āxā-
wels lāxēs g!ig!ōkwē lāxēs ts!ōts!ē!emakwāē. Wä, °nāxwaem wī-
wūsēg!ekwā. Wä, la°mē dzelx!ūnts!ēsēla lāxa L!ema°isē qa°s lē lāx
mēx!ālasasa ma°ts!aqē wī°nats!ē xwāxwāk!ūna. Wä, g!il°mēsē elāq
lāg!aaxs laē ēdzaqwa °nēk!ēda begwānemē, "Wä ä ä," °nemāx!īd 85
lōxs laē lēxexsēg!ēx tsagemasa g!ōkwē. Wä, g!āxēda gēgenemasa
k!wēmē g!āx!wels lāxēs g!ig!ōkwē wīwūsēg!ekwa. Wä, lā k!lēš
ts!ōts!ē!emakwa. Wä, lā dzelx!ūnts!ēsēla lāxa L!ema°isē. Wä,
hē°mis ālēs dzelx!ūnts!ēsēla lāxa L!ema°isaxs laē ts!ēq!ēxōdālēda
bābabak!wāsēs hēhasēts!āla °wā°wadēk!ēn qēqenxawē lāxēs gēgē- 90
nemē. Wä, â°misē la naqō°nakūlaxa bābabak!waaxsem ts!ēdaqaxs

93 of the crew | who were running down to the beach. As soon as they
 came to the place where the | two war canoes were floating, and
 95 where || their husbands were sitting aboard, then the husbands of
 these women | took off the breath-containing kelp neck rings and
 threw them over the necks of | their wives. As soon as all the women
 had the breath-containing | kelp neck rings round their necks, they
 came running up | the beach and went into their houses and hung up
 200 the || neck rings at the head ends of their beds. Then the mer
 started away | to make war. |

They did not ask other tribes to join in the war, as they were going
 south, | for Yāg'is made war upon the people to the south | from
 5 Comox down to the Indians of Victoria. || None of them was to live,
 if the warriors who paddled should happen to see them. |

Four days after they had left Fort Rupert, they arrived | at the
 coast of the Sanetch. Now, the warriors felt badly, | for they had
 not seen any canoe paddling about. Late at | night, the warriors
 10 crossed the mouth of a bay, and they saw || a fire on the beach at the
 head of the bay, and | the warriors saw them walking about outside
 from the fire. Then, | when they were talking to one another, the
 warriors recognized that they belonged to the southern people. |
 The warriors went back to the other side of the | point. They

92 g'āxaē dzēlx'ūsdsēsla lāxa L!ema'is Lē'wa k!wēmaxsem ts!ēdaqexs
 laē dzēlx'ūnts!ēsēla lāxa L!ema'isē. Wā, g'il'mēsē lāg'aa lax mexā-
 elasasa ma'its!aqē wīwīnats!ē xwāxwāk!ūna, wā, g'il'mēsē lāg'aa lāx
 95 k!wādzexdzasāsēs lēlā'wūnemē, laasē lēlā'wūnemasasa ts!ēdaqē
 āxōdxa hasēts!āla 'wā'wadēk'!ēn qēqenxawē qa's ts!ēq!ēxodālēs
 lāxēs gegēnemē. Wā, g'il'mēsē la 'wī'la qēqenxālēda ts!ēdaqaxa
 hasēts!āla 'wā'wadēk'!ēnē qēqenxawa'ya, wā g'āxē dzēlx'ūsdsēsla
 lāxa L!ema'isē qa's lē hōgwīl lāxēs g'ig'ōkwē qa's lē gēx'walīēlasēs
 200 qēqenxawa'yē lāx ōxtālīfāsēs g'aēlasē. Wā, laemlē Lēx'ēdēda
 wīna.

Wā, la'mē k'leās qēlatsa wīna lāxa lēlqwālala'yaxs laē 'nālōhēla,
 qaxs hāē wīnasōs Yāg'is, yīx Neqāp!enk'ēmōla, 'nā'neldzēxa g'āg'ī-
 lēla lāxa Q!ōmōx'sē lāg'aa lāxa bāk!umasa Ts!āmasē. Wā, hēm
 5 k'leās q!ūlas qō dōx'walelala wīnāq siō'nakūla.

Wā, lā mōp!ēnxwa'sē 'nālās bāsg'a Tsāxisek'. Wā, laem lāg'aa
 lāx āwīnak'ālāsa Sānētsa. Wā, la'mē 'yāx'sēmē nē'nāqa'yasa bāba-
 bak!wa qaēxs k'leāsāē dōgūl siō'nakūla. Wā, laemlāwis gāla la
 gānola laasa wīna gēk'!ōdexstēxa ōts!ālisē. Wā, lā'laē dōx'wale-
 10 'laxa legwīsē lāx ōxlālisasa ōts!ālisē. Wā, lē dōqūlaemlāwisa wī-
 nāxa bēbēgwānemē g'īyīng'ilisēla lāx L!āsa'yasa legwisē. Wā, lā-
 'lāēda wīna wūlēlaqēxs 'nāneldzēdzēs'maē qaēs yāq!ēndasē. Wā,
 āemlāwisa wīna k'lax'ēla'ya qa's lē aēdaaqa lāx āpsādze'yasa
 āwīlba'yē. Wā, laemlāē 'nēk' qa's ā'ēmēl lāl k'ēlak'atxa 'nā'neldzē

intended to go later to kill the southern || Indians, long after midnight. 15
Then | Gwāxwaleŷīg'īlis said that none of his friends was to shoot,
because | some one might be hurt, because it was dark. "Also, |
those whom we are going to kill are now all asleep. I mean that we
will only stab them." | Thus he said. Then all the warriors agreed
to what he had said. || Gwāxwaleŷīg'īlis had a small axe as one 20
weapon with which he was going to kill, | and besides a large
knife; and all his friends had | knives with which to stab. |

Then Q!ōmogwa spoke and said: "Now | take care, warriors. Do
not let us hesitate to kill, for now we || have found our salmon. Let 25
us go now and | handle them, for the sleep is really sweet in their
eyes." | Thus he said. Immediately, the warriors took their paddles
and | paddled stealthily. Then they arrived at the beach. | It was
a really sandy, fine beach. The warriors stepped out of the canoe ||
carrying their daggers in their mouths, and went up the beach. | 30
Then the warriors saw that those whom they were going to kill
were | sleeping under the sail of a canoe. A post stood on the ground
at one end of the mast, | a post with a forked top. Then they all
opened the | front, and those whom they were going to kill were
fast asleep. || The warriors saw that there were seven of them and | 35
two children. Then the warriors made ready. | They took hold of

bāk!um qō lāl gāla! gwāl negēg'ēxa gānolē. Wä, laem'laē 'nēk'ē 15
Gwaxwaleŷīg'īliswūlē qa k'leāsēs hānlasēs 'nē'nemōkwē, "ālenš
yīlkwanax^ulax qaxs p!edek'īlaēx. Wä, hē'mēsēx 'nāxwa'maax
mēxaxens k'lēlak'asōlax; 'nē'nak'īlē qens ā'mē ts!ex^udeqa," 'nēx-
'laē. Wä, laem'laē 'nāxwa ēx'ak'ēda 'nāxwa bābak!wāx wāldē-
mas. Wä, laem'laē sāyōbemē 'nem k'lēlak'ēlales Gwāxwaleŷīg'ī- 20
lis ōgū'la lāxa 'wālasē k'!āwa'yō. Wä, laem'lāwisla 'nāxwaem
k'!āk'!ewa'yō ts!exwālalas 'nē'nemōkwas.

Wä, lā'laē yāq!eg'a'lē Q!ōmogwaōlē. Wä, lā'laē 'nēk'a: "Wēg'a
yāl!ālex bābak!". Gwālx'ens wayōst!eqa k'lēlax'īda qaxg'īns
la'mēk' q!āxwa k'!ōtelāqens. Wä, wēg'ax'ens qens lālag'ī dāda^x- 25
silax'īdqō qaxs lē'maax ālak'!āla la ēx'p!aste'wēsōx mēxaax," 'nēx-
'laē. Wä, hēx'īdaem'lāwisa bābak!wa dāx'īdxēs sēsewa'yō qa's
'nāxwē ālēx^ustālaxs laē sēx'wīda. Wä, lā'laē lāg'alis lāx l!ema'i-
sasxa ālael ēg'īmēngwis ēg'īdzegwis. Wä, lā'laē hōx'wūltāwēda bā-
babak!wa q!ēq!ag'exstālaxēs ts!ēts!āyo k'lēk'!awa'yōxs laē hōx'wūs- 30
dēsela. Wä, laem'laēda bābabak!wa dōqūlaqēxs kū'lābāyaēs k'lē-
lak'asōlaxa yawabemasēs kūmtsāla, yīxs ā'maē lālēbelsēda yā-
wap!ēqaxa 'nā'nemts!aqē qaxetō lāms; wä, la'mē 'nāxwa lōsalē
l!āsgemas. Wä, lā'laē ālak'!āla mēxa k'lēlak'asōlas. Wä, laem-
'laē dōqūlēda bābabak!wāqēxs ālēbōkwaē. Wä, hē'misa g'īnā- 35
nemē ma'lokwa. Wä, laem'laē gwāx'gūlsēda bābabak!wa. Wä,

38 one end of the | mast and they let it down, and therefore the sail was
spread | over those who were lying under it. Then the warriors sat
40 down on || the sail, and stabbed through it those whom they were
killing. Then they took off | the sail cover, and Gwāxwaleŷig'ilis
saw that the | girl was alive and unhurt. He took her as a slave. |
Then he cut off the heads of two who had been killed by him. As
soon as he had cut off the heads, | he cried "Go go go." He became
45 excited in his raven dance. || Then Yāg'is cut off the heads of two
whom he had killed, and as soon as he had | cut off their heads, he
shouted "Weē," for his dance was the fool dance. Then Hōx^uhōx^u-
dzē | cut off the head of one who had been killed by him, and after
he had cut off the head, | he cried like the hōx^uhok^u, for his dance was
the hōx^uhok^u. Then L!āx'elag'ilis | cut off the head of one whom he
50 had killed, and as soon as he cut off the head, || he shouted "Hap hap
hap," for his dance was the cannibal dance, and K'ilem cut off | the
head of one who was killed by him. And as soon as he had cut off
the head, | he cried "Wohē," for his dance was the grizzly bear
dance; and after all had | cut off the heads, they heard the sound of a
gun fired. Then G'ēxk'enis was shot in the shoulder, | and it was
55 not known who had fired the shot. Some of the || warriors said that
the sound of the firing came from one of the warriors' canoes. |
G'ēxk'enis did not feel a pain in the wound. Now | the crew of the
warriors carried aboard their canoes the property of those whom they

37 laem'laē dāx'ēidēda ēnāl'ēnemōkwē g'ayōl lāxa wīnāx ēwāx'sba'ayasa
yāwap!ēqē qa's k'at!ēlsēq. Wā, hē'ēmis lāg'ilas la lepešmdēda yā-
wabemax kŭ'ēlābālasaq. Wā, āem'ēlāwisa bābabak!wa la k!wadze-
40 dzōdxa yawabemē qa's ts!ēx^sālēxēs k'!ēlak'ase'wē. Wā, la'mē lēt!ē-
tse'wēda yāwabem. Wā, la'mē dōx'ēwalelē Gwāxwaleŷig'ilisaxa
ts!āts!adagemē q!ūla, k'!ēās yīlkwēs. Wā, la'mē q!āk'olānemaq.
Wā, lā qax'ēidxa ma'ēlōkwē k'!ēlag'ēx^s. G'īl'mēsē g'wāl qāk'axs laē
gōgogoxa, laem xwāsa lāxēs g'wāgwaxwalalaē Gwāxwaleŷig'ilis.
45 Wā, lā Yāg'is k'ax'ēidxa ma'ēlōkwē k'!ēlag'ēx^s. Wā, g'īl'mēsē g'wāl
qak'ēxs laē weēxa qaxs lādenōkwaasa nōlēmala. Wā, lā Hōx^uhōx^u-
dzē qax'ēidxa ēnemōkwē k'!ēlag'ēx^s. Wā, g'īl'mēsē g'wāl qāk'ēxs
laē hōx^uhōk^uxa qaxs lādenokwaasa hōx^uhōk^u. Wā, lā L!āx'alag'alis
qax'ēidxa ēnemōkwē k'!ēlag'ēx^s. Wā, g'īl'mēsē g'wāl qak'ēxs laē
50 hāphaphapxa qaxs lādanokwaasa hāmats!a. Wā, lā K'ilem qax'-
ēidxa ēnemōkwē k'!ēlag'ēx^s. Wā, g'īl'mēsē g'wāl qāk'ēxs laē
wohēxa qaxs lādanokwaasa nānē. Wā, g'īl'mēsē g'wāl ēwīla qa-
k'axs laasa hānl!ēg'a'ēla. Wā, la'mē hānltsayap!aakwē G'ēxk'enis-
wūla. Wā, la'mē k'!ēs q!ālēda hānl'ēidā. Wā, la ēnēk'ēda waōkwē
55 bābabak!waqēxs hē'maē g'āk'!ēg'a'ēla hānl!ēg'a'ēlaēs wī'nats!ē xwā-
k!ūna. Wā, lā k'!ēs gētelē G'ēxk'eniswūlaxēs hānl'a'ēyē. Wā, la-
mēda k!wēmasa bābabak!wa ēmōxsēlax mem'ēwālx'dāsa la k'!ēla-

had killed. | They never went to hide the bodies of those who had 58
been killed | in war. ||

They started back and went home before daylight came. | After 60
they had gone a long way, daylight came in the morning, and immedi-
ately | the warriors scalped the heads, for a southeast wind was
blowing, | and they carried two sails on each war canoe | in the way
they do when they go to war, for they never sleep when || the day is 65
favorable, for they change off, one-half of the crew going to sleep.
When the day is bad, | they carry the war canoes up and put them
down away | back in the woods. They do not all sleep at the same
time, but some keep watch | for canoes which go paddling by, for
even if they should be relatives, | they do not take mercy on them in
war. They would kill whomever they might || see paddling by in a 70
canoe. Therefore, no | member of the tribes goes out paddling
when they know that warriors are traveling about. |

When the warriors had been out eleven days, they came back | to
Fort Rupert in the morning, singing the war song as they were com-
ing in. | When they reached the beach of the house of Yāg'is, the
bows || of the two war canoes heading in shore, Q!ōmogwa | stood up 75
and spoke. He said: "Now show yourselves, | Gwētela, Q!ōmoyâ'yē,
'wālas Kwāg'uł, Q!ōmk' lut!ēs, and | listen to me. I have come back
after going about to search for | those who were to die together with

g'ekwa. Wā, la'mē hēwāxa q!wāla'īdēx bēbēx^usōx^udāsēs k'!ēlag'ē- 58
kwa wī'na.

Wā, g'āx'laē lēx'īda. Wā, g'āx'mē nā'nakwāxa k'ēs'ēm 'nāx'īda. 60
Wā, lā qwēs'ilaēm'lāwisēxs laē 'nāx'īdxa gaāla. Wā, hēx'īda-
ēm'lāwisa bābabak!wa sap!ēdxēs qēqāg'ekwē qaxs mēlasaē. Wā,
laēm'laē maēmałts!aqeyāłaxēs yēyawābema 'nāl'nemts!aqē wī'na-
ts!ē xwāk!ūna lāx gwēg'ilasasa wīna, yīxs hēwāxaē mēxa, yīxs
ēk'aēda 'nāla qaxs l!āl!ayōstālaē mēxa. Wā, g'īl'mēsē 'yāx'sēmēda 65
'nāla laē lēlx'īdxēs wī'nats!ē xwāk!ūna qa lās hānāg'il'as lāxa
ālala'ēlsē lāxa āl!ē. Wā, lāxaē k'!ēs 'nāxwa mēxa qaxs q!āq!ala-
ēlaēda waōkwax sio'nakūłaxa xwāk!ūnaxa wāx'ēm lāxa lēlēlālāłax
yīxs k'!ēāsaē māyaenłtsa wīna, yīxs 'nāxwa'maē k'!ēłax'!īdxēs g'ālē
dōx'wāłēł sio'nakūla xwāk!ūna. Wā, hē'mis lāg'ilas k'!ēās sē- 70
xwamē'stālasa lēlqwāłala'yaxs q!ālaaxa wīna laēm sēxwālayāla.

Wā, hēłtewēt!a 'nemxsag'ewē 'nālāsa wīnāxs g'āxaē aēdaaqa
lāxg'a Tsāxisek'xa gaāla lāxēs nelālaēna'yaxs g'āxaē ālēx'āla.
Wā, g'īl'mēsē g'āxalis lāx l!ēma'isas g'ōkwās Yāg'is lāxēs āłagiwa-
laēda małts!aqē wī'nats!ē xwāxwāk!ūna, wā, lā lāx'wāłēxsē Q!ōmo- 75
gwaōlē. Wā, lā yāq!ēg'a'ēlā. Wā, lā 'nēk'a: "Wēg'a nēłēmāłāx
yōł Gwēłel, Q!ōmoyâ'yē, 'wālas Kwāg'uł, Q!ōmk' lut!ēs qa's
hōlēlaōs g'āxen. G'āx'mēn, g'āx'mēn hala lāxen laēna'eye ālā qa

80 Lelēlēlgawē and K'!ox^usē^εstīlī^εlak^u and || Chief Q!ōmox's^εala. This I have obtained in war." | Thus he said and shouted "Ye e e," and at the same time the warriors cried "Ye e e." Then | all the warriors became excited and held up the heads | which were now only scalps taken off, that they should be seen by those who had stayed at home. |

As soon as they had done so, they all stepped out of the war ||
85 canoes, and all the warriors carried in their hands | the heads, and the girl slave followed her | master Gwāxwale^yig'īlis. As soon as they had gone into the houses, | they were called together in the house of the Chief | Ts!EX^uts!aēs. ||

90 I do not know what they said for I was not allowed | by my father to listen to their speeches, because G'ēxk'enis had been shot, | and the warriors almost had a fight when they came home to | Fort Rupert, for they found out that Ts!āgayōs, the younger brother of | Yāg'is,—that is, Neqap!enk'em,—had shot G'ēxk'enis, because ||
95 G'ēxk'enis wanted to marry L!āqwax'sā, the princess of Pel^εnakūlag'īlis, | chief of the numaym Kūkwāk!ūm of the Q!ōmoyâ^{yē}. | First Ts!āgayōs had asked for L!āqwax'sā, | but she had refused Ts!āgayōs, because he was a mischievous | man. G'ēxk'enis was wanted by
300 L!āqwax'sā, || because he was not mischievous, and also because she

yāqolēs^wūts Lelēlēlgawēx'dā Lō^ε K'!ōx^usē^εstīlī^εlak^udā Lē^εwa g'īgā-
80 mēx'daē Q!ōmōx'salax'dā. Wā, g'a^εmēsen wīnānēmax^gradā,"
^εnēk'EXs laē yēēēxa. Wā, lā ^εnēmādzaqwēda wīna yēēēxa. Wā, lā,
^εnāxwa xwāxūsōwēda bābabak!wāxs laē dzōx^εōstōtsēs qēqag'ekwēxa
ā^εmē la sābek^u sē^εya qa dōx^εwalelēs yīsa āmlēx'dē.

Wā, g'īl^εmēsē gwāla laasē ^εwīla hōxwūltā lāxēs wī^εnats!ēx'dē
85 xwāxwak!ūna. Wā, la^εmē ^εnāxwa^εma bābabak!wa dāk'!ōtelaxēs
qēqag'ekwē. Wā, hē^εmisa ts!āts!adagemē q!āk'ā laem lāg'ēxēs
q!āgwīdē Gwāxwale^yig'īlis. Wā, g'īl^εmēsē la hōgwīl lāxēs g'īg'ō-
kwē laasē Lē^εlālasē^εwa qa^εs lē L!EX^uwa lāx g'ōkwasa g'īgāmaōlaē
Ts!EX^uts!aēsōlē.

90 Wā, la^εmen k'!ēs q!āLElax wāldemas qaxg'īn k'!ēsēk' hēlq!ōlem-
sen ōmpwūla la hōlēlax wāldemas qaēda hānlakwē G'ēxk'enisōlē
yīxs hālsela^εmaē k'!ēs xōma^εsidēda wīnax'dāxs q'āxaē nā^εnak^u lāxg'a
Tsāxisek' qaxs laē q!āstasōxs hāē Ts!agayōsōlē yīx ts!ā^yās
Yāg'ise, yīx Neqāp!enk'emōlē, hānl^εidex G'ēxk'enisōlē g'āg'āg'īLEla
95 lax G'ēxk'enisōlaxs g'ayālaax L!āqwax'sā k'!ēdēlas Pel^εnakūla-
g'īlisōlē, yīx g'īgāmaōlasa ^εnēmēmotasa Kūkwāk!umasa Q!ōmo-
yâ^{yē}. Wā, la hē g'ālagawē g'āyālē Ts!āgayōsōlax L!āqwax'sā.
Wā, lā^εlaē L!āqwax'sāōl ^εyax'yek'EX Ts!āgeyōlāxs ālētaēs begwānē-
^εmēna^yōl. Wā, hē^εmis lāg'īlas hē āx^εexstsōs L!āqwax'sāōlē G'ēx-
300 k'enisōlē qaxs k'!ēsē ālēta. Wā, lāxaē k'!ēs LEMqa. Wā, hē^εmis

was not proud; and for this reason | G'ēxk'enis was going to marry 1
 L!āqwax'sä, when he would come | home after going to this war;
 and, therefore, it was known by all | the men that Ts!āgayōs had
 shot him, because | Ts!āgayōs had always threatened G'ēxk'enis,
 if he should get L!āqwax'sä to be his || wife, and therefore all the men 5
 knew | that he had shot him. |

G'ēxk'enis never said a word about it. He | called the Gwētela
 to come to a feast in | his house, for G'ēxk'enis was the head chief of
 the || numaym Elgūnwē of the Gwētela. When all the guests had 10
 come in, | only Ts!āgayōs had not come to the feast. | Then G'ēxk'e-
 nis sent two men to | call Ts!āgayōs, and it was not long before
 they came back | followed by Ts!āgayōs. Ts!āgayōs went right on
 to the || rear of the house and sat down there, and immediately | 15
 they put dried salmon into the dishes for the guests. They | began
 to eat, and after they had eaten they were given crab apples as a
 second course. | After they had finished eating the crab apples,
 G'ēxk'enis arose | and spoke. He said: "Welcome, Gwētela. In-
 deed, || I called you to eat here, for the reason why I invited you is, 20
 that you | chiefs may consider what you want to say on account of
 the | great thing that has been done when I was shot, for there is

gwe'yōs G'ēxk'enisōlē qā's qādzēlax'demx L!āqwax'sa qō g'āx 1
 nā'nak^u lāxēs laēna'yē wīna. Wä, hē'mis lāg'ilas q!alēda 'nāxwa
 bēbegwānemqēxs hē'maē Ts!āgē'yōsōlē hān'īdeq qaxs g'wālela'maē
 gēnalē Ts!āgē'yōsōlax G'ēxk'enisōlē qō hē lāLEX L!āqwax'sāōlē qa's
 gēnema. Wä, hē'mis lāg'il 'nāxwa'ma bēbegwānem q!āLElaqēxs 5
 hē'maē Ts!āgē'yōsōlē hān'īdeq.

Wä, laem hēwāxamē G'ēxk'enis wāldemnōkwa. Wä, g'il'mēsē
 aēx'idālē hānla'yas laē Lē'lālaxa Gwētela qa lās 'wīla k!wēl lax
 g'ōkwas lāxēs hēēnēmē xāmagāmē g'īgāma'yē G'ēxk'enisōlasa
 'nēmēmōtasa elgūnwēsa Gwētela. Wä, g'ī'emēlāwisē 'wīlaēLē 10
 Lē'lānemas, wä, la'mē lēx'amē Ts!āgē'yōsōlē k'ēs g'āxa lāxa k!wēlē.
 Wä, lā'laē G'ēxk'enisōlē 'yālaqasa ma'lōkwē bēbegwānem qa lās
 ētsē'stax Ts!āgē'yōsōlē. Wä, k'lē'slatla gālaxs g'āxaē aēdaaqa
 lāk'elax Ts!āgē'yōsōlē. Wä, la'mē hē'nakülē Ts!āgē'yōsōlē lāxa
 ōgwiwa'lī'lasa g'ōkwē, qa's lā k!wāg'alīl lāq. Wä, hēx'ida'mēsē 15
 k'ax'idayowa xemts!ag'ala lōelq!wa lāxa k!wēlē. Wä, lax'da'xwē
 hāmx'īda. Wä, lā g'wāla ha'māpaxs laē hēleg'īntsa tselxwē. Wä,
 g'il'mēsē g'wāl tselx^utsax^uxa tselxwē laasē lāx'walilē G'ēxk'enisōlē.
 Wä, lā yāq!eg'a'la; wä, lā 'nēk'ā: "Gēlag'a Gwētel, āla'mawēsen hē
 Lē'lalag'il qa's ha'māpaōs qaxs hēg'īn lāg'ila Lē'lalōl qa's wēg'ilōs 20
 dōqwała g'īg'egāmē qa's dōqwałaōs qa g'wālaatsēs wāldemlaōs qa
 'wālasē g'wēx'idaastsōxda hān'ēdēx g'āxen, qaxs k'leāsaē 'yax'sem

23 nothing bad | in my heart. It is for you to say what we shall do with him." | Thus he said, and sat down. ||

25 Then NEqāp!enk'EM arose and spoke. | He said: "Now listen to me, tribe. If really my younger brother has | done this to that chief, I wish this Chief | G'ēxk'ENIS to accept my good word. I will buy him off | with my war canoe which I will give to you, Chief. I
30 paid sixty blankets || for it; and also forty blankets | besides the canoe." Thus he said, and sat down. |

Then all the chiefs were grateful [for his words,] that he | bought him off, and that his younger brother should not be shot, for they had seen that | G'ēxk'ENIS was hiding a pistol. Now, after this, the
35 matter was straightened out || for Ts!āgayōs, who would have been shot by G'ēxk'ENIS, if | the wise NEqāp!enk'EM had not bought off Ts!āgayōs, so that he should not be shot. | Then all the men were happy and | went out of the feasting house. Now | G'ēxk'ENIS and Ts!āgayōs had one heart after this. ||

40 Now another man married L!āqwax'sä. | His name was Lē!lēnox^u of the numaym DzendZENX'q!ayo of the 'wālas | Kwāg'uł. He was the husband of L!āqwax'sä. After | the warriors had been in Fort Rupert for four days, beginning from the time | when they

23 lāxEN nāqayē lāx gwe'yōlasōxs qenu^x gwēx'idaas lē'wōx,'
'nek'ē. Wä, lä k!wag'alila.

25 Wä, hē'misē NEqāp!enk'EMölē lāx'walila qa's yāq!Eg'a'lē. Wä, lä 'nek'a: "Wēg'a hōlēlax g'ōkūlōt qō ālaem lāxEN ts!ā'ya hē gwēx'idxwa g'igāma'yēx, wa, lāLEN āem wālaqēlaxwa g'igāmaōx G'ēxk'ENISēx dādalaxg'in ēk'ik' wāldema. Wä, la'mēSEN xūnkwas-g'in wī'natslēk' xwāk'lūna lāL, g'igāmē, yīxs q!EL!EX'sōkwaē p!ELXE-
30 lasgEMAXEN k'ilōmaq. Wä, hē'misa mōx'sōkwē p!ELXELasgema ōgū'la lāxa xwāk'lūna," 'nek'EXS laē k!wag'alila.

Wä, la'mē 'nāxwa'ma g'ig'EGāma'yē mō'las wāldemas yīxs laē xūnkwa qa k!lē'sēs hānl'itSE'wēs ts!ā'ya qaxs dōgū'f'maē G'ēxk'ENISōlas q!wālaLElaaxa āpsōdegekwē. Wä, la'mē nāqē'sta wāldemas
35 laxēq qaxs lē'maē hānl'ētsō laxsdē Ts!āgē'yōs yīs G'ēxk'ENIS qō k!lē's nāqEMalē NEqap!enk'EMölē xūnkwa qa k!lē'sēs hānl'ētsE'wē Ts!āgēyōsölē. Wä, ā'misē la ēk'!ēqelēda 'nāxwa bēbegwāNEMXS laē hōqūwels lāxa k!wē'la'yats!ēx'dē g'ōkwa. Wä, la'mē 'NEMX'Idē nāqayās G'ēxk'ENIS Lō' Ts!āgē'yōs lāxēq.

40 Wä, lä, ōgū'la'mēsē la begwāNEMē qādzēLax L!āqwax'säxa lē-gadā Lē!lēnox^u g'a'yōl lāxa 'NE'mēmotasa DzendZENX'q!ayosa 'wālas Kwāg'uł, yīx lā'wūNEMas L!āqwax'sä. Wä, g'il'mē'ē mōp!ENxwa'sē 'nālāsa wīna g'aēs lāxg'a TsāxISEk' g'āg'īLEla lāxēs g'ilx'demē g'āx nā'nakwaxs wīnēx'dē, lä 'yālagEMēda mōkwē ha'yāl'a sāsEMsa

came back from war, four young men, sons of the || warriors, were 45 sent out into the woods to cut seven poles, | two fathoms long, and two | with forked tops, a little shorter than the first ones, and also a | young cedar tree, four fathoms long, and also | long, twisted cedar to tie up the heads which had been cut off by the || warriors. The 50 young men were told to put them down | northeast of the fort near to the houses of the white men at | Fort Rupert. |

Then the four young men went into the woods behind the fort and chopped | down what they had been told to get, and when they had them all chopped down, they carried || what they had chopped down 55 and put it northeast of the fort; | and when they had brought them all out, the warriors went to the fort and | made a frame to hang on the heads which had been cut off. After they had made it, | the warriors took the heads and | put them on top of the sharpened poles. When all the || heads had been put on, after the scalps had 60 been taken off to be | dried by the owner in his house, then they took | eagle-down and put it on the heads and | after they had done so, it was called "cut off heads hung up." | Now they remained there until they would fall down, || and they were seen by visitors from | 65 the various tribes who came to Fort Rupert. |

bābabak!wa qa lās lāxa āl!ē qa sōp!ēdēsēx ā!ēbōts!aqa maēma!- 45 p!enk' lāxens bālāqē āwāsgemasas. Wā, hē'misē mā!ts!aqa qēqexāla hālselaem ts!āts!akwālagawēs. Wā, hē'misē 'nēmts!aqa dzēs'eqwaxa mōp!enk'ē lāxens balāqē 'wāsgemasas. Wā, hē'misa g'īlsg'īlt!a selbek^u dewēx qa yī!emsa yīl^udemalaxa qēqag'ekwasa bābabak!wa. Wā, lā 'nēx'sewēda ha'yā!a qa's lā wīx'ēlselas lāxa 50 'nālanā'yasa xūsela lāxanexwāla lāx g'ōk!wasasa g'ōkwasa māma!a lāxg'a Tsāxesek'.

Wā, la'mēsa mōkwē hā'yā!a lāx āla'yasa xūsela qa's sōp!ēdēxa gwe'yō qa āxsōs. Wā, g'īl'mēsē 'wī!a sōbekwa g'āxaē wīx'wū!- 55 t!alaxēs sōbānemē qa's lā wīx'ēlselas lāxa āxāsa xūsela. Wā, g'īl'mēsē 'wīlg'aelsa laasa bābabak!wa 'wī!a lāxa xūsela qa's lā k'!ōmos'elsaxa yīl^udemalasa qēqāg'ekwas. Wā, g'īl'mēsē g'wālē āxa'yas laē 'wī!a āx'ēdēda bābabak!wāxēs qēqāg'ekwē qa's lā k!ūdzetodālas lāxa eēx'ba dzōxūma. Wā, g'īl'mēsē 'wīlg'aalelēda qēqāg'ekwēxa xewēkwē, qaxs le'maala! sāpō'yewē se'yax'dās qa's 60 lem^xwase'waēs ēxnōgwadās lāxēs g'ig'ōk'wē. Wā, lā āx'ētsē'wē qem^xwāsa kwēkwē qa's qem^xwidayowē lāxa qēqag'ekwē. Wā, g'īl'mēsē g'wāla, wā, la'mē lēgades yīl^uwālaxa qēqāg'ekwē lāxēs lagwēdzasaxa. Wā, lā hēx'sāem g'wēsē lālaa lāxēs tēqamaxax'- 65 demla. Wā, la'mē dādogūlbēsa g'āxē bāgūns' lāxg'a Tsāxisek' g'a- yōl lāxa lēlqwālaLa'yē.

- 67 This is called "pulling under." Some Indians call | this "kill to
die with the dead chief," the way this was done by NEQĀP!ENK'EM,
when he went to war | and killed the chief WÄXELDEK^u, his wife, and
70 his || two children, for the slave whom GwāxwaleYīg'ilis brought
along was the | daughter of WÄXELDEK^u. |

He only had as his crew the others who had been in war, those who
did not | know what killed Q!ōmox's'ala, his wife, and his princess; |
and WÄXELDEK^u and his crew were killed without cause. ||

- 75 The Sanetch never made war on the Kwāg'uł, although the Kwāg'uł
expected | that they would come to make war, and therefore the
warriors always kept ready | and did not sleep nights. They also did
not | kill any of the Kwāg'uł who stayed in Victoria. |

- 80 I forgot one thing about L!āqwamāga, the || wife of G'ēxk'enis
who was wounded. Three days | after the warriors had left to go
to war, her breath-holding neck ring of seaweed became flabby. |
Therefore, L!āqwax'sā cried all the time. I have never | seen the
neck ring. This is the end of the story about the war waged by |
NEQĀP!ENK'EM. ||

NEQĀP!ENK'EM'S WAR SONG AGAINST THE SANETCH

1. I began at the upper end of the tribes. | Serves them right! Serves
them right!|

- 67 Wä, hēem lēgades nēdzapēla. Wä, lā 'nēk'ēda waōkwē bāk!ūm-
qēxs hagumg'ila yix gwēx'idaasas NEQĀP!ENK'EMōlaxs laē wīnaxēs
la k'lēlak'asēwēda g'igāmaōlē WÄXELDEK^u Lēwis GENEMōlē Lēwis
70 ma'ōkwē sāsema, yixs g'āxaē q!āk'ōs GwāxwaleYīg'ilisa ts!āts!a-
dagemē xūnōx^us WÄXELDEKwōlē.

Wä, ā'misē lēlōdadesa waōkwē wī'nānēmsa wīnaxa k'lēse q!āLE-
lax g'a'yālasas Q!ōmox's'alaōl Lēwis GENEMōl Lēwis k'lēdēlōlē.
Wä, la'mē wūletse'wē WÄXELDEX^udē Lēwis lēlōtdē.

- 75 Wä, lā hēwāxa'ma Sānatsa g'āx wīnaxa Kwāg'ułē qaxs nāk'!āla-
'maēda Kwāg'ułaq g'āx wīna lāg'ilas hēmenālaem gwāgwałalē bā-
babak!wās. Laem k'lēs mēxaxa gaganōlē. Wä, lāxaē k'lēs k'lē-
lax'idaasa ts!āmasilāsa Kwāg'uł.

- Wä, lāx' 'nemx'idālag'īn L!ēlōwēsōk^u, yix L!āqwamāga yix gē-
80 nemas G'ēxk'enisxa hānlekū, yixs k'lēsemaael yūdūx'p!ENXwa'sē
'nāla bāwēda wīnāxs laael p!ēlat!ēdē hasēts!āla qENXawēs 'wā'wadē-
k'!īn lāg'ilas L!āqwamāga āem hā'yōlis q!wāsa. Wä, len hēwāxa
dōx'walelaxa qENXawa'yē. Wä, laem lāba lāxa wāwinx's'ala lāx
NEQĀP!ENK'EMaxs wīnāē.

NEQĀP!ENK'EM'S WAR SONG AGAINST THE SANETCH

1. Lāx'den g'āg'a'yaxtoliselax q!ēnem lēlqwālala yā hā hā, yī-
lāla lai, yā hā hā, yīlāla lai, yā hā hā, wō wō.

2. I came downstream setting fire to the tribes everywhere with my fire bringer. | Serves them right! Serves them right! | — ||
3. My name, just my name, killed them, I, the great Mover of the World. | Serves them right! Serves them right! |

MURDER AFTER THE DEATH OF A GWATS!ĒNOX^u CHILD (to p. 787)

There is another one who did the same as was done by NEqāp!- 1
enk'em, | when he went to war against the Sanetch, about which I
talked before, on pp. 1363-1381. | It was when the child of Qāselas,
Chief of the Gwats!ēnox^u, was sick. | That was the name of the chief
and his new name was Wahēnox^u, || which name came recently from 5
the Ts!ēgelēs'ādex^u. His son died. | Then his brother 'māxwa came
in, for | Qāselas and 'māxwa had one father, but two mothers, | and
when 'māxwa sat down at the place where | the boy lay dead,
L!āqwag'idēk^u came in. He was the uncle || of Qāselas, and he also 10
sat down. They were the only ones of the | Gwats!ēnox^u who came
in, for they were afraid of Qāselas and of his brother, because | they
were warriors. They put the boy into a coffin and | after they had
done so, they buried him immediately. Qāselas never | spoke to his
brother 'māxwa and to his uncle || L!āqwag'idēk^u. After they had 15

2. G'āx'mēsen gwālēsēlag'in xūmtxūmdēsēlasg'in xūmtxūmtag'ilax
lēlqwālala yā hā hā, yīlāla lai, yā hā hā, yīlāla lai, yā hā hā,
wō wō.
3. Ā'mx'dē lēgēmsdānaxen lēgēmdzēyaxg'in yālag'ilisēg'āx 'nāla,
yā hā hā, yīlāla lai, yā hā hā, yīlāla lai, yā hā hā, wō wō.

MURDER AFTER THE DEATH OF A GWATS!ĒNOX^u CHILD

Wā, g'a'mēs 'nemx'idāla hē gwēx'idaasas NEqāp!enk'emōlaxs 1
laē wīnaxa Sānatsaxen g'ilx'dē gwāgwēx's'alasa lāx 1363-1381,
yīxs ts!EX'qaē xūnōkwas g'igāma'yasa Gwats!ēnox^u yīx Qāselas,
hēem 'nem lēgēmsa g'igāma'yē. Wā, lā āl'em lēgades Wahēnox^u
g'ayōlaxa lēgēmē ālts lāxa Ts!ēgelēs'ādex^u. Wā, lā wīk!EX'ēdēda 5
bābagumē xūnōxs. Wā, g'āxē g'āxēlē 'nemweyotasē 'māxwa, yīxs
'nemōkwaē ōmpas Qāselas lō' 'māxwa. Wā, lā ma'lōkwē ēbem-
pas. Wā, g'il'mēsē k!wāg'alilē 'māxwa lāx la yagwīlatsa wī-
k!EX'idē bābagumē. Wā, g'āxē g'āxēlē L!āqwag'idēk^u yīx q!ūlē-
'yas Qāselas qa's k!wāg'alilē ōgwaqa. Wā, la'mē lēx'aem g'āxsa 10
Gwats!ēnox^u g'āxēla qaxs k'elemaē Qāselas lē'wēs 'nemweyōtaxs
bābabak!waē. Wā, lā lāts!ōtsa bābagūmx'dē lāxa deg'ats!ē. Wā,
g'il'mēsē gwāla laē hēx'idaem wūnemtaq. Wā, la'mē hēwāxa
yāq!EG'a'lē Qāselasaxēs 'nemweyōtē 'māxwa lē'wis q!ūlē'yē L!ā-
qwag'idēkwē. Wā, g'il'mēsē gwāl wūnemta laē nā'nakwē Qāselas 15

16 buried them, Qāselas went home | to his house, and ʼmāxwa and
L!āqwag'idek^u followed him and | sat down where Qāselas was
seated. They had not been sitting there | a long time when Qāselas
rose and went to the place where his two guns were standing. | He
20 took out one of them and spoke. || He said, "Now I shall follow the
ways of my thoughts. | You will be the ones whom I pull under my
prince, both of you." Thus said | Qāselas to ʼmāxwa and L!āqwag'i-
dek^u. |

Then ʼmāxwa answered at once and said, "Do not | say that,
25 brother. There is smoke at Ōmanis and there are || people to whom
it belongs. Let us go there." Thus said ʼmāxwa to | his brother
and then Qāselas agreed to what he said. |

Immediately they got ready, for it was morning, and the | three
of them started in a small canoe and paddled, each | carrying a gun,
30 and they carried their spears. ʼmāxwa was || sitting in the bow,
Qāselas in the middle, and | L!āqwag'idek^u was steersman. They
told their people that they were going hunting sea otters | at K'awaq
and Ayaaxsiwē^ε. They steered for it and the | Gwats!ēnox^u guessed
that they were going to kill some one to die with the | child, for they
35 started at once after they had buried || the child. |

Then they steered for K'awaq, and as soon as they arrived there,
they tore off a | narrow strip of their blankets and tied it on firmly

16 lāxēs g'ōkwē. Wä, lä lāsgēma^εyē ʼmāxwa Lō^ε L!āqwag'idekwaq qa^εs
lä k!ūs^εālil lāx k!waēlasas Qāselas. Wä, k!ēst!a gaēl k!ūdžēla
laas lāx^εülilē Qāselasē qa^εs lä lāx q!waēlasasēs ma^εlts^εemē hānhān-
lēma. Wä, lä dāx^εidxa ʼnemsgēmē lāq. Wä, lä yāq!ēg^εa^εla. Wä,
20 lä ʼnēk'a: "Lāk^εasēmaēg'in dāx^εidlexg'a g'wālaasg'asg'in nāqēk',
sōkwas^εemxat! nēdzemsen lāwelgāmax^εdā, yōk^εasda^εxōL," ʼnēk^εasē
Qāselasax ʼmāxwa Lō^ε L!āqwag'idek^u.

Wä, hēt!a ʼmāxwa nāqēmāla nā^εnaxmēq. Wä, lä ʼnēk'a: Gwā-
k'asla ʼnēx^εōL, ʼnemwōt. Kwāx^εaxaē Ōma^εnixē kwāx'a lāk^εasē
25 begwānemse^εwa. Wēk^εas lāg^εax^εens laqēnē," ʼnēk^εe ʼmāxwāxēs
ʼnemweyotē. Wä, la^εmē ēx^εak^εē Qāselasax wāldemas.

Wä, hēx^εida^εmēsē xwāna^εida qaxs gaālaē. Wä, la^εmē ālēx^εwida
yūdux^uts!ālaxa xwāxwagūnaxs laē sēx^εwida lāxēs q!wālxō^εmaē
hānlatsa hānhānlēmē. Wä, lä mästowaqlaxēs mästowē. Wä,
30 la^εmē k!wāg'iwa^εyē ʼmāxwa. Wä, lä k!wāya^εyē Qāselas. Wä, lä
lēnxlā^εyē L!āqwag'idekwē. Wä, la^εmē ʼnēk^εxēs g'ōkūlōtaxs q!ā-
q!asaēl lāx K'āwaq Lō^ε Ayaaxsiwē. Wä, lāx^εda^εxwē lēx^εēda. Wä,
la^εmē k'ōtēda Gwats!ēnoxwaq laēm lāl k!lēlak^εasōnuk^uL qa
hagumsēs xūnōx^udē qaxs xēnlēlaē hēx^εidaēm lēx^εēdexs laē g'wāl
35 wūnemtaxēs xūnōx^udē.

Wä, lä lāxsgēmēx K'āwaq. Wä, g'īl^εmēsē lāg^εaa lāqēxs laē xwā-
sōdxa ts!ēq!adzō lāxēs ʼnaenx^εūna^εyē qa^εs yīlātōdēs lalak!wat!as

on the | locks of their guns so that the powder should not get wet. |
The three death-bringing guns were loaded. || Now a strong north- 40
west wind was springing up. Therefore | they at once hoisted their
sail and they went before the wind steering for | the village at Ōmanis.
They arrived at a shelter by the side of | the island in front of the
house. They took down their sail and | paddled ashore. ||

Then NENGEMĀLIS came to meet them, and NENGEMĀLIS spoke | 45
and said, "It is a great thing that you paddle about, friends. Why |
did you travel thus on the water?" Thus he said. Then 'māxwa |
replied and said, "O Wonder, we were traveling about on the water, |
because we were trying in vain to hunt for sea otters at K'awaq. ||
Then a north wind sprang up and we came | to save ourselves here 50
at Ōmanis." Thus he said to him. |

Then NENGEMĀLIS took the three guns | and said, "Come now and
eat in my house." | Thus he said as he was carrying the three guns,
and he went up || the beach and went into his small house. Then | 55
'māxwa, Qāselas and L!āqwag'idēk^u went up the beach | and they
went into the house. They sat down and | 'māxwa saw in the house
Hānkwasō'gwi'lak^u and his wife, and also | the wife of NENGEMĀLIS
and his boy. || Hānkwasō'gwi'lak^u was lying on his back in the other 60

lāx SEX'SEKWāsēs hānhānLEMē qa k'!ēsē k!ūnx'ēdēda ts!ōla'yowē. 38
Wä, la'mē 'nāxwa la k'!āts!EWak^usa hē!lg'ila, yīxs yūdux^usemaēda
hānhānLEMē. Wä, la'em lōk!wēmasa yālēda dzāq!wa lāg'ifas hēx'ei- 40
daem yāwap!ētsēs yāwabemē. Wä, lā'mē neq!EXLāfaks laē lāfaks
Ōma'nis lāxa g'ōkūla lāq. Wä, g'il'mēsē lāg'aa lāxa q!ōgūnwa'yas
'mekūma'yasa g'ōkwē laē yāwapaxōdxēs yāwabemē. Wä, lā sēx-
'wida qa's lāg'alisē.

Wä, g'āxē NENGEMĀLISōlē lālalaq. Wä, lā yāq!Eg'a'lē NENGEMĀ- 45
liso!aq. Wä, lā 'nēk'a: "Sak'atsōs sēx'widaasēx āadats. 'māsk'asēs
hēg'ilk'asaōs gwēgwālag'ELA'yē," 'nēk'ē. Wä, hē'misē 'māxwa nā-
'naxmēq. Wä, lā 'nēk'a: "Ālemsilak'asg'anu'x^u gwēgwālag'ELA-
'yaas wāx'k'as'EMxaanu'x^u q!lāq!asaax q!āsā'k'asa lāxōx K'āwaqk'a-
sēx. Wä, lā'kasōx dzāq!wax'ēidk'asa. Wä, ōkwas'EMxaanu'x^u 50
g'āxk'as q!wāq!ūla lā'k'asxō Ōma'nisk'asēx," 'nēk'eq.

Wä, la'mē NENGEMĀLIS dāx'ēid 'wēlaxa yūdux^usemē hānhānLEma.
Wä, lā 'nēk'a: "Gēlak'asla qa's layōs L!EXwaxstak'as lāxen g'ōxwē,"
'nēk'EXs laē dālaxa yūdux^usemē hānhānLEMmaxs laē lāsdēsēla lāxa
L!EMa'isē qa's lā laēL lāxēs āma'yē g'ōkwa. Wä, lax'da'xwē 'māxwa 55
Lō' Qāselas Lō' L!āqwag'idēkwē hōx'wūsdēs lāxa L!EMa'isē qa's lā
hōgwīL lāxa g'ōkwē. Wä, lā klūs'ālīla. Wä, la'mē dōx'walelē
'māxwax Hānkwasō'gwi'lak^u lē'wis gēNEMē, wä, hē'misē gēNEMas
NENGEMALIS lē'wis xūnōkwē bābagum lāxa g'ōkwē lāxs ā'maē
t!ēg'ilē Hānkwasō'gwi'lak^u lāx āpsanēgwi'fasa g'ōkwasēs ts!ōx^uLEMē 60

62 corner in the house of his | grandson NENGEMĀlis, whose wife gave
to eat to the visitors. | After she had given food to the visitors, the
woman sat down and | NENGEMĀlis sat down where his wife was
65 seated and | lay on his back by the knees of his wife. || Then ^εmāxwa
spoke and said, "Now let us | look at our guns for they are all wet. |
We will start in the morning when it gets daylight." Thus he said. |
He rose and took the three guns and gave | one to Qāselas and one
70 to L!āqwag'idek^u. Then ^εmāxwa sat down || and they untied the
strips around the locks of the | guns and when they had untied them,
they were | ready. Then Qāselas spoke and said, "Now I | will tell
you the news, Chief. My prince died | to-day and you will go with
75 him." Thus he said, and shot at || Hānkwasō^εgwi^εlak^u, and L!āq-
wag'idek^u shot at his | wife and ^εmāxwa shot at NENGEMĀlis, and
NENGEMĀlis was killed, for the ball went through the back of |
NENGEMĀlis and through the left side of his wife, | but she was not
80 dead. Then the woman rose and sang her sacred song, || and the
wife of Hānkwasō^εgwi^εlak^u did the same. | Then Hānkwasō^εgwi^εlak^u
jumped through the corner of the house | and hid in the woods. He
and his wife were missed by those who shot at them. | They did not
shoot the son of | NENGEMĀlis. The name of his child was ^εnemō-

61 NENGEMĀlis. Wā, la^εmē hāmgrilē ḡENEMASēxa bāḡünsē. Wā, ḡil-
^εmēsē ḡwāl hāmgrilaxa bāḡünsaxs laē k!wāḡ'alilēda ts!edāqē. Wā,
lē NENGEMĀlisē la k!wāḡ'alil lāx k!waēlasasēs ḡENEMē qa t!ēk'alē
lāx ōkwāx'a^εyasēs ḡENEMē.
65 Wā, lā yāq!Eg'a^εlē ^εmāxwa; wā, lā ^εnēk'a: Wālag'ax'ENS dōqwa-
xENS hānhānLEMk'asax lak'as^εmaaxsōnō k!ūnx^εēda qak'asansō LEX-
^εēdk'asLax ḡil'k'asēLASō nānos'idLax ḡaālala," ^εnēk'EXs laē Lāx'ūlil
qa^εs lā āx^εēdxa yūdux^uSEMē hānhānLEM qa^εs ts!EWanaqēsa ^εnāl-
^εNEMē lāx Qāselas Lō^ε L!āqwag'idek^u. Wā, lā k!wāḡ'alilē ^εmāxwa.
70 Wā, lā ^εNEMx'īDEXs laē qwēlāLax yīLEmas SEX'sakwāsa hānhān-
LEM. Wā, ḡil^εmēsē ^εwīla qwēlkwa, wā, la^εmē ^εnāxwa la ḡwālala.
Wā, lā yāq!Eg'alē Qāsalas; wā, lā ^εnēk'a: "Wālag'ax'EN ts!Ek'!ā-
lēdk'asōl ḡigāma. Wēk!aqak'asxaEN Lāwelḡāmax'dāxō ^εnālak'a-
sēx. Wā, lāk'asLaxaas laqēnē," ^εnēk'EXs laē hān^εīda wāx'EX
75 Hānkwasō^εgwi^εlak^u. Wā, la L!āqwag'idek^u wāx' hān^εīDEX
ḡENEMas. Wā, la ^εmāxwa hān^εīDEX NENGEMalisdē. Wā, la^εmē
hēbayē NENGEMalisdē. Wā lēda lēlgila hēx'sala lāx āwīḡ'a^εyas
NENGEMalisdē qa^εs lā hēx'sāla lāx ḡEMxanōda^εyas ḡENEMas. Wā,
la k!ēs lēla. Wā, lēda ts!edāqē Lāx'ūlil qa^εs yālaqwēsēs yāLax^u-
80 LENē. Wā, hēEMxaāwisē ḡwēx'īdē ḡENEMas Hānkwasō^εgwi^εlak^u
yīxs lāaLal dEX^usāwē Hānkwasō^εgwi^εlakwē lāxa ōnēḡwīlasa ḡōkwē
qa^εs lā ^εwūna lāxa āLlē. Wā, laEM Lēqwasōsa hān^εīdāq Lē^εwis ḡE-
nemē. Wā, lā k!ēs hān^εētse^εwēda bābagūmē xūnōkwas NENGEM-
malisdēxa Lēḡadēda ḡinānEMas ^εnemōkwātā^εyē. Wā, ḡil^εmēsē

kwātâ^εyē. After || ^εmāxwa had shot, they went out of the house and 85
after they had loaded | their guns, they went home to their house. |

Now they went down to the beach and launched their canoe. |
It was not long after they had gone aboard their canoe, when the |
wife of NENGEMĀlis came out and took hold of the bow of the canoe
and || the woman spoke and said, “^εmāxwa, do not start just yet, | 90
but shoot me also, that I may go to where my husband went. | Then
^εmāxwa shot her also and she died. | After that, Qāselas went home.
Two were killed | by ^εmāxwa, whom he paid to Qāselas that he might
live. || Hānkwasō^εgwi^εlak^u, his wife, and the boy were not hurt. | 95

Then Qāselas and his crew felt good when they arrived at | Sēbaa
in the evening. ^εmāxwa had redeemed himself with two | whom he
had shot for Qāselas, that he might live.

It is not called war, if some one does as was done by Qāselas, || but 100
it is called by the Indians “to die with those who are dead,” these two
who were shot by | ^εmāxwa on account of the child of Qāselas.
They did not cut their heads off, and | there is no war song for
Qāselas when he came home after | they had killed two, NENGEMĀlis
and his wife, | on the same day when the child of Qāselas died.
There would have been four, if || Qāselas and L!āqwag^εidek^u had hit 5
Hānkwasō^εgwi^εlak^u | and his wife, whom they tried to shoot. That
is the end. |

gwāl hānla ^εmāxwa laē hōqūwels lāxa g^εōkwaxs laē gwāl k^ε!ats!ōd- 85
xēs hānhān!ēmē. Wā, la^εmē lāl nā^εna^εx^uL lāxēs g^εōkwē.

Wā, la^εmē hōqūnts!ēs lāxa L!ema^εisē qa^εs wī^εx^ustendēxēs xwāk!ūna.
Wā, k^ε!ēs^εmēsē laem hōgūxs lāxa xwāk!ūnaxs g^εāxaē g^εāxawelsē gē-
nemx^εda^εs NENGEMĀlis qa^εs g^εāxē dāg^εeyōdxa xwāk!ūna. Wā, lā
yāq!eg^εa^εlēda ts!ēdāqē. Wā, lā ^εnēk^εa: “Gwāllag^εaamas L!āLEX^εax, 90
^εmāxwa, qa^εs ēt!ēdaōs hān^εīd g^εāxen qen la^εmē lāx lālaatsen lā^εwu-
nemx^εdā. Wā, la^εmē hēemxaē ^εmāxwa hān^εīdeq. Wā, la^εmē lē^εla.
Wā, g^εāx^εmē nā^εnakwē Qāselas lāxēq. Wā, ma^εlōkwē lē^εlāmatse-
^εwas ^εmāxwa, yīx hālagemasēx Qāselas qa^εs q!ūlē. Wā, lā k^ε!eās
yīlkwēs Hānkwasō^εgwi^εlakwē L^εewis gēnemē L^εewa bābagumē. 95

Wā, la^εmē ēk^ε!ēqelē Qāselas L^εewis lēlōtaxs laē lag^εalis lāx Sē-
baaxa la dzāqwā. Wā, laem xūnkwē ^εmāxwasa ma^εlōkwē hān-
LEX^εs lāx Qāselasē qa^εs q!ūlēxs hāē.

Wā, k^ε!ēs Lēgades wīnēda hē gwēx^εida, yīx gwēx^εidaasas Qāselas,
yīxs hē^εmaē gwe^εyōsa bāk!umē hāgumg^εilasa ma^εlōkwē hānLEX^εs 100
^εmāxwa lāx xūnōx^εdās Qāselas. Wā, lā k^ε!ēs qax^εīdeq. Wā, lāxaē
k^ε!eās nelā^εlayōs Qāselasaxs laē nā^εnak^u lāxēs g^εōkwē qaxs hēlāla-
^εmaē k^ε!ēlax^εīdxa ma^εlōkwē yīx NENGEMĀlisdē L^εewis gēnemx^εdāxa
wīk^ε!EX^εīDEX^εdemas xūnōx^εdās Qāselas, yīxs mōkwēlaxsdē qō q!apē
Qāselas L^εō L!āqwag^εidekwaxēs wāx^εi hān^εītse^εwē Hānkwasō^εgwi- 5
lakwē L^εewis gēnemē. Wā, laem lāba.

THE KWAKIUTL SETTLE AT QĀLOGWIS (to p. 835)

- 1 Now I will answer what is asked by you, why the Kwakiutl | lived
at Qālogwis. It was when the myth people were scattered, | when
they discovered that the princes of the village had been | killed by
5 Mink. Their village site was really good; || for K!wēk!waxāwē^ε had
made the village site of the myth people. |

Now for a long time there was no village there. Then | the Chief
of the numaym Maāmtag'ila, ^εmaḡyūyalidzē | came from where his
house stood at K'!ōdagala, with his wife Aōmōl and his | three sons
10 and their wives and many children, || and also with two daughters
and their husbands | and their many children. They travelled in
four canoes, | for indeed they moved away from K'!ōdagala to look
for a good | place for a village. They passed Fort Rupert, and |
^εmaḡyūyalidzē wished to go to ^εwīwex^udzeq. He arrived || at
15 ^εnōḡ^udem and in vain he looked for water. He | did not find any.
Then they paddled and went eastward and | he saw Qālogwis which
was a very good village site. Then | ^εmaḡyūyalidzē and his sons-in-
law unloaded their cargo at that place | and immediately they built
houses there. ||

As soon as the houses were finished, Chief | ^εmaḡyūyalidzē said that
20 they would invite the tribes. Then he came | to Fort Rupert, for

THE KWAKIUTL SETTLE AT QĀLOGWIS

- 1 Wā, laemḡaen nā^εnaxmēlxēs wūlāse^εwōs lāx lāg'ilasa Kwāg'uł hē
g'ōkūlē Qālogwisē. Wā, hē^εmaa^εlaxs laē ^εwī^εla gwēgwa^εēdēda nūḡ^u-
nemis yīxs laē q!āsta alōlēnoxwaxēs lōlāelgāma^εyaxs laē k'!ē-
lax^εitsōs l!ēselag'i^εla. Wā, laem^εlāwisē āla ēk'a g'ōḡ^udemsē qaxs
5 hāsaax K!wēk!waxāwa^εyē āxa^εya g'ōḡ^udemsasa nūḡ^unemisē.
Wā, laem^εlāwisē gāla la k'!eās g'ōkūla lāq. Wā, lā^εlaē seḡ^εwidē
g'īgāma^εyasa ^εne^εmēmotasa la Maāmtag'ila, yīx ^εmāḡyūyalidzē,
g'āx^εid lāxēs g'ōkwē lāx K'!ōdagala lē^εwis ḡenemē Aōmōl lē^εwis
yūduk^u bēbegwānem sāsema lē^εwis ḡegenemē lē^εwis q!ēnemē sē-
10 sāsema, hē^εmēsēs ma^εlōkwē ts!ēdaq sēsāsema lē^εwis lēla^εwūnemē
lō^εxaēs q!ēnemē sēsāsema. Wā, laem^εlaē mōts!aq xwāxwāk!ūnē
yā^εyats!ās, qāḡaxs lē^εmaael ^εmāwa bās K'!ōdagāla qa^εs lā ālā ēk'a
lāx g'ōkūlasē. Wā, lā^εlaē hayāqalaxg'a Tsāxisek'. Wā, laem^εlaē
^εmāḡyūyalidzē ^εnēx^ε qa^εs lā lāxa ^εwī^εwex^udzeqē. Wā, lā^εlaē lāg'aa
15 lāx ^εnōḡ^udema. Wā, laem^εlāwis wāx^ε ālāx ^εwāpas. Wā, lā^εlaē
k'!eās q!āsōs. Wā, lā^εlaē seḡ^εwida qa^εs lā ^εnāloLa^εyala. Wā, lā^εlaē
dōx^εwalelax Qālogwisaxs ālaē ēk' g'ōḡ^udemsa. Wā, laem^εlaē
^εmāḡyūyalidzē ^εmōltōdxēs ^εmemwāla lāq lē^εwis naengūmpē lāq.
Wā, lā^εlaē hēx^εidax^εda^εx^uem g'ōkwēla lāq.
20 Wā, g'il^εem^εlāwisē ḡwālē g'ig'ōkwēla^εyas laalasa g'īgāma^εyē ^εmā-
ḡyūyalidzē ^εnēx^ε qa^εs wāg'i lēlaxa lēlqwālala^εyē. Wā, g'āx^εem-

that is where Ō^εmaxt!ālalē^ε and his | younger brother ^εwālas 23
^εnemōgwis and his father, ^εwālas Kwāx'īlanokumē^ε, lived. |

And before ^εmaḫūyalidzē invited them, the younger brother of ||
 Ō^εmaxt!ālalē^ε ^εwālas ^εnemōgwis dressed himself with his abalone 25
 ear ornaments | and his abalone nose ornaments. Then Ō^εmaxt!ā-
 laLē^ε said, | "This (my) younger brother looks very much like a
 chief. Now his name is G'ēxsem | (chief's face) and that of the
 generations following him." Thus he said. That is the beginning of
 the | numaym G'ēxsem, for the numaym of Ō^εmaxt!ālalē^ε were the
 G'īg'īlgām, || and therefore it is said that the numaym G'īg'īlgām | 30
 was nursed on the right breast of their mother, and that the | numaym
 G'ēxsem was nursed on the left breast of their mother. | Therefore
 they say that the numaym G'ēxsem are descendants from the
 younger brother, | and that the numaym G'īg'īlgām are descendants
 from the elder brother. I only wish || to talk about this. Their 35
 village was at K' lāq!a.

Now I will talk about ^εmāḫūyalidzē. He came | up to Xūdze-
 dzālis, the village of Yīx'āgāmē^ε. | Then he invited him to come to
 Qālogwis. Next ^εmāḫūyalidzē came | to Tāyagōl and he invited
 Lāla^εx's^εendayō and he went to || L!āl!Eqwaxlā and he invited 40
 Dzenx'q!ayō and he went to Lē^εladē | and invited Hayalik'awē^ε, and
^εmāḫūyalidzē did not go beyond | Lē^εladē, but came back. |

laē lāxg'a Tsāxisek' qaxs g'a^εmaē g'ōkūlē Ō^εmaxt!ālalē Lē^εwis 22
 ts!ā^εyē ^εwālas ^εnemōgwis Lē^εwis ōmpē ^εwālas Kwāx'īlanōkūma^εyē.

Wä, g'ālagawa^εyēsa lēlēlē ^εmāḫūyalidzäs q!wāla^εx'ax'demas ts!ā.
^εyas Ō^εmaxt!ālalā^εyē, yīx ^εwālas ^εnemōgwisē yīxs xōgex^εsa ēx'ts!em- 25
 Wä, lā^εlaē k'ēdzēlbalaxa ēx'ts!em. Wä, la^εlaē ^εnēk'ē Ō^εmaxt!ālalā-
^εyē: "Lō^εmak'asōx g'ēxsemōx wisax. Wä, la^εmēsōx lēgadles G'ēx-
 sem Lē^εwis el^εnakūlala," ^εnēx'laē. Wä, hē^εmis g'āg'īlēlatsa
^εne^εmēmotasa G'ēxsem yīxs ^εne^εmēmotas Ō^εmaxt!ālalā^εya G'īg'īl-
 gām. Wä, hē^εmis lāg'īlas ^εnēx'sowa dza^εmēda ^εne^εmēmotasa G'īg'īl- 30
 gāmax hēlk'!ōt!ēbā^εyē dzamsēs ābempē. Wä, lā^εlaē dza^εmēda
^εne^εmēmotasa G'ēxsemax gemxot!ēbā^εyē dzamsēs ābempē. Wä,
 hē^εmis lāg'īlas ^εnēx'sō āmayenxayawāda ^εne^εmēmotasa G'ēxsem.
 Wä, lā ^εnōlawālīla ^εne^εmēmotasa G'īg'īlgām. Wä, ā^εmen ^εnēx'g'īn
 g'wāgwēx'sex'īdē lāq, yīxs hāē g'ōkūlē K' lāqa. 35

Wä, la^εmēsen g'wagwēx's'āla^ε lāx ^εmāḫūyalidzē. Wä, g'āx^εem-
 laē g'āx^εalela lāx Xūdzedzālis lāx g'ōkūlasas Yīx'āgēma^εyē. Wä,
 la^εmēlaē lēlēlaq qa lās lāx Qālogwis. Wä, g'āx^εlaē ^εmāḫūyalidzē
 lāx Tāyagōl. Wä, lā lēlēlax Lāla^εx's'enda^εyo. Wa, lā lāx L!āl!a-
 qwaxlā. Wä, lā lēlēlax Dzenx'q!a^εyo. Wä, lā lāx Lē^εladē. Wä, 40
 lā lēlēlax Hayalik'awa^εyē. Wä, hē^εmēlaē wālē ^εmaḫūyalidzē Lē^ε-
 ladē, g'āxaē aēdaaqa.

And Hayalik'awē came paddling after him, and, it is said, | the
45 five tribes traveled after him. Then || they arrived at Qālogwis,
and 'māxūyalidzē gave away blankets | and lynx skins and dressed
deer skins and mink skin blankets and yellow-cedar blankets | to
those whom he had invited. |

After 'māxūyalidzē had given a potlatch to his guests, | then
50 'walas Kwāx'īlanōkūmē, the father of Ō'maxt!ālaLē || and of his
younger brother 'wālas 'nemōgwis, and Yīx'āgāmē, and | Haya-
lik'awē said that they would build houses at Q!ābē, and Dzenx'-
q!ayo | built a house at Ādap! and LālaX's'Endayō built a house at
Qālogwis, | and after LālaX's'Endayō had finished building his
house, | the ancestor of the numaym Kūkwāk!ūm came from
55 Wāq!anak^u || and they at once built a house at Qālogwis, and then
came SēnL!ē | and he also built a house at Qālogwis, and | Walibā'yē
did the same, for he just came paddling along and saw | the smoke of
Ādap!. Then he paddled and went there, and | at once he built a
60 house; and Walibā'yē came from || Gwaxlāla, when he first became
a man. The ancestors of the | numayms Lēlēgēd and Lēq!em built
houses at Ādap! They | came from Ōs'Eq^u. That is how it hap-
pened that they came together. | Now they invited one another in
the villages Qālogwis and | Q!ābē and Ādap! for they were ready in
65 the villages they had built. || That is all now. |

43 Wā, g'āx'EM!aē Hayalik'awa'yē sē'wig'ēq. Wā, laem!aē sē-
'wik'ēlē 'māxūyalidzāxa sek!asgē'makwē lēlqwālaLā'ya. Wā, lā-
45 'laē lāg'aa lāx Qālogwisē. Wā, laem!aē 'māxūyalidzē p!esasa
'wālasx'ā Lē'wa ālāg'īm Lē'wa metsasgēm 'nēx'ūnē Lē'wa k!ōba-
wasē lāxēs Lēlēlakwē.

Wā, g'īl'EM!āwisē g'wāl yāqwa 'māxūyalidzāxēs Lēlēlakwē laē
'nē'māla 'nēk'ē 'wālas Kwax'īlanokūma'yē yīx ōmpas Ō'maxt!āla-
50 Lā'yē, Lē'wis ts!ā'yē 'wālas 'nemōgwis Lē' Yīx'āgēma'yē Lē' Haya-
lik'awa'yē qa's lā g'ōkwīla lāx Q!āba'yē. Wā, lā Dzenx'q!a'yo
g'ōkwīla lāx Ādap!. Wā, lā LālaX's'Enda'yo g'ōkwīla lāx Qālo-
gwisē. Wā, g'īl'EM!āwisē g'wālē g'ōkwīla'yas LālaX's'Enda'yo g'ā-
xaas g'ālāsa 'nē'mēmōtasa Kūkwāk!ūm g'āx'ēid lāx Wāq!anak^u.
55 Wā, lā'laē hēx'ēidaem g'ōkwīla lāx Qālogwisē. Wā, g'āx'laē SēnL!ē.
Wā, lā'laē ōgwaqa g'ōkwīla lāx Qālogwisē. Wā, hēem'laxaāwisē
g'wēx'ēidē Wālibā'yē, yīxs ā'maē siō'nakūla. Wā, lā'laē dōx'wale-
laxa kwax'īla lāx Ādap!. Wā, lā'laē sēx'wid qa's lā lāq. Wā, lā-
'laē hēx'ēidaem g'ōkwīla lāq. Wā, laem!aē Wālibā'yē g'āx'ēid lāx
60 Gwaxlāla, yīxs hāē g'īl begwānēm'x'ēidē. Wā, g'āx'laēda g'ālāsa
'nē'mēmōtasa Lēlēgēdē Lē'wa Lēq!em lāx Ādap! g'ōkwīla lāq; yīxs
hāē g'āx'ēidē Ōs'Eq^u. Wā, hēem g'wēx'ēidaatsēxs laē q!ap!ēx'ēida.
Wā, laem Lēlēlap!ēda g'ōkūla lāx Qālogwisē Lē'wa g'ōkūlā lāx
Q!āba'yē Lē'wa g'ōkūla lāx Ādap!ē, yīxs laē g'wēg'wālēs g'ig'ōkwīla-
65 'yē. Wā, laem lāba lāqēx.

XI. VOCABULARY

ABBREVIATIONS

M. Annual Report of the U. S. National Museum for 1895, Washington, D. C.

III. Publications of the Jesup North Pacific Expedition, Vol. III. Leyden, F. F. Brill.

V. Ibid., Vol. V.

X. Ibid., Vol. X.

C. Kwakiutl Tales, Columbia University Contributions to Anthropology, Vol. II.

R. Thirty-fifth Annual Report, Bureau of American Ethnology.

BAV. Boas Anniversary Volume, New York, G. E. Stechert, 1906.

(New) Newettee.

(Kos) Koskimo.

(Gwa) Gwasila.

The order of the Indian alphabet is as follows:

e, a, ä, e (i), y, â, o (u), w.

h

b, p, p!

m

d, t, t!

s

dz, ts, ts!

n

g, k, k!

g^u (gw), k^u (kw), k!^u (k!w)

g, q, q!

l, l, L, L, L!

Words beginning with a glottal stop (ʔ) are placed with the following sound, because the occurrence or non-occurrence of the stop is not sufficiently certain.

Since y and e (i); w and o (u) are closely related, each of these groups is treated as a unit, so that y and w followed by vowels precede e and o followed by consonants.

KWAKIUTL-ENGLISH

E, a

e^u exclamation indicating distress. III 305.14.
 ā exclamation indicating pain. C 52.26.
 āāms bad luck, defiled. R 709.99.
 a^emēla to spoil, to make mistake, to bring ill luck. III 28.12; C 350.19 (Kos).
 aat!ālag'ila to cause constipation. R 576.94.
 aānt eyebrows. III 87.23.
 aāgala Moneses reticulata, Nutt.
 ay(a) to payshaman. ēs^eaya *pl.* C 350.4 (Kos).
 ayābages happy. C 296.9 (Kos); ayaq!es. R 1256.6 (Kos).
 aēdzē great. C 206.16.
 a^eyasō hand. R 114.77, e^eeyasō *pl.* R 132.39.
 āyag'ek^u fine adzing.
 a^eyōs(ēla) to understand. III 238.30.
 a^eayōts!a to try to understand.
 aw- father.
 ōmp father. III 22.6; wī^ewōmp *pl.* father and uncles, ancestors. C 28.25.
 ās your—III 19.1, ēās *pl.* C 30.9.
 a^ewāsāla in company with father. III 277.34.
 a^ewatsō^e step-father, mother's or father's sister's husband. C 86.24.
 āsk'lōt father's side; *i. e.*, the num-aym to which the father belongs. R 1076.56.
 awel- plain, distinct.
 awelx'iya to shout (?) C 306.25 (Kos).
 awelx's plainly discernible. R 63.72.
 awelp!altō to become plainly discernible to eye. C 48.3; to convince oneself. III 154.16.
 awelq- to desire, to wait for something. C 246.12 (New).
 awelq!as stingy, avaricious.
 awelx'iya to shout (?) C 306.25 (Kos).
 āwāk'ēla slowly. R 701.32.

 āwīnagemāla slow. R 626.64.
 āwaqw(a) to sit on summer-seat. III 265.15.
 awaqwē^e summer-seat. R 310.7.
 awa- see wa.
 awāq!as liberal. III 118.93.
 a^ewal(iēlāla) to walk about searching for something. R 705.3.
 awēqw(a) a dying person leaves his relatives. R 714.34.
 awīla important. R 63.64.
 āwō great, *pl.* III 22.10, R 95.32.
 āwōdzem great tribes.
 āwōwaxek!ūs coarse gravel on ground.
 āwāxats!ō to put inside. R 396.77.
 aōwak' big sheet of water, ocean. III 103.93.
 aōms man of ordinary power (probably only with k'lēs). III 33.35, C 52.14.
 aōk'lūna (?) to pick for oneself. R 212.31.
 ab- mother.
 abēmp mother; ēbēmp *pl.* mother and aunts.
 abāyad having a mother (from a stem abas-). III 25.16.
 abēn^e mother!
 abatsō^e step-mother; wife of father's or mother's brother.
 abāsema end (?) R 111.9.
 ābanē maggots.
 āps- one side.
 āpsadzē^e one side. C 66.31; R 62.42.
 āpsōt one side. R 71.329.
 āpseyīnx next year. R 352.31.
 āpsēk'!īs adherents of one chief.
 ām- closed up, tight.
 āmxa water-tight. R 92.37.
 āmts!ō filled up entirely so that it forms a solid mass. R 95.36.
 āmxi'a a hand width. R 81.56, 147.22.
 āmxtōx^ewid to close door. III 77.23; a hole. III 168.22.
 amk'eyē^e cover of bucket.
 amelk^u a ceremony III 231.20.

- āma small *pl.* III 18.10.
 amēx^ēsid to become small. III 40.8.
 āma^ēinxē^ē youngest child. III 174.23.
 āmā^ēyatsē fifth child.
 amaella to notice. III 12.7; C 248.1 (New). (ama^ēela ?) to notice a danger signal.
 āmaō! mother!
 āmāk[!] excrements, a mess. 224.23 (New).
 āmāx^ēsid to soil. C 224.17 (New).
 amāqa sham-fight at time of marriage. R 968.76.
 āmaxō brant goose.
 amyax- to praise, pray. X 195.26, C 336.1.
 amōs to decorate. M 670.1.
 āmt- to fish sea-eggs.
 āamt[!]la to fish sea-eggs. R 163.10.
 āmdem sea-egg. C 130.20.
 āmtē^ē boil, carbuncle.
 amlēx^u- to stay at home. III 325.37; X 165.28.
 āml- to play. C 4.18.
 am[!]qlēs remarkable. X 229.27.
 adēmgülē crane. C 360.4.
 āda my dear! III 74.4; lord. C 334.16 (Kos); a person in the line of primogeniture.
 —mother!
 ādāts father! III 29.26; my dear (woman)! C 314.23 (Kos).
 ādaqwa to call to an assembly. C 348.10 (Kos).
 ādaxēnēsēla! to perform a Tongas dance. M 730.12.
 at- sinew.
 āt[!]ēm sinew. III 9.93.
 adēg^ē back sinew. R 158.40.
 āsama red, long crab.
 āsx[!]i- to sneeze. III 470.29.
 atsō grandfather!
 a^ēnāk enough. III 101.93.
 an^ēanēgrila to do mischief. C 6.7; III 14.93.
 ānēwas spruce (Kos); see alēx^u-.
 anēs father's, mother's sister. C 88.18; ēanēs *pl.* III 58.39.
 anēqa to fetch firewood. III 45.35; (see a^ēnā, ānkwe^ē, ānqa).
 anēx^us^ēāē what is left over. III 406.7; R 312.23.
 a^ēnā to fetch fire (see anēqa, ānkwe^ē, ānqa).
 anōbēxs spark. R 273.82.
 ānōgwa who? (Gwas), see āngwa.
 ant- to gather herring-spawn.
 aent herring-spawn. R 254.9.
 āns(ēalil) to lie down. X 171.42.
 āngwa who? III 67.31.
 ānkwe^ē fire drill. III 352.8 (see anēqa, a^ēnā, ānqa).
 ānqa to light. C 440.32 (see anēqa, a^ēnā, ānkwe^ē).
 ānqūla cloudy. M 681.5.
 ānwē^ē cloud. III 127.3; X 86.11.
 āk[!] firmly. R 580.13.
 āg[!]anō master (?). C 162.16.
 āk[!](a) salmon jumps. C 140.17, 142.3.
 āq- wide open. III 109.32.
 āqāla open. R 90.83, 232.11.
 āxek^u wēlk^u hollow cedar.
 āqen omen. III 316.1.
 ax^u- to skim off. R 278.66.
 aawā foam. III 103.93.
 āx[!]p[!]ālaēs (? ēx[!]p[!]ālaēs). Heuchera micrantha, Dougl., alum root.
 āx[!]ēlk[!]ūs a fabulous being carrying skull and thigh bones.
 āx- to do, to be, to take.
 āxa C 144.2.
 āxē^ē work. III 28.1.
 āxāla to be. III 22.2.
 āxstōd to open door. III 15.6.
 āxēla to keep. R 194.93; 231.27.
 ēaxēla to work. R 115.1.
 āxās place. R 131.16,
 āxē^ēxsd to desire. R 223.13.
 āxasila to prepare. R 292.1.
 āxmōt tracks. C 14.18.
 ēla fast, firm, tight. III 63.38.
 ēlg[!]a ballast. R 183.9.
 ēldzō a new flat thing. R 130.34.
 ālāg[!]īm dressed skin. III 51.24.
 ēlāq almost. R 73.90.
 ālaxwa lehal game. III 112.93.
 ālā to search. R 60.5.
 ālēx^u- to go sea hunting. R 222.24.
 ālē^ēwas spruce. R 116.3.
 ālē^ēwatslē hunting-canoe. R 174.3.
 ālē^ēwadzēxēkūla spruce patch. R 111.4.
 ālē^ēwinox^u sea-hunter. R 175.13;
 ēs^ēālē^ēwinox^ē *pl.* R 178.83.
 āx[!]ālē^ēwats!ēs Juniperus sibirica Burgsdorf.

Elwat(a) to scratch. III 107.24.
 Elmal- to bury. C 94.18; 412.34.
 Els- sea-slug, holothuria. R 475.1.
 a^slas R 475.1.
 Els^saldza a small holothuria.
 Els- meat.
 eldzē^s meat. III 21.9.
 Elk'(a) to open clams. R 179.21.
 Elk^u attendant. III 26.19; a^syilk^u pl.
 III 23.5.
 elgūnwē^s attendant side, name of a
 numaym.
 Elkw(a) blood. III 197.22.
 Elk'ōd to bleed. III 197.22.
 Elqala to arrive. X 64.29.
 Elqw(a) to put out tongue. C 214.17.
 elqlwēnox^u a person who takes dust
 out of eye with tongue.
 Elxla last, after. III 210.14.
 ELXlala to follow. III 54.26; to
 do last. R 99.37.
 āl- just. R 213.11.
 ālēlxsde last. R 161.41.
 ālōmas. fresh, new. R 236.5.
 ālōlaq new (canoe). R 125.4.
 ālēxsem fresh (stone). R 264.15.
 ālta fresh. R 308.75.
 alēg'a to add new ones (=new on
 back). C 298.7 (Kos).
 ālēwīl different places in house. R
 193.6.
 āl else. III 19.4.
 āl- inland, shoreward.
 ālē^s inland. R 57.2.
 āla^snem wolf. X 57.20; ēala^snem
 pl. X 57.18.
 ālōlēnox^u wolf. C 160.25.
 āl^sasemk' a fabulous inland people.
 ālēqlanem land food (berries, roots,
 etc.). C 324.34; land birds. C
 232.16.
 ālla(nux^u) (having as) servants. M
 667.10.
 al(Ela) to break (a rope). C 38.8.
 alēid to tear, break (rope). R 323.4.
 al!ālil death (=breath breaks). III
 202.93.
 ālēla dentalia. III 89.14.
 ālalels secret meeting in house.
 alēbalaa. cooked black seaweed.
 alēbō seven. R 61.25.
 ālēk'- pregnant. C 274.17. (New)

ä

äsa to urinate (woman). X 173.25.
 ädzas urethra of woman.
 äxwa to enjoy. III 25.1.
 äxūla to desire.
 ēyōi desired.

y

yī- that. R 57.20; 63.61.
 yīx that (object).
 yīs with that (instrumental).
 yīpa to join together in a row long par-
 allel objects. III 28.2.
 yībelō twined weaving of cedar-
 bark in food mats. III 178.21.
 yīmxa to burst. R 536.40.
 yīmla to cut, split game, to burst. R
 248.35.
 yīsx'en plant, stem. R 190.39; 208.11.
 yīnt- to gnaw (beaver, rat, squirrel; not
 used for mouse). III 130.17.
 yīnāsele to be in canoe on water. C
 380.12 (Gwas); war-canoe. III 469.34.
 yīnēsa to give food. C 346.1.
 yīnk'a to recompense. X 231.27; to
 take revenge. X 207.25.
 yāyeng'ayoxawē^s neck-ring of war-
 rior. III 214.36.
 yīnk'la to throw with sling-stones. C
 192.4.
 yūyīnk'ālayu ? R 202.8.
 yīk'ā bent halibut-hook. V 472.6.
 yīkwē^s cover. R 81.68.
 yīkwīl parents of twins. III 67.14.
 yīqa to knit a net. R 163.10.
 yayaqet!lēnēga spider (= net-mak-
 ing woman).
 yīx'a fast. III 467.27.
 yāya^sna to try to be fast. III
 231.39.
 yix'st!ōl as you say! III 70.42.
 yēxwa flood tide. R 72.66.
 yīxūla high-water. R 181.61.
 ya^sx'mōt high-water mark. R
 72.66.
 yēixoxsōl deluge. C 82.10.
 ēyēxwa to dance. III 72.31.
 yēx^usemē^s tallow. R 104.5 (see yāsek^u).
 yēxwa land looms up.
 yīlāla serves him right! III 97.34.
 yīls(a) to rub on. III 64.25.

- yîlkw(a) to hurt. III 29.35.
 yîlk'îg'aîela to scold, to blame.
 C 14.24.
 yîlkw(a) to carry long, stiff thing on
 shoulder. R 166.11.
 yîlq(a) sore eyes.
 yâyîlqama Symphoricarpus race-
 mosus.
 yîlṣw(a) to hang skulls of enemies on
 poles. 3.19.
 yîlṣûla to hang over pole. III
 157.5.
 yîlṣ^us-
 yîlṣ^udzayu dancing-boards. C
 100.26.
 ɛyîl(a) to spread legs. C 160.11.
 yîl(a) to tie in bundles. III 28.22.
 yîlēm band for tying. R 112.26.
 yā- to decline. C 52.5; to give up. C
 344.8.
 yā- to hang down loose. V 486.30.
 ɛya oh! (called from near by). III 11.11.
 ɛyā oh! (called from a distance).
 ya- to work, to do, to use.
 yānem game. III 22.13.
 yāla to continue. C 54.21.
 yāɛyatslê canoe. R 129.11.
 ɛyāa mother! C 256.33 (New).
 yāwap(a) to set sail. III 256.2.
 yāwaplêq mast. R 100.10.
 yāwabēm sail. R 100.10.
 yāwas- to do for a short while. R 110.39.
 yāwix'- to move, to shake. C 186.17.
 yām(g'îlāla) to drag along on water. C
 208.1 (New).
 yat- to rattle. III 459.33.
 yaden rattle. III 459.31.
 yâtîeq rattle. III 224.3.
 yāsek^u fat. R 108.82 (see yex^usemêɛ).
 ɛyāk'- bad. C 18.21.
 ɛyāk'alîl to get excited. M 670.8.
 ɛyax'sem bad. C 160.25.
 ɛyax'plaxsta to scold. C 362.10.
 ɛyak'â to vanquish. C 6.13.
 ɛyāg'îm sea-monster. C 34.27. ?
 ɛyax'yeg'îl intestines. R 174.25.
 ɛyeyāg'îs bad weather. R 253.14.
 ɛyāg'îlwat inexperienced. R 177.60.
 yaq^u- to lie dead. C 10.13.
 yaq^u- to distribute, to give a potlatch.
 III 59.3.
 yaqwē woodworm. C 198.24.
 yaq!- to speak. R 218.9.
 yaq!eg'aî to begin to speak. III
 12.3.
 yaq!ent!āla to speak. III 11.11.
 yax'wid to fan fire, C 396.25.
 yax(a) to melt. R 150.30.
 yaxk'!(a) to hop on one foot (Kos
 yālk'!a).
 yāla to be wrong. III 145.24; to van-
 quish. M 670.12.
 ɛyālaqa to send. III 102.36.
 yālaq- ostentatious. III 448.31.
 yāl(a) to dig clams. III 353.33 (New).
 yāyaɛlēm clams. III 350.17.
 yālk'!(a) to hop on one foot (Kos,
 Kwāg'uɫ yaxk'!a).
 ya!â take care. III 29.34.
 ya!ôpela to feel choked, asthma.
 ɛyā (exclamation of disgust). C 144.29;
 yāi. C 10.24.
 yāwix'ila to give a winter dance. III
 58.5, 85.17.
 yāq- property.
 yāqala property. III 108.3.
 yāx^ulēm paraphernalia. C 304.3.
 yāgwîk'ila armring. C 246.26, 28 (New).
 yālaqw(a) to sing sacred song. III 150.30.
 yēx'stō to refuse to give up. III 224.29;
 R 224.20.
 yēlnekū(la) to fish salmon. III 305.4.
 ɛyālō take care! C 124.18; 142.11.
 ɛyā call from a distance. III 12.3.
 yōx^u- wind.
 yāla wind. III 131.3.
 yēwēl to blow into. III 103.9.
 (see yāwapa to set sail).
 yāl(a) to appease, to tame, to calm. III
 59.39.
 yū that near thee. R 59.67.
 ɛyōɛya cold wind. R 95.43.
 yūis to catch olachen in dipnet at end
 of weir.
 yūdux^u thrice. R 202.41.
 ɛyōs(a) to eat with spoons. R 247.27.
 ɛyōɛyatslê dish from which food is
 eaten with spoons. R 358.26.
 ɛyewēk^u eaten with spoons(>ɛyōs-
 k^u). R 323.18.
 ɛyōgwa rain. R 240.20.
 ɛyōgūx'îd to begin to rain. R
 203.51.

ɛyũk!wa slate.
 yũlag'a to stay. III 406.18.
 yõl- to drift. III 149.15.
 yõlala. to drift down.
 ɛyâɛlâl to warn. C 14.1.
 yũl thou. R 675.44.

ē

ēaw- plural of words in āw-. R 99.28.
 ēēn to quarrel (referring only to husband and wife). R 742.8.
 ēwaqa toround a point. C 220.12 (New).
 ēp(a) to pinch. R 208.11.
 ēbayu dice.
 ēps- pl. of āps-. R 157.7.
 ēd- to harpoon (Kos). III 375.14.
 ēdēm menstrual fluid. C 440.23.
 ēt- again.
 ēdētâē great grandchild. C 312.22 (Kos).
 ētlēd again. III 8.10.
 ēdzaqwa to speak again. III 234.42;
 aēdaaqa to go back. R 68.81.
 ēs- not. C 148.25.
 ēs- to wait.
 ēsēla to wait. III 42.18.
 ēsēsa to wait from time to time. C 174.19.
 aēsayu to beg. III 173.21; C 60.20.
 ēsets!aak^u wearing abalone shells in ears. III 104.37.
 ēseg'iwē added. R 65.19.
 aitsik'asōl oh wonder! M 707.1.
 ēk' good. R 122.48; ɛs'ek' pl. R 200.41.
 ēx'pla sweet. C 142.13 Amelanchier florida, Lindley.
 ēx'ak'aēqela to like. C 146.20.
 ēk'!ēqela to be glad. X 3.31.
 ēg'idzāla good weather. R 202.29.
 ēg'flwat expert. R 116.17.
 ēk'ō to be victorious. C 104.32.
 ēx'ba sharp. R 69.11.
 ēg'is sand. R 190.31.
 aēg'is fine weather. R 203.50.
 aēk'!a well. R 58.34.
 ēk'! above. M 681.3.
 ēk'!ēsta to go up. C 386.21.
 ēk'!ēbāla slanting rafters of house (Kos); see pũx'bāla (Kwāg'uł).
 ēk'!ēnxē upper edge. R 99.40.
 ēkw(a) to clear house. C 256.14.
 ēguēnd to cut off branches. R 151.25.

ēq(a) to bewitch. III 426.30.
 ēsēaqa to put disease into tree for witchcraft or cure (=pēspata).
 ēx'(āla) to come near. R 216.21; C 222.16. ēx'ag'aaLēla to approach. C 380.19.
 ēx'ak'a to agree. C 386.28.
 ēxdzō left on a flat thing. R 228.24. (see ax-).
 ēxenta to menstruate. C 440.25.
 ēx^umē devil's club (Fatsia horrida). V 473.21.
 ēxsem semen. III 285.9.
 ēl!ēxsdē precipice. R 173.11.
 âg'iwē bow of canoe. R 96.59.
 (â-) father, see aw-.
 â- only. R 58.36, 195.9.

â

â- only. C 18.14.
 âē innocent, not having had sexual intercourse.
 âya burden of song.
 âtsao, âts! father! (addressed). III 90.34.
 âx- C 18.25?
 âxa foot of mountain. III 165.27 (aw-axa).
 âxsölē Veratrum Eschholzianum (R. & S. Gray). R 175.8; a person of evil temper.
 âla real. R 140.19.
 âl- quickly.
 âlt!ēqela to run quickly. III 413.29; to handle roughly.
 ēaltsila quickly. R 190.43; to treat roughly. R 187.24.
 âlbala quickly. R 302.42.
 âlita to do mischief. III 285.2, X 81.37.
 âlis greedy, desirous to get wealth quickly.
 âlatla but later. III 146.8.

ō, w

ō (exclamation).
 ōxwa to cry "oh". M 668.6.
 ō- noun of locality; before vowels aw-.
 ōbē point. R 197.13.
 âw!bē point of land. R 254.2.
 wũsyîms(ēid) to tie. X 208.2 (New).
 wũyōq!wa to shove into. V 332.11.
 wũyōqlũx!asx'âyē jawbone.
 wũd(āla) cold. R 194.16.
 wũdasō cooled. R 198.21.

wūs- to rub herring spawn. R 422.13.
 wūdzek^u meat of salmon, cut off.
 R 223.9.
 wūsālē a small barnacle.
 wūy(ENXEND) to lift (edge). R 89.66.
 wūsēk' (āla) to have on a belt.
 wūsēg'anō belt. R 118.2.
 wūsđ(āla) wise, careful. III 397.4 (Kos).
 εwūn(a) to hide. III 12.4.
 wūn(a) to drill.
 wūn(xlā) to change (name). C 320.30
 (Kos), see wān(a).
 wū(nse)la to be under water.
 wūnsēid to sink. III 144.6.
 εwūnemta to bury. III 67.20.
 wūnāla drunk, dazed. R 199.37.
 wūnwūnx'īsa a bother! C 94.12.
 wūnāldēm inlet. R 155.27.
 wūnq^u- pine wood.
 wūnāguī red pine. R 88.45.
 wūnq(ēla) deep. III 11.1; R 60.10.
 wūk'- to break off.
 wūk'lāla noise of rolling rocks. III
 196.25.
 wūq'lās frog. III 171.7; man with pro-
 jecting eyes, green teeth, livid color.
 weqlwa brother of sister, sister of
 brother, cousin of opposite sex. C
 386.34, 390.13.
 wūxala layūgwa Ligusticum.
 we(la) to make a box by bending. R
 62.51.
 wūl- to pick out (?).
 wīwelgemak^u all tribes. M 669.20.
 welg'iltsoεwē picked out. III 258.5.
 welg'ilas ? R 64.85, 93, 1.
 wūl(a) to stop, to arrest. M 668.11; C
 24.18.
 wūlg'ustāla to ascend. M 684.21.
 wūl'nakūla to turn back. C 4.25.
 wūlēεx^u young seal. C 146.12.
 wūlēlēεlas easy (?). III 103.2.
 wūlōpa to eat roasted salmon.
 wūls- to succeed.
 wāwūltsewax'ēid to try to go up
 river. C 22.7.
 wāwūldzōwa to try one's luck. III
 124.13.
 welk'(a) ring shaped. III 27.17.
 welxsemala to tie up a box. III
 286.10.
 wāwelgemēε high tide. R 183.2.

wūlgemēε thick. III 310.22.
 wūlxwa love.
 wūlxwas love charm.
 wūlxkwas nanōlawayoxa ts!edāq
 (love charm, means of making
 women foolish) Drosera rotundi-
 folia L.
 welxwaxsdēε tail of salmon. R 223.7.
 wūl in vain. III 54.38.
 wūl(Exsa) to put (aboard) with hand
 (from a steep rock). R 215.63.
 wūlga a bird, diver.
 wūl(a) to ask, question. III 16.6.
 wūlela to hear. III 11.9.
 wul-
 wūllāx horn, antler. III 17.9; R
 104.12.
 wa river. R 190.33; water runs.
 waatslē gorge. C 14.10.
 waεstāla tributary of river. C 22.20.
 wāyālas slough. R 303.11.
 wāmis fish obtained from river. C
 46.5; R 231.3.
 wīwak'ayewatslē fisherman's hook-
 box; R 302.5.
 wāx'waεs branch of river. III 27.3.
 wīwabes pintail duck (=fond of
 river).
 wa that is all! C 46.27.
 εwa- size, awa- pl.
 εwadzō wide. R 62.50.
 εwāsgem length. R 57.9.
 εwāg'it thickness. R 84.50.
 εwābetslā depth. R 107.70.
 εwāxaas number. R 81.55.
 εwāwayas time. III 59.15.
 wahaiya burden of song. M 706.9.
 waileqayala zigzag. M 670.1.
 waya-
 wāεyapōlela a person of a rank not
 high enough to go to a chiefs' meet-
 ing, one who does not pay his
 debts. R 196.16.
 wāyatslāla to be feeble. C 54.5.
 wāwešelilas ? R 358.25.
 wāwulak'ēsla clover roots. III 95.25.
 wawōlaqula to shout for pain. C 54.10.
 waōyak'ila tide-maker. C 378.8.
 waogwaεla to break wind. C 264.27
 (New), (xwēlēg'aεl Kwāg'ul).
 waōk^u several, others. R 71.52, 106.41.
 wāwiyak'ila skirt.

- wāwedzelaqwa to cry "ho" while lifting copper. III 449.26.
 ʷwap water. R 74.5.
 ʷwāpagē juice. R 115.89.
 ʷwāpala liquid. R 247.28.
 ʷwēʷwāp!em fresh water. R 88.53.
 wāmag'i goose. C 375, note.
 ʷwat-
 ʷwāʷwadē kelp. R 192.18.
 ʷwādolk'āla kelp-patch. R 177.50.
 wat(ela) to lead. C 36.5; to pull (up a canoe). R 97.81.
 wādenōts!exsdē sheets of sail. R 100.8.
 wādek^u dressed deerskin. R 296.80.
 was(a) to spawn (herring). R 255.23.
 ʷwas- dog.
 ʷwats!ē dog. III 18.10; ʷwaōts!ē *pl.* C 394.10.
 ʷwāyayuk^u hunting dog. III 18.7.
 ʷwāts! grandfather!
 ʷwādzega grandmother!
 ʷwādzid master! (=dog owner).
 ʷwayad brave.
 wās-
 wāsʷelaxwa to be hungry. C 234.20 (New).
 wāsdeʷma pit of stomach. C 234.23 (New).
 wās-
 wāwats!a to give a marriage present. R 432.8.
 wāwadzōlem to please. III 152.1.
 wīwusila to desire sympathy. C 467.
 wāwasʷid to take a short time. C 222.7 (New).
 wānem dead. III 97.30.
 wān(a) to exchange places. C 224.11 (New).
 waʷnēʷ herring. R 184.1.
 wān(a) poor. C 254.24 (New).
 wānexʷid to get impatient. III 327.30; X 14.11.
 waʷnexsila to maltreat. M 670.6.
 wānola to cure. C 328.5 (Kos).
 wāk'(ala) ring shaped. R 165.60.
 wāx'bē bent at end. R 134.10.
 wīwakūyēʷ leaves of eel-grass. R 513.60.
 wāgālos rainbow. III 110.21; C 384.15.
 waq^u cape.
 wāxsā cape. III 29.42.
 wāqūmd to wear cape. III 30.1.
 (wī)waqōdēʷ joints. R 79.13.
 wāwaq!aaayu to beg for remains of feast; to eat with wife. R 308.74, 78.
 wāq!onēxʷs!a oh! I forgot! III 115.23.
 wāx' although. R 82.8.
 wāx's- on both sides. R 248.38.
 ʷwāxaas number. III 30.43.
 wāx- to have mercy.
 wāxʷēd to have mercy. III 54.8.
 wāxlas please! C 388.11.
 hawāxʷela to beg, to pray. III 41.28.
 ʷwāxʷwaxūlē thrush. III 298.40.
 wāxolaʷwē water hemlock.
 wālemk'(a) to endeavor to do a thing well. III 64.11.
 ʷwāl(a) to stop. R 76.46 (see wūl-).
 ʷwālas large *sing.* III 26.1 (āwō *pl.*).
 ʷwālaas distance. R 110.26.
 ʷwālasgem size. R 135.20.
 ʷwālaʷyas size. R 59.46.
 ʷwālenselas depth of water. R 182.22.
 ʷwālaēdzas depth in water. R 180.34.
 ʷwālag'ustowē height. R 140.23.
 ʷwālasʷaxaak^u a ceremonial (great one made to come from above).
 ʷwālasx'ē lynx (=big tooth). M 679.16).
 ʷwālasila to distribute blankets after sale of copper (=to do a great thing).
 ʷwālaLa snow reaches to a certain height. C 14.3.
 ʷwālibāēʷ feared one, warrior. III 60.40, 217.27.
 wālā(ła) being in a condition, state. III 231.33; V 357.17.
 wālaq- to desire. III 410.6.
 wālsāx'ʷid to be impressed. C 382.8. (Gwas).
 wāldem word. R 248.46; wish. III 25.3. wāldem *pl.*
 wāl- love.
 wāʷlāla to talk lovingly, to joke.
 wāl(ela) lover. C 208.4.
 wāwal!ex'ʷid to pity. III 33.6.
 wālaqāla to listen to each other. III 362.21 (see wūl-, hōl-).
 wāwālaq!a to inquire. C 160.1.
 wā go on! well! III 7.6.
 wāla to lift. R 96.64.
 ʷwē- how. C 22.5, where; III 44.24.

wī- not.

wiyōl not to obtain. III 255.12.

wēx'ēid cannot. M 683.1; C 148.19.

wēk'!ēx'ēid to die.

wībalisēm to be at end. R 177.71

wīq'lūs not to believe. C 366.12.

wāla weak. C 58.30.

wiyāla! to fear to die. C 320.21 (Kos).

wīyoq'lūgēs inside. R 102.10.

wīwa'q^u wolf. M 666.13.

wīs male, male infant. III 296.1.

wīn(a) to go to war. III 241.40.

ēwēk'(a) to carry long, stiff thing (fire-wood, pole) on shoulder. III 252.43 (not used for canoe).

wēq(a) to lift. III 75.12.

wēqwa to shove a long thing. III 464.1.

wī'x^ustend to launch a canoe. R 192.85.

wēqw(a) brave. III 303.19.

ēwī'l(a) all. R 180.40.

ēwīlenkūla to carry all. R 210.7.

wīlēm smooth side of tree. R 60.12.

wēl- cedar.

wēlk^u cedar. R 60.5.

wīl'ēn consisting of cedar. R 141.32.

wīl child (for wīs in pronunciation of deer). C 160.20.

wīl(a) thin. R 186.16; wīswūla pl. R 191.69.

wās to feel sorry. C 320.19.

wāsa!a to have pity. III 206.37.

wāwadzōlēm to please. III 152.1.

wīwasilaga to be poor. III 330.15.

wākw(a) thick (layer). R 249.57.

wā!ēnxēs edges. R 70.24.

wo go ahead! R 97.66; yes C 142.17.

woi call of Winalag'ilis. C 30.16.

wōkw(a) to bark. III 423.2.

ōy(a) slow. R 46.93 (?)

ōp(a) to whisper. III 80.34.

ō'm(a) chieftaincss. III 354.15.

ō'mayo greatness (high rank).

ōmat(a) pain cases.

ō'mas great. C 192.1 (New).

ō'mis unusual. III 196.20; funny. C 150.11.

ōt(a) to perforate. C 118.18.

ōda(x'ēid) suddenly. III 412.21.

ō'sdē stone hammer. III 332.35 (Kos, New).

aōts!aqāla lengthwise (?). R 84.61.

aōk'litna R 220.22.

ōdz(a!a) wrong. C 374.26.

ōdzēlqēla to feel uneasy. C 322.11 (Kos).

aōts!ēgā food does not agree. R 342.3.

ōdzig'ila to have an accident. C 16.13.

ōgū'ila other, different. R 65.12.

ōgwaqa also. III 8.9.

ōguqāla different. III 46.5.

ōqw(a) gray hair. C 312.20.

ōqwanē redbreasted hawk (?) owl (?). M 680.17.

ōqwa!a many clams roasting over fire.

ōq'lūsa to believe. III 247.15.

ōxsaak^u single. III 464.14.

ōxl(ā!a) to carry on back (basket, deer, roots, cedar bark).

ōxlaak^u load. III 70.11.

ōxlex'ēid to carry on back. R 72.-62.

ōxlōlēm pack strap. R 132.41.

aōxlaas pack strap. R. 110.35.

ōl(a!a) to wait. III 344.8.

ōlalalahē (exclamation). C 206.16. (New).

ōlēg'in wolf.

ō!a!a slanting. R 69.92.

h

helk'!ā to protect. III 46.34.

helax'ēid to pay. C 246.27 (New).

ha (exclamation). M 693.12.

hā(g'a) go on! III 64.9.

hai hamats!a's cry. M 691.3.

hayimbend straight to end. R 193.14.

haya haya ha fool dancer's cry. M 706.1.

haya'māla to desire. C 78.3.

haiamōt sign, mark. C 22.23.

hāyasek'āla married couple. R 59.53.

hayāsēla to eat before going out. III 403.26; R 201.3. (see hēyāsēla).

hāyase!alale!alis cutting veins. M 695.9.

hayanōxa roundheaded (clubs). V 476.35.

hayāqa to pass. R 121.28, 272.73.

hayēg'i to imitate. III 270.35.

hayōsēla to go across. R 78.94.

hayōt rival. III 248.12.

hayōht!āla to bring out of woods. C 24.23.

hayatilagas invisible spirit. III 423.2; C 322.5.

- hayaltsama to keep secret. C 24.29.
 hayālō told. M 683.15.
 hayāl!ōla to warn. III 29.39. (See yāl!ā).
 hayēmamamai cry of k'inqalalela. M 694.10.
 haiōā bear dancer's cry. M 705.15.
 hayū exclamation used when salmon is seen. C 142.2.
 hayōiyi salmon dancer's cry. M 709.8.
 hayō hai hō Dzōnoq!wa's cry. M 711.2.
 hayu hūya wolf's cry. C 144.18.
 hayūtela to make noise. M 669.6.
 hayōqōd to select. C 58.12.
 haidai cannibal's cry. M 692.9.
 hāwanaqa'qelōtōl with matted pubic hair. C 134.8.
 hawāk'as great, dreadful. M 706.8.
 hawāxela to beg. R 104.7. (Sec waxē-)
 ha'wīnālela to frighten away. C 352.25; R 176.41.
 hahā'nē Clarendula hyemalis.
 hahē burden of song. M 694.14.
 halogwala to meet. C 340.19 (Kos).
 hap- to dip.
 hapstend to dip into fluid. R 58.42.
 habayo brush. R 58.42.
 hap- hair on body.
 haēp!ōma skins of animals. III 140.1.
 habesēanē goatskin. C 12.9.
 habōldzem pubic hair.
 habaxsolē Ribes echinatum Lindl.
 hap- cannibal cry.
 haēm- to eat.
 haēmap to eat. R 233.42.
 haēmaēs edible parts. R 278.67.
 haēmōt remains of food. R 246.93.
 hamēx'sila to cook. R 247.17.
 hamēx'silel'is cook. C 356.23.
 hēmaōmas kinds of food. R 196.16.
 haēmawāla food. R 226.29.
 haēmayo fork. R 375.54.
 hāmshāmts!es a member of a cannibal society.
 hāmats!a a member of a cannibal society. M 685.19.
 hāmats!elaqwa to utter cannibal cry. M 689.1.
 hāmsiwē cannibal head mask. M 687.1.
 hāmsp!ēq pole erected in house of cannibal. M 691.5.
 haēm—Continued.
 hāmāla to keep in mouth.
 hāmsgēmd to swallow. III 152.10.
 haēmaats!ē pōxūns stomach. R 406.28.
 hamamamē cry of salmon weir dancer. M 710.3.
 hāmaa a monster. M 708.7.
 hāmālela close together (?) III 452.36.
 hāmasēla! wasp dancer (?) M 710.7.
 hamdzats!ē wasp nest. M 710.7.
 hāmēlālela to spread over, to cover (a fluid). R 144.31.
 hamēlq'ūla to admonish. C 386.15.
 hamasēlalis grebe.
 hāmaxsta grebe, name in myth.
 hamanēkwa to be dazed. R 199.42.
 hamanxūla! laughing dance. M 667.2.(?)
 hamē' monstrous! III 147.18.
 hamō' pidgeon (Columba fasciata).
 hāmōmō backbone. R 243.30.
 hamōtsena a plant.
 hamt(ēla) to carry a person or child on back. III 70.19; C 20.13.
 hāms(a) to pick salmon berries. R 211.1.
 hāmkw(a) to put head down sideways.
 hām̄x'hām̄k'la buzz; block for hoisting.
 hām̄xw(a) to rush forward. X 82.6.
 hāda pet. C 308.23 (Kos).
 hādanē a fish (Anoplopoma fimbria).
 hādōē grandmother! C 142.7.
 hāt!(ēla) to disobey. III 45.19; to urge; C 344.7 (New).
 hās he. C 66.11.
 hās(a) to breathe. III 33.14; to leak. R 299.57.
 hāēyala noise of breathing.
 hasēē breath, keepsake (from sweet-heart).
 hāsk'aēdzēē stomach piece of salmon (=giving short breath).
 hādzeⁿ washed in wolf's dung as protection against disease.
 hatsāla leaks through. R 299.57.
 hās(ēla) aloud. R 97.66.
 hāts!exsdē wolf's tail. C 232.4 (New).
 hashēna to prepare. R 302.6.
 hāsde^{xw}(a) loose (moss). R 196.22.
 hādzapama Achillea asplenifolia.
 hādzapamaxlawēē Matricaria matricarioides (Lén.) Porter.
 hatsawē dolphin. III 99.27.

- hān- an open vessel is somewhere, *sing.*
 hānx'ēid canoe stops. III 79.2.
 hān'wāla canoe is on water. C 354.9.
 hānx'lāla kettle (=open vessel on fire).
 ha'nem small kettle. R 373.12.
 hanagwēs Lumpenus Lampeteraeformis.
 hanbend to put end into mouth (for hāmbend?) C 170.6.
 ha'n(āla) to continue. III 21.14.
 hānasxawē collarbone of porpoise.
 hānak'a to request, to ask leave. R 319.3.
 ha'nakw(ēla) to do quickly. R 75.27.
 hanēnaḡ to desire to go. III 403.20.
 hanēq!(āla) to growl. R 35.24.
 hānō a small fish. III 349.17.
 hānkwa(a) to curse.
 hānq(ēla) to carry in one corner of blanket. C 42.25.
 hānqwaḡānē bent. R 196.19.
 hanḡ humpback salmon.
 ha'nōn humpback salmon. III 102.8.
 hānx(a) to look into a hole. III 110.24.
 hānl(a) to shoot.
 hānal'em arrow. C 46.18.
 hak!w(a) to remain in a certain state. C 204.22.
 hāgw(āla) to watch. III 30.8.
 haq(a) (face) swells. C 196.30.
 haqw(āla) to lie face down. III 120.42; R 273.98.
 haqlwāyu chest of seal, sea lion (=means of lying on rock).
 haqwēnēk'āla to lie on top of one another. C 164.10; R 245.84.
 hax'it'ēd to open mask. C 82.25.
 hax'ō (dog) howls. C 16.30, C 256.32.
 haxhāqwamas to eat whole. C 154.11.
 hē'x'ts!egēmāla canoe goes stern first. R 213.21 (hē'x'udzegēmāla?)
 hāxw(a) to climb a tree. III 354.29; C 212.14.
 (hāl- to kill).
 hālāyu means of killing, death bringer. III 14.3.
 hala to come back. III 213.10.
 ha'la(bala) quickly. R 124.99.
 hālāg'a go away! C 160.3.
 halak'lāla to tell to hurry. C 18.3.
 halāxwa to eat quickly. C 382.21 (Gwas).
 ha'la(bala)- Continued.
 halāk'a to become small, to change in size quickly.
 hā'lamamalaga mouse. C 232.13 (New).
 hā'lamālaga mouse (Kwag).
 ha'lāla to hesitate. III 460.6; C 316.5 (Kos).
 hāxūlaḡ begging dance. C 320.25 (Kos).
 halē insufficient, weak.
 halēk' (war name) passionate, easily excited.
 halyōqwa to send forth weakness.
 halo a fish (Stolephorus Perthecatus).
 hālsela almost. R 75.24.
 haḡexsēmd to spread over. X 62.9.
 halāqa to pay. III 44.33.
 halāxsa to send word. III 171.15; C 260.13.
 hāqa to pass. (See hayāqa.)
 hāx'seq!a to go over, to be too much (?) R 284.71.
 hāx' to rock cradle. III 208.14.
 hē that.
 hayīnsela to sink. C 6.2.
 hāxela to go down. R 403.9.
 hēbēndāla straight to end, the whole. R 114.71.
 hēmenāla always. R 61.37.
 hē'nakūla to move along to there. C 28.26.
 hēg'axsā still to continue. C 12.15.
 hēg'ustāla straight up. C 4.24.
 hēx'send to split. R 70.20.
 hēnēl R 299.73.
 hāmēnsela to sink. R 297.31.
 hēyadzō strip of berry cake. R 269.1; rough surface (?) R 96.57.
 hayadzewats!ē box for strips of berry cakes. R 274.17.
 hēyāsela to eat breakfast before going out. III 403.26. (See hayāsela.)
 hēwāgēm'x'ts!āna fingers tapering towards points.
 hēwāxa never. R 92.40.
 hēwiyōd R 242.23.
 hēōd to faint. M 682.19; C 348.9 (Kos).
 hēēnx summer. R 216.2.
 hē he he he (exclamation). C 206.17. (New).
 hēhek'a never. C 310.33 (Kos).
 hēmōtēlasō (war name).
 hāmōtēla (?).

- hēsek(ūla) woman goes to live with husband. III 466.32.
 hāyasek'āla married couple. III 67.9; R 59.53.
 hēnak'lāla to speak badly of some one. M 669.18.
 hēnak'(īla) to resort to some act as a last means. M 727.10.
 hēg'us'ōla to cause an accident. C 146.14.
 hēk'lid to kill. C 104.12.
 hēyakula C 182.31.
 hēkwēla to make on purpose. R 250.87.
 hēgulēn to follow a root in digging. R 195.20.
 haiq'lenxūlag'ilis reaching in front of him. M 694.6.
 hēx'(t!ē) fish head. R 223.3.
 hex'hax' to eat fish head. R 338.39.
 hexhak^u (?) hexhaq^u to eat salmon. R 307.51.
 hēxwa to deny having done something.
 haixwanōma to come to dance. (?) M 709.4.
 hēl(a) right.
 hayalig'ila to make right, to tame a dancer. M 724.4.
 hāyāl'ea right size, *pl.* R 184.19.
 hāyālag'it right size. R 119.11.
 hāailak'emēš shamans.
 hēlala to arrive in one day.
 hēlēg'ind to serve a second course in meal. R 323.19.
 hēlik'asō sacred. C 100.16.
 hēlomagem medium size. R 140.14.
 hēlg'aa to arrive in one day (Kos).
 hēlala enough. R 72.56.
 hēla'elāla to put up right. R 206.27.
 hēlo'mala to be in time. III 15.10.
 hēlogwila period of ten months.
 hēlk'lōts!āna right hand. R 69.93.
 hēlq'lāla to allow. C 54.8; R 171.79.
 hēlōl to get enough. R 84.43.
 hēla (hēla?) to hire. R 211.3, 216.72.
 hēšlos great-grandparent.
 hēšlōkwinē great-grandson. C 386.2.
 hēšlōkwinēgas great-granddaughter.
 hōxwa to whistle (like steamer) to say "hō."
 hō-
 hō's small shed for mourners and sick people. III 53.39.
 hōgwaelsag'ila to make shed in woods. III 87.3.
 hōi cry of Winālag'ilis. C 30.15.
 hoip cry of shamans, intended to calm excited dancers. III 419.15.
 hōwag'ila to warn X 186.16; to notify C 164.26.
 hōmāla to look on. C 146.15.
 hōmhōm blue grouse (*Dendragopus obscurus fuliginosus*).
 hōt(a) to pass. X 193.4 (New); to leave, C 370.31 (Gwas).
 hōs(a) to count. III 463.35; R 463.35.
 hēwēk^u counted. R 435.70.
 hōdzats!ē small shed for widow or sick people (counting-house?; see hō-).
 hōs thine. III 107.37.
 hōstalag'imo mythical name of ghosts. C 158.12.
 hōsaxwatāla buzzing in ears.
 (hōk^u).
 hōx^uhōk^u a mythical cannibal bird. III 16.2.
 hōx^uhokwayak pelican (= hōx^u-hōk^u of sea).
 hōqw(a) to vomit. III 449.16; to go, *pl.* R 307.56.
 hōqlwalē *Glaux maritima* var. *obtusifolia* (Fernald). R 194.1.
 hōxw(a) to split v. w. III 256.23.
 hōlala a little. R 237.27.
 hōlēm(ala) to acquire easily. III 139.43.
 hōlēsmatsē nest of humming bird, a charm for obtaining property easily.
 hōlē(la) to listen.
- b**
- bedē panther.
 ben(a) underneath, below. R 176.37.
 ben(a) to fit. R 98.7.
 bens(a) bashful. III 458.4.
 bek'ō to loan canoe. III 341.38.
 (bek^u)
 begwānem man. R 77.78.
 begwānemq'lala common man. V 441.15.
 begwis merman.
 begwil common man. R 275.36.
 begulelēk'ila to have a secret husband. X 7.1.
 bekwēš owl (*Nyctala acadica*).
 bekumāla man. C 312.6 (Kos).
 bek'lūs woodman (a fabulous being that takes drowned people). III 258.28.

(bək^u)—Continued.

- bexūs part of a corpse.
 bex^usō to appear. X 6.29. (See būsā.)
 bex^uunē soul.
 bābagum boy.
 bābak!wa warrior. C 338.5 (Kos).
 bāguns. visitor. III 116.16.
 bāk^uawē body. R 185.6.
 bāk!um. Indian (=real man).
 bāxus secular. C 206.15.
 beq!ul(ēla) to be sleepy. III 37.14, 139.17; R 199.39.
 baq!ūlāwē ba. III 308.41.
 bex(a) to cut. R 299.69.
 bexōt torch. III 422.17. (Hēdza^uq?)
 bel(a) to forbid. C 246.21.
 Belxūla Bellacoola. III 466.34.
 belx(a) to spread out roots.
 bāsamas to wear off, to chafe through.
 bāsbelē fins of fish, porpoise. III 304.3.
 bāk^uā to meet. III 131.7 (bēk^uā C 6.25)
 bāgwanē skate. III 266.36.
 bākw(a) to fish halibut. C 308.16 (Kos).
 bāku(la) R 382.63.
 bākwēnok^u (?) potlateh. III 426.21.
 bēbak!wimē to endure. III 67.25.
 baq!āla to smack lips.
 bāxus secular. III 17.13.
 bābax^usila to paint face(?) (p!ēp!aq!-
 ūgemd?).
 bax^uwid to swell. C 26.15.
 bewēk^u pregnant. III 67.11.
 bōts!ē womb. X 172.41.
 bōlagē ring of womb.
 bōbogwē white pine. C 172.8.
 bābala jealous. III 68.31.
 bāl(a) to stretch arms, fathom. R 57.8, 229.15.
 — albatross. C 64.7.
 bē^unakūlas place of binding up. R 90.87.
 bēx^ua phosphorescence. R 176.45.
 bendzāla to be phosphorescent on surface. R 176.44.
 benk^u (bēnk^u) made to be phosphorescent. R 305.6.
 bēf^uid to pull apart (moss). R 197.27.
 bā to leave. R 173.17.
 būsā to appear. III 58.12.
 bōf^uid to swell. C 40.20.
 bolxsdē musk-bag(of mink)(=swelling behind). C 142.22.
 bolēx^uwid to bud. R 198.2.

P

- peta to treat with medicine, to put disease into tree for cure. C 38.4.
 pespetq!āla to treat a child with charms to give it power over animals.
 (pes-) flounder
 paēs flounder R 181.51.
 pepayem a fish (Lepidopsetta bilineata).
 pāspes to eat flounder. R 417.68.
 pāpāya to fish flounders. R 157.1.
 pesemāla to get easily. III 457.22.
 pesenē skin. R 110.42. (See pask^uēn.)
 pents!āla to put in. R 236.9.
 penpensbē bladder at end of kelp. V 476.13.
 (pengwid?) penkwa (?)
 penq(a) to glare. M 729.10.
 penl(a) stout. III 49.15.
 pek!āla to talk wearily. III 450.20.
 pek^uō coiled, imbricated basket.
 peqw(a) pliable. R 90.81. (pēkwa?)
 pex^u(a) to heat.
 penk^u heated, blistered. R 352.44.
 pex^uit kelpfish Pleurogrammus (=heat on body). R 182.24.
 penēg^ua to warm back. C 166.16.
 penāyo hook for kelpfish. R 152.2.
 pexw(a) to float. R 68.20.
 pō^unakūla to float along.
 pāwaas place of floating. C 36.10.
 pel(a) thin. R 164.25.
 pelspela pl. R 134.5.
 pelk^uāla to be spread out. III 461.29; pelk^ua to throw something flat. III 143.42.
 pelk^ui!āla to dance turning around. C 292.15; to back water. R 414.9.
 pelq-
 pelpelq hammer. R 60.4.
 pelgetōd to hammer top. III 91.38.
 pelqalas material for hammer.
 pel(a) fin of fish. R 242.24.
 pelāgē anal fin. R 230.7.
 pellexawē pectoral fin. R 231.14.
 pelpāl to eat fins. R 375.1.
 pā to split cedar boughs for basket making. III 138.17.
 pāk^ulōd to split off. R 69.200.
 pawāla to peel off. R 121.30.
 paēl floor of house. C 120.3; R 296.82.

paōla (paōla ?) water rises. III 144.11.
 pāpex'sāla to break to pieccs (flat pieces ?). R 296.76.
 pāpēsa^{ma} a plant.
 pāpoqlwamē a kind of kelp. C 470.
 pāsk'en skin of mountain goat with hair. (See pesenē^s.)
 pāq(a) to put down a flat thing, to catch ducks in flat net.
 paqōd to put down a flat thing. R 183.10.
 pagēl to put down a flat thing in house. R 273.89.
 paqlaxsdē^s bottom of box. V 472.12; R 77.86.
 pāqwa to strike tail flat on water. III 321.25.
 paḡwa heart of porpoise.
 pāx(āla) shaman, C 50.17.
 pāxasō^s to be treated by a shaman. C 100.16.
 pālpālaābolas dish keeps full. C 264.11, note.
 pālapālaabōkwālas dish keeps full. C 264.11. (New).
 pēk'la marmot (DENax'da^sx^u).
 pēs(ēla) to go astray. III 158.17.
 pēts'lexawē^s windpipe of porpoise. (pēsa?)
 pēqw(a) to be soaked. V 440.26; R 155.17.
 pēl(a) to whistle?.
 pēpilbē whistling of nose. C 160.21.
 pēlax^swid (pēlaqwa) split by which board removed from tree runs outward. R 61.37.
 pāla hungry. R 196.15.
 pōya hungry. C 296.14 (Kos).
 pōsq'la hungry. III 36.38.
 pōs(a) to be fleshy. III 57.28; to swell. R 176.28.
 pōxw(a) to blow.
 pōxūns bladder. R 176.31.
 pōxutā^sē bladder on top of fish line. V 478.2.
 pōxwas stomach. C 222.3 (New). (Menziesia ferruginea Smith.)
 pūx^ubāla slanting rafters of house. X 62.17.
 pōxpōqlwa elder wood or kelp plugs, used for shooting, as toys.
 pōl(a) satiated. III 21.13.

p!

p!ep'lās blind. III 95.26 (or p!āp'las. III 304.41).
 p!emx'sōd to put arms through straps of load. R 123.78.
 p!edek'(īla) dark. R 162.85.
 p!es(a) to flatten a basket, to give a potlatch to one's own tribe. III 93.1.
 p!eyayu blankets for potlatch.
 p!esp!eyā ear. III 46.38.
 p!enq'lala large bullhead, fish that lives on rocks.
 p!eq(a) to taste. III 39.21.
 p!exū(la) to spawn. R 184.1.
 p!el(a) to pluck (feathers, hair). R 102.10.
 p!elōs dried salmon heads (=plucked cheeks). R 231.1.
 p!elem wool. III 361.22.
 (p!els-)
 p!elems moss. R 196.22.
 p!eldzēk'ila moss on back. R 82.6.
 p!elsenāla moss covered. R 98.3.
 p!elwūmp husband's sister and *vice versa*.
 p!elwadzōl husband's sister and *vice versa*, if intermediate relative dead.
 p!elx(ēla) fog. III 255.57.
 p!elxelasgem woolen (white man's) blanket.
 p!elem(āla) to shut eyes. III 91.31.
 p!el(a) to fly. III 102.28.
 p!ēplalōmas birds. C 30.13.
 p!āpek^{wē} k'latslā charge of gun (=little things put into and made to fly).
 plā to feel for something. III 137.4.
 plēxwa to feel of. III 360.13.
 playōl to feel grateful.
 plēwayasdē tips of fluke of porpoise (=feelers on tail).
 plēwaxsdē flukes of porpoise. R 450.85.
 plā(g'ustā) to raise. III 94.13.
 plēplaq'lugem^d to paint face. III 116.38. (See bābaḡ^usila.)
 plāyōl giving away copper. III 448.18.
 plēs(a) hard. R 185.6.
 plēkw(a) to invite. III 112.28.
 plēq(a) rotten (rope, mat, cloth).

p!â^εyē halibut. R 122.53.
 p!â^εya hungry (pâ^εya?) C 314.31.
 p!ōklün white-spotted body.
 p!ōqw(a) to pick off, break off (leaves, to
 break dog salmon). R 325.34.
 p!ōqlūs an edible plant.

m

medelqw(a) to boil. R 108.87. (medel-
 qūla.)
 met-, metlanē^ε horseclam. R 91.8.
 met(a) to twitch.
 medens to push spear under water. R
 414.13.
 metlōs kidney fat. C 12.8; R 429.11.
 mes-, mese^εla greedy for food. C 146.20.
 medzēs cannibal's whistle (=greedy
 inside). III 421.24.
 meskwa greedy one. C 212.16
 (New).
 \ mesbēs k'fīlemasa gwa^εwina greedy
 pointed tongue of raven, used as
 charm on halibut hook.
 mesē mesēk^u cry of hawk. C 154.9.
 mesēq^u sea egg. R 154.11.
 mesleqluna insect. X 13.35.
 mets(a) mink. C 176.10.
^εmen one (Hē^εdza^εq^u).
^εments!aq^εyo one-horn-on-forehead
 (a fabulous mountain goat). C
 8.15.
 men(a) to pick up. R 218.7; a small pot-
 latch at which girl's clothing is thrown
 away to be picked up by the people.
^εmenāla fish jumps. III 167.11; R
 350.45.
 menēqw(a).
 menē^εwid to return a favor. C 54.22.
^εmens(a) to measure. R 63.63.
^εmenēk^u measured. R 121.36.
 menyayo measure. R 64.85.
 mendzēx^εid to split. C 290.10.
 mang'alaxstalisēla. M 682.2.
 menk'- excrement.
 menāx' excrement. C 224.12 (New).
 meng'edēq slime. III 147.4; clotted
 blood. III 198.19.
 meng'as anus. C 144.1; R 133.23.
 menk'āsēla to throw excrements.
 X 67.8.
 menga war canoe. C 340.14 (Kos).
 (mēng'a?).

menxwāla to smile. M 667.2.
 menl- satiated.
 menlmenlali^l satiated in house.
 M 692.3.
 mēmentsem stones white hot
 (=enough on surface). V 408.26;
 R 94.3.
 me^εis inside of plant (laten).
 mek'(a) to swallow. R 458.71.
^εmekw(a) a round thing is somewhere,
 to choke. R 341.69.
^εmek'!exâ to choke. R 311.28.
^εmekwayind to put (stone) on top.
 R 314.8.
^εmegūtāla knob at end. R 149.22.
^εmek'āla III 242.2; ^εmaām^εk'āla pl.
 island. M 675.19.
^εmekūla moon. C 70.1.
^εmek'lūbâ^εyē heart. R 454.70.
^εmekw(a) to smooth.
 megū- to put on, several objects. III
 126.29.
 megūg'it covered over. R 156.36.
^εmeq(a) to let go from hand. III 127.33.
 māmaq!a trying to let go, ceremo-
 nial in which the performer lets go
 from his hands an object represent-
 ing supernatural power.
 meq!watslē Allium recurvatum Rydb.
 meqem a person rubbed with wolf's
 dung, blind for everything.
 mex- hollow things are somewhere.
 me^εxōl (boxes) are in house. C
 360.23.
 memx'baits!ānē^ε branches. R 439.6.
 mīx'(a) to strike with fist. C 262.31.
 me^εnāla noise of striking with fist.
 III 250.5.
 me^εnatslē drum.
 mex^u- to desire.
 mexūla M 674.7.
 mōl thing desired.
^εmel(a) white. C 290.17.
^εmelxlō^ε mountain goat (=white
 haired). R 102.2.
^εmelk'!aēs k'lōma white-bellied cop
 (Leptocottus armatus).
^εmel(a) to plait a rope. III 78.31; to take
 a turn on a trail.
^εmelēg'ind to twist thin strand into
 a rope. V 388.4.

- mel- to light a fire.
 melx'lend to light end. III 145.31.
 ma^{el} torch. III 145.30.
 melēgayu stone club (stone in hide with short handle).
 melēxela to travel in canoe. R 96.58.
 melāwčla to start across. C 16.2.
 mels- to turn head.
 melmelsela to turn head back. III 150.19.
 malēgemano halibut-head. R 243.41.
 melēk^u turned. R 358.39.
^emelqū(la) to remember. III 197.19 (melq'ūxāla ? R 396.84).
 melx'(a) to drift. X 87.35.
 melx^ewid to moisten. R 92.24; to paint with rings. C 202.13.
 meia southeast wind. III 350.4.
 melēk sockeye salmon. R 354.33.
 mā to crawl, to swim. III 304.24; R 373.7.
 mamaēmas R 382.3; mamaōmas. R 407.56 fish.
 masemag'ilis fish. C 232.12 (New).
 ma- to put down on stomach.
 manōlis to put down on stomach at side. R 408.2.
 maēdzekⁿ roasted. R 408.10.
 māya- to regret an act, to have mercy.
 māyata X 57.22 (māyatla).
 māyax'ila to have mercy. III 471.17.
 māyalas surpassing. M 709.5.
 māyukwāla a game.
 māyōl(a) to give birth. III 67.12.
 māyōlem newborn child. III 77.18.
 maēlbend to mark line with wedge. R 61.31.
 maēlbano marking wedge. R 81.58.
 mawāk'la sea lion (Hēldza^eq^u), name of a copper.
^emaōs(a) to work. C 256.18 (Kos, New).
 māp(a) to pluck. R 208.20.
 māpelala to pluck off (moss). R 196.24.
 mamē bedcover. X 172.28; C 412.6.
 mamēk'as property in house. III 109.20.
 māmadas piece for tying on cross straps of basket. R 135.31
- māmana hawk (various kinds) (=trying to strike from mīx'a?).
 māmala white man. R 99.38.
 mamā^ema leaves. III 299.3; R 186.2.
^emās what? III 44.9.
 ^emaēnox^u what tribe? C 158.9.
 ^emāyēnx what season? X 166.29.
 mās(a) to eat food consisting of several ingredients. R 342.9.
 mas(a) stripe.
 māyos raccoon (=striped face). III 285.14; C 176.10.
 masl!ēk'ala slant. R 804.50.
 (māsta) mustard (English.)
 mastō harpoon. R 176.41.
 mats!apa to make a bundle. R 126.25.
 mātš!ena harlequin duck. C 222.4; (matsin?).
 māg'aanā hair line for trolling hook.
 māg'ag'u grouse (in myth, and Na-k!wax'da^ex^u); III 308.30.
 māk'(ala) being near by. R 61.23.
 max'bē next to end. R 75.38.
 memk'āla closetogether. R 245.84.
 māg'ilēm weqwa half brother, said by sister and *vice versa*, not of same mother.
^emamagwa^{las} hurt. III 451.24.
 māmālēk'a swallow (Tachezoineta thalassina)
 māmēma warbler; hawk(?). III 308.40.
 maku(la) to feel fish nibble at line.
^emaxw(a) potlatch. III 451.9; to carry property; C 324.20 (Kos).
 māwił sacred room of dancer. III 109.33.
 māx^u- to tie.
 māx^ebend to tie knot in end. R 173.9.
 max^ustend to push into water. R 127.41.
 max^uts!(a) to be ashamed. III 266.1.
 max-
 max^eēnox^u killer whale. M 665.12; *pl.* māmx^eēnox^u, M 666.4
 maxstāla raccoon (=striped eyes?)
 malats!es wash tub. M 729.1.
 malaq(a) to make selvedge, braid at edge of basket. R 142.24.
 malaq(ēla) mixed. R 298.48.
 malē exclamation enabling person to stay under water.
 mālīs a kind of salmon-weir. III 83.10; C 94.1.

malčdzana medium-sized clam with rough shell.
 malekw(a) to chew. III 387.37; R 290.13.
 malx^εwid to cat. C 312.8 (Kos).
 mał two. R 226.18.
 małgunāl eight. R 182.28.
 małg^ustâ twenty. R 272.72.
 māl^εg^uiyō twelve. R 117.37.
 māl(a) bitter.
 mał!āla to recognize. C 274.21.
 mā fish. III 83.18.
 mēyoḡwanē salmon. M 709.6.
 mās head of double-pointed salmon spear. R 302.6.
 mās meat of porpoise.
 mēta to twist nettle bark, sinew, hair. V 48.5; R 158.42, 165.66.
 mēs-, mēs^εmes penis. III 136.40.
 mēdzē!ēxdzayo instrument of sea otter, for scraping inside of canoe.
 mēs(a) to smell. X 167.4; R 182.25.
 mē^εstag^ui^εlak^u boiled guts. R 355.1.
 mēg^u(a) to caulk (canoe). III 100.29.
 mēgwat seal. R 174.1, *pl.* mēmegwat C 64.15, mēm^εgwat
 mēx^u(a) to light a fire. III 158.15.
 mēx^uidē porcupine. III 320.35.
 mēx^uid hair seal takes line out.
 mēx(a) to sleep. M 719.5.
 mēxēla to dream. C 8.11.
 mē^εx^uwēwalis Myx^ucephalus.
 mēl(a) to tease, to do mischief. III 51.35.
 mē^εwē salmon weir. III 184.11.
 mō four. C 54.2.
 hamōts!aqāla twenty-four. R 159.8.
 mōsgemg^ustâ forty. R 158.35.
 mō- to pile up. R 346.15.
 mēwēl to take into house. R 239.32.
 māwa to move. C 248.10.
 mēm^εwāla cargo of canoe. C 364.5.
 mēwēs heap on beach. R 233.47.
pl. mēx^umēwēs. R 191.53.
 mōxs to load canoe. R 256.32.
 mâ cry of raven. C 248.9 (New).
 māwawō cry of crow. C 246.32 (New).
 māla to carry many things on shoulder.
 mōmas(a) to hurt. M 670.12.

mōmux^udē *Abies grandis* Lindl.,—*amabilis* Forbes. III 288.25.
 mōmx^usem dried whale meat. C 260.9.
 mōmx^uūn white (bone). R 157.14.
 mōt(ēla) to carry food from feast. R 234.49.
 mamōt food carried home. R 435.63.
 mōtlas balsam fir (Kos).
 mōt!ēxsdē camas.
 mōs(a) to lift clothes that one wears. M 724.6.
 mōdzil chieftainess, wife of high chief.
 mōsma^εla ear ornament. C 118.17.
 mōdzodala to cover. R 89.65.
 mux^εwid to bite. C 214.17 (New).
 mōkwā young fur seal.
 mōkw(a) to be tied up. R 223.18.
 mōqū(la) stomach of fish. R 411.32.
 mōqw(a) to hide a feather in a gambling dance.
 mōqw(a) yellowish.
 moḡg^ua spoon of bighorn sheep horn (=yellow inside). R 579.51.
 mawaē^ε bark of red pine (Kos).
 mōx^up!ēq pine tree (Kos).
 mōxūla dirty. BAV 113.14.
 mōēla to be grateful, to thank. III 66.30.
 mōl(a) rough.
 mōlta spongy.

d

deyō(dzō) flat yellow cedar wood. R 163.22.
 dewēx cedartwigs. III 27.15; R 71.33.
 dema- to be out of sight. C 354.13.
 dem- salt, sea.
 dempla salt taste. R 356.42.
 demsx^uā sea. R 97.72; salt.
 demga^εlas armpit. C 290.18.
 demqola armpit. C 18.25.
 demxw(a) to touch privates of sleeping woman.
 demxsem basket of cedar bark with grass embroidery, like those of Nootka.
 demlēxu(la) to make rumbling noise. III 376.20.
 de^εn(a) sandstone. R 124.88.
 denēk^ua to cut off strip of blubber. R 456.10, 12.
 dent-
 dent!ēd to talk, discuss. III 145.15.
 dentēla III 112.12.

- dens- cedar bark.
 denem rope. III 53.1.
 denas bark of red cedar. R 89.76.
 denyas cedar bark (Kos).
 denasmis red cedar. III 78.11.
 densen cedar bark rope. R 75.26.
 dentsem (hat) of cedar bark. R 139.19.
 denx^ēid to haul in rope. V 478.14.
 dents!ēk^u daneing board. C 28.16.
 (dents!ēq?)
 denx^u- to stand in a row. III 296.19.
 denwayâ anchor line. R 125.8.
 denx(ēla) to sing. III 69.39.
 dek(a) to bury.
 dex^p!ēq grave-tree. III 279.4.
 deg^ēya grave. III 57.11.
 dex(a) to open eyes. III 95.40.
 dex^āla to keep eyes open. R 199.38.
 dex[·]dex[·]ilil owl. III 308.40.
 dex[·]dex[·]inē owl. C 338.15.
 dex(a) to soak. R 108.89, 425.20.
 dex[·]dax[·] to eat soaked herring spawn. R 424.1.
 denk^u greased. C 356.17; R 425.20.
 dengwats!ē grease box. R 82.7.
 dexw(a) to jump. C 212.27.
 dewil to jump into house. M 679.12.
 dex(a)
 dexayu round pole and wedges with round point for splitting trees.
 dexetōx^ēwid to spread tongs. R 370.15.
 delx(a) damp. R 125.13.
 deidaemkila to make tools, utensils. III 189.17.
 dā(la) to take, carry in hand. R 130.20.
 daas handle. R 133.21; grip. R 109.15.
 dāyōd to take in middle. R 119.15.
 dādaelg[·]is person who takes enemy's clothing for witchcraft.
 dāg[·]ilēlem blankets given in advance in purchase of copper, to be returned later with interest (=put in hand in house).
 dāx[·]dasa to commit rape (=to take and put on ground).
 dābendg[·]ala to put an equal amount of blankets on a pile offered by a rival, thus accepting them.
 dādēgo to fight.
 dāp(a) to tow. C 326.33.
 dādek[·]ās property. C 104.30.
 dādek[·]â to be jealous of each other. III 123.22.
 dāda father!
 (dādēlēg[·]a silver bracelet = dollar [silver] on back). III 449.5.
 dādaōma property. C 256.26 (New).
 dēda[·]mala to move things. III 408.32.
 dādēqam white moss.
 dās(a) to dive. C 66.28.
 dāts father! III 135.3.
 dāg[·]i[·]no! fellow wife. III 142.18.
 dāk[·]ints!ēsela fish jumps down beach. III 302.42.
 dāl(ēla) to laugh. III 97.16.
 dāl(a) to unfold. III 338.41; R 228.21.
 delk^u unfolded. R 454.74.
 dā to wipe. III. 469.12.
 dēg[·]idano towel for body.
 degemyo towel for face. V 443.12.
 dēxsdano toilet sticks.
 dēida loan at 100 per cent interest.
 dewāna liver. R 245.79 (t!ewāna?).
 dēdēmala property, provisions stored in house. C 104.31.
 dēstō[·]lax dolphin. (New).
 dēstawūlk^u. (New).
 dek(a) seal, salmon dives. III 302.42.
 dēqw(a) to punch. III 27.40; R 76.65; 133.5.
 dēgwayu pile-driver. C 382.21.
 dēx^u yellow cedar. R 129.1.
 dēwal yellow cedar (Kos).
 dēxūmano[·]s Dōqwa[·]is hafted stone hammer (of Dōqwa[·]is), not used by Kwāg[·]ul.
 dēlak[·](ila) fish jumps. R 183.6; III 326.5.
 dāp!ēn(dzō) squid bones on surface. C 172.15; R 471.41.
 dāqāla. V 441.20.
 dōmaq heart of wood. R 57.11.
 dōdegwig[·]ē[·] Ulna barbata.
 dōt-, dōtlāla to speak. C 314.2 (Kos).
 dōdas words of song. C 318.26 (Kos).
 dādodala to reply. C 254.19 (New).
 dōs(a) to be poisoned by clams.
 dōyad having poisonous clams. C 376.3.
 dōstēnd R 91.11.
 dōsdēk!wa Rubus macropetalus Dougl., -ursinus. C & S.

dōkw(a) to troll. R 238.4; a seal feast.
R 459.80.

dōgwīl spine of porpoise.

dōx^udēgwēs Menyanthes trifoliata. L.

dōqw(a) to see. R 173.19.

dādoqwa to watch. M 667.11.

dōgūl seen. R 119.25.

dōxdoqwa to watch. R 151.15.

dōdex^ustolił to think. C 208.9
(Kos).

dōxts!ēs seer.

dōx^εwalela to discover. III 41.34.

dōx^εwūls to stretch a rope outside. R
158.36.

dōl(ēla) numb, cramped.

dōlēm^xēīd to have nightmare. M
669.4.

t

tewīx'a to go goat hunting. III 7.3.
(See tōx^u).

tewē^εnēnox^u goat-hunter. R
104.3.

tep(a) to break (dish, shell, bone). R
105.13.

temelqw(a) to appease.

tems(a) wedge jumps out. C 218.7.

temkw(a) to chop. R 82.15; to bite.
C 332.22 (Kos).

temx'(alis) plants show on ground, to
sprout. R 194.2.

teml(ēla) to throb.

tes(āla) to lean against. R 99.42.

tes(āla) to sit with knees drawn up.
III 87.12.

(te^εna) for dē^εna sandstone. V 486.14.

tenk'- hill, lump.

tenk'a to boil over. R 341.55;
478.54.

tenk'la hill on rock. C 246.30.

tenx'ts!ā lump inside. R 59.71.

teg-ēk'ila a small bird. (See tēg-ēg'ila).

tek'alaēnē^ε R 170.60.

tek'āla to be full. C 26.15 (tenk'āla?).

tek'lē^ε belly. R 174.30.

tek'lōs deer. C 200.23 (New).

tex^εūnē^ε deer skin blanket. C
374.28 (Gwas).

tek^u- (teg- ?)

tegūlēs to pull out of canoe. R
175.18.

tētegenōd to take up at sides. R
220.30; 469.23.

tex^εwīd to cut open (fish). R 410.1.

tētēx^ubē^ε soft places between ribs.
R 428.3.

tek^u-

tētak'ostōd to hang up. R
401.19(?).

tekoya blown off by steam. R 102.15.

teqū(la) a boil throbs.

teqla mud on rock.

teq!w(a) octopus. R 151.23.

tex^umas bile, gall. R 450.85 (tex-
mas?).

texem cedar withes. R 111.17.

telp(a) to follow. III 107.6; C 400.23.

telkwala to run. (Kos).

teltelx^ubē^ε cartilage at end. R 447.18.

telk!w(āla) noise of splashing. X
168.28.

telqw(a) soft. R 167.4; tender. R
402.21; weak(ripe). M 665.17; feather
bed; to give blankets to owner of cop-
per in advance of purchase.

telts!(a) to warm oneself. III 212.7;
C 304.24 (Kos).

ta to wade. III 356.5.

tāstala, tāx^εustala to wade up river.

tāyałts!ala a kind of preserved salmon.
R 239.29.

taōd to bring. III 282.27.

tōx^utōwalag'ila to go farther. M
703.2.

tāmīnas squirrel. III 357.29.

tānīs cannibal (Hēldza^εq^u). M 693.9.

tāk'ap!a to strike together. III 215.10.

taq-

tāgal olachen-net. V 486.1, 3.

tāqēla to make an olachen net. V
486.1.

tāgwaqē man's breechclout.

tāsāl to shove together. R 74.11.

tēs(a). elastic. V 497.39

tēnokwa to pole canoe. III 104.17.

teg-ēg'ila Brachyramphus marmoratus.

tēk^u-

tēgu^εnakūla to come in sight. X
186.2.

tēk!wāla to joke. III 24.6.

tēk^u- to hang.

tēk'la suspender. V 388.10.

tēgwīl to hang in house. R 236.13.

tētekwase!a two baskets hung, one
on back, one in front of body, in
berrying.

tēq(a) to drop. X 153.14.
 tēx^ēid to jump. C 144.26.
 tex'tex'alī owl (*Bubo virginianus*).
 tēxa hemlock leaves (Kos).
 tēxatslē bladder of porpoise. R 450.89.
 tēl(a) bait. III 293.2; R 162.82.
 tatēla to go to get bait. R 475.51.
 tēlx'ēg'ELEYīnd to sprinkle. R 258.65.
 tōxs bilgewater. R 371.3.
 tōp(a) speck. R 202.22 (tōpa?)
 t^u (exclamation of mink). C 142.25.
 tōx^u-
 tē^ēwa to attack. III 468.24.
 tōx^ēwid war dance. C 28.16.
 tō^ēyag'a to commit suicide. III 122.8.
 tōxwa to make trail by walking. C 14.16.
 tōx^ēwid to spin.
 tōlas^ēels to break up. C 170.18.

t

tlep(ēla) to be covered by some substance. R 154.36.
 tlepsem to be covered by water. R 288.62.
 tlebēg'a to drive in. R 93.16.
 tlem(a) to sew with cedar twigs. III 302.29.
 tlem(a) to lash up. III 303.9.
 tlemag'īm lashing. R 140.7.
 tlems(a) to beat time. III 86.6.
 tlem^ēyayo baton. III 57.36.
 tlemēdzo board for beating time. III 86.5.
 tlemsaē^ē wart.
 tlemts! *Unifolium dilatatum* (Woods, Rydb.).
 tlemkw(a) to curdle, to shrink, to shrivel. BAV 120.15; R 57.8.
 tlemk^u chopped in short pieces. R 189.10. (Correct tēm^u)
 tlemq(a) to pin. III 347.21.
 tlemxw(a) to pick gooseberries. R 221.1.
 tlemxwalē gooseberry. R 221.1.
 tlemx^umīs gooseberry bush.
 tlenaxtōl weaving frame for cedar bark blanket.
 tlentlēgō to marry in one's own family.
 tlēns(a) to shelter against rain; shade. III 121.22; X 161.9.
 tlēnsēlayo.
 tlemx' knot in wood. (t!ēnx?). V 332.12.

t!ēnx(a) to walk with jerky motions.
 t!ēnx a bird.
 t-ēnx-
 t!ēnt!ēnxēdzō veins of leaf, ridges between grooves. R 275.25.
 t!ēk'(a) soil. R 73.79.
 t!ēk'ī^ēlak^u garden bed. R 189.14.
 t!ēgun a kind of canoe. III 287.16.
 t!ēkw(a) to butcher game, fish. R 411.30.
 t!ēkw(a) to poke with finger. C 66.4.
 — to take down. III 361.33.
 t!ēq(a) berry cake. R 269.9.
 t!ēq^u-
 t!ēx^usōs cinquefoil root. R 188.1.
 t!ēq!wanō cinquefoil plant. R 190.40.
 t!ēgūdzō cinquefoil garden. R 189.14.
 t!ēx^ut!aq^u to eat cinquefoil roots. R 194.27.
 t!ēx^ut!ēq!ūs a plant.
 t!ēx'-
 t!ēx'īla door, trail. III 47.26; law. M 677.14.
 t!ēx'a door, trail. C 310.11 (Kos).
 t!ēx'īla to make trail. M 677.14.
 t!ēx'lē^ē ladder. C 104.25.
 t!ēnnāyē^ē side door. C 412.6.
 t!ēls(a) to split halibut, salmon. R 249.75.
 t!ēlyayo knife for cutting halibut, salmon. R 245.56.
 t!ēlēk^u sliced. R 251.200.
 t!ēls *Viburnum Pauciflorum*, Pylaine, berries. R 92.39.
 t!ēlsmīs *Viburnum* bush. R 216.16.
 t!ēlk^u soft (t!ēlq^u?). III 54.10.
 t!ēlqlaa female (fish).
 t!ēlxw(a) to soften by beating with wedge. R 296.83.
 t!ēlōk^u pounded. R 130.32.
 t!ēlwayo cedar bark beaten. R 129.17.
 t!ēlwagayo III 197.14; t!ēlwagano. V 476.1; club.
 t!ēl- to gather blanket over shoulder. R 118.6.
 t!ā-
 t!āx'ēid tree falls. R 57.7.
 t!ā^ēs tree lies on ground. R 82.6.
 t!ā^ēyala invisible, hidden. X 55.24.
 t!āyolēm sun protector. R 125.21.
 t!āx'ēid to become invisible. C 176.17.

t!āk'a to lay down something soft under another thing.

t!āg'il bed mat. M 726.7.

t!āq-; (t!āq-?) round things lie on ground, to pick up stone. R 164.28.

t!āgatslē stone basket. R 287.35.

t!āgem load of stones. R 295.56.

t!āqala to carry stones, box.

t!ēqwap pile of wood and stones for steaming. C 162.7; R 72.63.

t!āx'id to pick up stones. R 294.50.

t!axts!āla to put stones into.

t!āqemliēla to place before guests. C 172.26.

t!āq^u

t!āx'wid to spear salmon. R 303.11.

t!āqwaxsāla to spear salmon in muddy water.

t!ātlaq!wa to spear salmon (Mam.; Kwag). R 303.10.

t!āx'id to turn right side up. V 347.7.

t!ēwana liver of porpoise.

t!ēyō hemlock branches for herrings to spawn on. R 185.22.

t!ewāla to be on water. R 185.20.

t!ēp(a) to step on. R 351.13.

t!ēs(ēm) stone. R 68.89.

t!atlēdzēm pebbles. R 190.31.

t!ēsx'ā stone edge. III 96.18.

t!ēsap! to throw each other with stones.

t!ēdzedzō slate (=flat stone).

t!ēnqw(a) a dance.

t!ēk'(āla) to lie on back. III 256.38.

t!ēx'dzō settee. C 394.6.

t!ēk'a to sharpen knife. III 91.4.

t!ēg'ayo whetstone. R 68.89.

t!āt!ēkwamak'a curdled blood on water. M 706.2.

t!ēqała to bend back. R 147.22.

t!at!āla to await. C 164.14.

t!ēx'(a), t!ēx'(īla) to carry round thing on shoulder. III 27.36.

t!ēnk^u round thing carried on shoulder.

t!ēx'(a) a fish (*Anarhichas lupus*).

t!ēqw(a) to sip.

t!ēgwayo feasting ladle.

t!ēl(a) to soak. R 315.6.

t!ēltla! to eat soaked salmon. R 316.20.

t!ēlk^u soaked. V 441.22; R 441.47.

t!āg'idzod to put on stones. R 433.26.

t!ōp!exlē^ε fawn (tōp!exlē^ε?). C 160.17.

t!ōtēwa fawn.

t!ōt!āla! speckled hawk.

t!ōt!ō star. III 323.15.

t!ōt!op!a a fish (*Sebastodes pinniger*).

t!ōmelē a fish (*Atheresthes stomias*).

t!ōs(a) to cut. R 322.9, 104.12.

t!ōq^u- gap, narrow opening. R 140.12.

t!ōt!oxsem open weave with small holes. R 140.13.

t!ōq!ūxstē^ε wool tassel of blanket.

t!ōxw(a) swell. III 363.26.

—— to cut out intestines R 405.9.

t!ōxwa to spear salmon (*Denax'da^εx^u*).

—— to mark trail. C 14.16.

S

se^εya hair. R 158s.28; leaves of kelp. R 255.25.

sēse^εyak'!ēn hair line. R 158.43.

sewel^u twilled. R 125.10.

sep(a) to throw a long thing. C 2.17; canoe has headway. R 97.75; to answer. III 469.30; to be late. III 459.12; rays of sun strike.

sebelx(a) metallic noise. III 152.34.

semk'(a) to try out oil of olachen. X 33.9; R 466.49.

semyak'awē^ε remains left after trying out oil of olachen. R 299.58.

sems mouth. C 142.22; R 446.11.

sen(a) to think, plan. III 40.36.

sēnat dancer. III 84.6.

sēnat!āla to speak of a subject. C 90.7.

seng'a to resolve. C 24.23.

sen- entire.

senbend from beginning to end. III 36.35.

senx'ēid to be whole. R 121.36.

sēentsō harpoon shaft. C 86.19.

senq(a) to peel off bark. R 126.24.

sek'(a) to spear. R 236.20.

seg'inētē obtained by spearing. R 305.8.

seg'enōdzē one finger width. R 117.39.

sek'(āla) to lie against. R 274.18.

sek'!(a) five. R 89.73.

seq!(a) to eat herring spawn. R 425.24.

sex'enē^ε. R 87.13.

- sex'âla to pick roots out of sand. R 190.44.
 sex^utslâ industrious. R 272.74; to agree. III 351.10.
 sex^utslâ measure from angle of thumb and first finger to tip of first finger.
 sex^usem elongated. R 180.35 (sex^u-sem?).
 sexsek'ê long hair of goat. R 444.23.
 sel(a) to drill. R 64.92.
 selem Vaccinium ovalifolium. R 300.78.
 selp(a) to twist. R 120.9.
 selt(ala) to be quiet. C 64.25.
 selt!(ax'tslânê) little finger. R 68.82.
 sels- to pick out. III 237.27.
 selgaak^u picked out.
 selqw(a) to twist. R 57.13.
 selxsemâla twisted (=k!wêx^usemâla).
 selq!wêtsa squint-eyed. V 478.5.
 selbexw(a) to squirt out of mouth. R 363.12.
 saentslô (s^eentsô) harpoon shaft. R 157.2.
 sa(x^u)- to stretch out, to wrap.
 sâx'êid to stretch out. III 16.1.
 sâx'tslanala to wrap around hand. R 106.37.
 saêl diaphragm of porpoise. R 453.62.
 saôk^u board (=stretched?). III 8.7; R 96.57.
 sâk'îqâla alive (?). C 24.11.
 sâyena whole. R 190.43.
 sâyopâlg'iwala to send ahead (canoe). III 149.22.
 sâbend to overdo. III 18.1, 149.22 (=stretch to end?).
 sâaq sap. R 114.63.
 sayôq^u pure, unmixed. R 269.5.
 sâoltala noise of falling objects. III 465.2.
 sabex'alela to hear. C 394.20.
 sap(a) to skin. C 10.26; R 441.3; to flense. R 447.16.
 sa^edêkwax'êid horsefly. C 396.27.
 sâs(em) children of one couple. III 45.6.
 sas- spring salmon.
 sâtslem spring salmon (Salvalinus fontinalis). III 102.7.
 sâsasdê dry spring salmon. III 225.32.
 sâk'a^eya to watch canoe. X 9.32.
 sâk'(a) to give away canoe. M 670.2.
 sak'ôdê joint of box. R 69.1.
 sakw(a) to dig fern (Pteridium aquilinum). R 195.12.
 sâgum fern root. R 195.12.
 sakwa to carve meat. III 20.5; R 448.45.
 sax^ux'â butcher knife. M 666.8; R 446.8.
 sax^udzô butcher board. C 174.11.
 sakwila to give a seal feast. R 458.58.
 sâk!wis seal-oil. III 192.19.
 saq!w(a) to peel off bark. R 131.13.
 sâq!waems maple tree. V 387.31.
 sâq!ôd to peel off bark. V 473.27.
 sêsaqlwamôt bark dish. III 254.36.
 sax^usto R 109.14.
 sâl(a) blind. C 266.3 (New).
 sâlaêdana fern (Polystichum munitum). C 292.12.
 sâl(a) love song, mourning song. X 6.12; C 120.9.
 sâ to put up roof. III 137.30.
 sâla roof. III 45.24.
 sê to put meat down. R 462.26.
 sêp(a) to shine (sepa?).
 sêtk'lot!en to split in falling. III 184.5.
 sîsiul fabulous double-headed serpent. III 60.37.
 sêsok!wa widgeon duck.
 sênat plan. R 81.63; dancer. (See sêna.)
 sênatala purpose. R 121.32.
 sênoqw(a) oblique. R 59.70.
 sênogûdzôd to bevel. R 64.97.
 sêk'lâqa cane (in use).
 sêk'lâganô cane. M 675.4.
 sêq(a) to spear (devil fish). R 470.6.
 sêx'(a) to peel sprouts. R 343.32; to eat sprouts.
 sêxw(a) to paddle. III 255.38.
 sê^ewayo paddle. R 127.49.
 sêx(a)
 sêx'êid mouth gets dry and sore. III 451.36.
 sêlan grandchild's mate *versus* mate's grandparent.
 sêlem snake.
 sêlis snake in belly. M 685.18.
 sô thou. III 110.32.

sōp(a) to chop. R 57.11.
 sōbayu adze. R 57.2.
 sāyobem small adze. R 111.3.
 sōx^usōx^u a cry of raven presaging rain
 (=dripping).
 sōx^uts!ēs R 131.8.

dz

dzebeq(ela) to fit loosely. R 139.13.
 dzem(a) to cover with soil, ashes. C
 248.18 (New).
 dzemxw(a) bluish.
 dzemx^ustō milky color. R 339.17.
 dzem^εwa bluish stone for chisels.
 dzemōk^u milky. R 339.14.
 dzet(a) to split roots. R 115.13 (ts!eta?)
 dzetaxōd to pull off cedar twigs. R
 120.18.
 dzes^εēd to get warm. R 339.19.
 dzeSEQ^u young cedar. R 166.4 (dze^εsek?)
 dzendzedzō R 118.2.
 dzendzengē!exsela smell of canoe. C
 262.4.
 dzendzenk!lāla to deride. X 67.6.
 dzendzenx!lem nettles.
 dzek(a) to rub. R 95.27.
 dzegwat dried sockeye salmon (Gwas).
 dzeqw(a) mud, soil. III 283.10; R
 88.36.
 dzegut coal. R 58.40.
 dzex!ina iron. V 494.16.
 dzex!ina Adiantum pedatum L.
 dzex(a) to split or crack (wood). R
 141.29.
 dzexeq^u poles. R 184.9.
 dzex!(ila) to make war. III 350.23.
 dzēdzax!LEN weapons.
 dzelem tentacle of squid. V 475.33; R
 471.32.
 dzelāk^u mutilated (fish).
 dze!lāl lake. III 62.11; C 30.2.
 dzeltlaak^u split. R 115.14.
 dzelxw(ala) to run. III 103.2.
 dze!t(a) to spread out herring spawn.
 dzēdze!tsīdzē anklets. III 205.22.
 dze!ts!eno cat's cradle (game).
 dzaanxa to nod head in pity. III
 122.19.
 dza^εwūn Oncorhynchus nerka.
 dzā^εm breast. III 87.13.
 dzāma child sucks.
 dzamēsp!a taste of milk. V 478.4.
 dzemdzemxūlas nipples of por-
 poise. R 450.87.
 dzās(a) dark blue.

dzādzēq xūldzōs a fish (Hexagrammus
 superciliosus).
 dzās(a) to pour over. R 245.76.
 dzādzēquma Opulaster capitatus(Pursh)
 Kuntze, used as a purgative.
 dzak!inx point of double-headed sal-
 mon spear (Kos).
 dzāk!ōd R 267.80.
 dzākw(a!a) opened out, uncoiled, re-
 suming straight shape. R 116.15,
 165.60.
 dzāqw(a) evening. R 190.47.
 dzāqwaxstala supper.
 dzāqlwa northwest wind. III 112.23.
 dza^εwūn silver salmon. R 241.28.
 dzādzōm small silver salmon. III
 303.32.
 dza^εxwasdē dried silver salmon.
 dzēdzax!LEN weapons.
 dzāxūn olachen. R 299.58.
 dzāwadala to fish for olachen. R
 198.7.
 dza^εx^us!END to tear to pieces. X 191.28.
 dzāl(a) heavy swell.
 dzēg!exdzem inner rounding of canoe
 bottom. V 363.4.
 dzēg!f!END to rub on paint. V 493.8.
 dzēk(a) to dig clams. III 422.14.
 dzēg!ayo digging stick for clams. R
 72.73.
 dzēk(a) to cook huckleberries. R 297.27.
 dzēg!as place of sprit. R 100.5.
 dzēkw(a) to stretch out leg.
 dzēguns to spear halibut.
 dzēklwayo hind flippers of seal
 (=means of stretching on rock);
 M 677.5; R 452.28.
 dzēklwis catfish oil. R 94.16.
 dzēgum prong of salmon spear. R 175.
 14.
 dzē!l(a) fresh (fish). R 316.23.
 dzālē cockle. R 179.3.
 dzōyaqē^ε house with several platforms.
 X 62.23.
 dzōp(a) to stuff into a hole. R 275.28.
 dzōbē!tala to dip up and down. R
 75.27.
 dzōmēg!al pole. R 127.44.
 dzōnoqlwa a monster. III 87.34.
 dzōnoqwa to utter cry of dzōnoqlwa.
 dzōnogwēs dzōnoqlwa of sea.
 dzōqw(a) to bend. R 122.58.
 dzōxw(a) to lift. III 471.38; to promise
 potlatch. III 451.28.

dzōx^u- pole.

dzōxūm pole. III 27.25.

dzōdzexūla to stiffen. III 27.25.

dzōdzōx^ubend to sharpen ends. R 166.10.

dzādze^ewa to fetch poles. III 78.7.

ts

tseyōsa to dip up. R 375.47.

tsebā^ema old cedar bark blanket.

tsemōla stream runs against rocks (Āwīk^u!ēnox^u).

tsemōt(āla) to be quiet, not to be allowed to speak. III 467.34.

tsemk^u-

tsemgwīg'a broken back. III 319.40
(New =qugwēg'a Kwag).

tse(a) to take refuge. C 84.21.

tse(āla) to press against (?). R 114.80.

tseⁿxwa fat. R 248.32.

tsek^(a) to cut out bushes, to cut out trail. III 142.42; R 159.10.

tsāyō ax. III 27.23.

tsāk'a to eat (split) sea eggs.

tsek^(a) to spin cedar bark into a single thread (Āwīk^u!ēnox^u).

tsīk^u!emīn stone adz.

tsekw^(a) to roll together stones for salmon trap.

tsege^t berries of *Rubus Nutkanus* (Rubacer villosus Rydb.).

tseq!ūs soil. C 222.25.

tseq!ūls diabase. III 154.13 (ts!eq!ūls?).

tse^xwid to gather mussels. C 262.16.

tse^xw^(a) tide runs.

tse^xwalōdala tide runs against rock.

tse^xūla cascade, to overflow.

tsā^xwa to drip. R 235.32.

tsā^x^umis raindrop.

tsāōqwa liquid drips.

tse^xtsāāngwis long prairie. III 323.7.

tse^xtsālas inclosure into which salmon go. C 370.19 (Gwas).

tse^lxw^(a) crab apple (*Malus diversiflora* [Bong] Roemer).

tse^ltselē a berry. R 300.78.

tse^lx^(a) hail. III 103.1.

tsās^(a) to pour water on hot stones. R 74.14.

tsāsels to stretch a rope. V 493.22.

tsās^eid to stretch a rope. V 494.1.

tsāsayap^lāla to pass each other. C 100.22.

tsātsēk^uina to find by chance. R 358.23.

tsāk^(a) to split sea eggs. X 115.15. (See tsek^ua.)

tsak^u=tsāg^uano *Dryopteris spinulosa*.

tsak^uos root of—. R 195.1.

tsāq- board on edge.

tsāgem side board of house. III 50.2.

tsāqemē^e house front. R 343.18.

tsāx^(a) slippery. R 290.18.

tsāx^uens a kind of tough wood. R 182.7 (tsāx^uens?).

tsāxenē^e bark. R 126.22.

tsāxāla to walk with fast short steps.

tsāx^(a)

tsāxis riverside beach.

tsā to draw water. III 43.18.

tsālayo bailer. R 74.4; milt of porpoise.

tsēx^la ladle. R 292.25.

tseyilg^uis water carrier. III 408.16.

tsāp! apron. III 108.21 (tsāp?).

tsāp!ēdzē^e spawn of halibut. R 243.40.

tsāp!ēsela female fish.

tsāma R 408.7.

tsēt(ēla) to tilt. III 384.5; steep side hill, raft of driftwood.

tsēts!exsala weir has long basket. III 302.12.

tsēnaxūla trouble. (?) M 705.17.

tsēnōma perch. C 206.14.

tsēkums to pick up ashes. X 83.8.

tsēk^(a) to pour in among.

tsēkw^(a) to pry up with lever. R 182.11.

tsēgwayobē^e tip of paddle. R 182.11.

tsēq^(a) to dip with feasting ladle.

tsēx^u-

tsēnabōd to light fire underneath. R 287.40.

tsēx^(a) to trickle down. R 435.73.

tsēx^(a) to melt (tallow). R 432.80 (or tsēx^ua?).

tsēx^(a) to kill wounded game. V 485.

tsēlaxabala water sprinkles down.

tsēltsāāngwis prairie (New).

tsōp(ēla) to paddle against tide.

tsōp^(a) black spot.

tsōpamala jingo (=black-headed).

tsōp!ēpela female sandpiper (=black chested).

tsōtsepts!ā golden plover (=black spots in armpits).

tsōplalē thrush. III 138.23.

tsōmōs to break out teeth. III 96.19.
 tsōs(a) brittle. R 127.53.
 tsewēk^u powdered. R 279.74.
 tsōkw(a) canoe, box breaks. III 467.6.
 tsōkwāla round mouth of cannibal
 dancer. III 199.29.
 tsōxw(a) to adze off fine chips. III
 199.29.
 tsōk^u fine chipping.
 tsâyō adz for fine chipping.
 tsōlexa brittle.

ts!

ts!es-
 ts!ēyīm guts. III 344.5.
 ts!esgūwē stomach of porpoise.
 ts!eyōxlā navel cord.
 ts!ep(a) to dip food in oil or sirup.
 X 33.9.
 ts!ebats!ē oil dish. III 192.19.
 ts!em(āla) to point with finger. III
 208.33.
 ts!emālx'!ts!anē^s first finger. R
 128.57.
 ts-esm(a) to melt away. X 229.15; R
 430.49.
 ts!emak^u graphite.
 ts!emēg'ind to cover over. R 237.44.
 ts!emk'(a) careful with food, saving.
 ts!emqw(a) to crawl through a small
 hole; to bolt long strips of meat. C
 38.5.
 ts!emq!wa a fish (*Asternopteryx*
 gunnelliiformis).
 ts!et(a) a board, canoe, cracks (on ac-
 count of sun). III 65.36.
 dzet!ēd(?) to split roots. III
 27.41.
 ts!edāq woman. R 59.57. ts!ēdāq *pl.*
 ts!etx'āla to squirt out. X 151.3.
 ts!etx'ēnoē^s elitoris.
 ts!es-
 ts!āts!a'yīm eelgrass. R 181.21.
 ts!āts!esmot dead eelgrass. R
 72.66.
 ts!eskw(a) golden-crowned sparrow.
 (Nak).
 ts!ests!es golden-crowned sparrow.
 (Kos).
 ts!esqwanē golden-crowned sparrow.
 (Kwag). III 138.23.
 ts!esxawēq^u sandpiper.
 ts!ets!en rapids.
 ts!enāas R 224.25.

ts!ēnēxa guts of squid. V 492.37; guts.
 (Kos). C 332.30.
 ts!enēwa "bunch barnacles."
 ts!endek'a to be seared. III 449.13;
 C 348.5.
 ts!enk^u-
 ts!ents!enkwa to wash hands. R
 308.77.
 ts!enkwa(a) roasted dry salmon (from
 ts!ex'a).
 ts!enkwa(a) to pay out line. R 177.61.
 ts!enkwa(a) furious, sing. III 223.13.
 ts!engūm cause of fury. C 126.5.
 ts!enxwa furious. III 223.13 (New).
 (dzendzenk'!āla to deride. X
 67.6?).
 ts!ek'(āla) to be awake. III 137.13.
 ts!ēts!ēk'ila watchman. III 447.23.
 ts!ek'!āl(ēla) to tell news. III 49.34.
 ts!ekw(a) short. R 81.58; *pl.* ts!ēl-
 ts!ek^u. R 228.24.
 ts!ekumēl tree stump.
 ts!eq(a) to throw away (old, useless
 objects). R 121.34.
 ts!eqw(a) dust (on clothes).
 ts!exts!eq!ūs dust on ground.
 ts!eq!ūs diabase. R 130.20. (tse-
 q!ūs?).
 ts!ex'(a) to singe. R 309.22.
 ts!ex'(ila) sick. III 423.1.
 ts!ex'q!ōlem sickness. C 50.14.
 ts!ex'ās new (mat or blanket). III
 64.15.
 ts!exw(a) to stab. III 270.20.
 ts!ewayo bone dagger.
 ts!ex'walil to dig up floor. R 256.31.
 ts!ex(a) tough. R 122.51; elastic; to
 bend. R 82.8.
 ts!ēts!exēg'ē sapside of wood. R
 112.37.
 ts!exō lin cod.
 ts!ela'yē spruce root basket. C 316.14
 (Kos).
 ts!elāk'a old salmon with white skin.
 R 223.11.
 ts!elwaq(a) to praise. III 42.21; to
 supplicate. R 193.96.
 (ts!elk')
 ts!elts!elk' feathers. III 14.9.
 ts!elgwa!āla eagle screeches. C 278.9.
 ts!elgwa! to forbid. C 232.26 (New).
 ts!elqw(a) hot. R 75.33.
 ts!elx'(a) fish go up river. III 71.3.

- ts!ɛk'(a) startled. X 189.42; scared. III 46.31.
 ts!āx^əalis. to drift ashore. C 364.22.
 ts!ā(la) tide, current. III 227.10.
 ts!ā^əya younger brother. III 46.23.
 ts!ā^əwē beaver. III 130.17.
 ts!āwūnx winter. III 378.7.
 ts!āp!ax leaves of red cedar. R 95.40.
 ts!ās(a) to be taut. R 158.37. (See tsāsa?).
 ts!āmē fish bait. R 223.5.
 ts!ananā' exclamation of Mink; for anananā'. C 158.15.
 ts!ānōsa to catch seals, deer in net. X 14.36.
 ts!ās(a) whale blows. III 313.21.
 ts!āts!alk'owa snipe.
 ts!ās(āla) to resolve. III 467.39.
 ts!ānōqlwala to urge, ask. X 4.19.
 ts!āg'ōl old canoe. III 318.7.
 ts!āts!ax'sila to caulk. C 278.22 (New).
 ts!āk'(a) bird makes nest of soft material.
 ts!āg'il bed. III 65.35.
 ts!āk'iyend to cover with soft material. R 185.50.
 ts!āg'idzem first course in meal. R 384.38.
 ts!āg(a) mountain goat (Āwik'!ēnox^u). III 403.11.
 ts!aq-
 ts!āqōd to peel off cedar bark. R 122.55.
 ts!āqems outer cedar bark. R 121.25.
 ts!āts!aqela to run out. R 302.42 (ts!āxela?).
 ts!āqw(a) lean salmon. R 354.36.
 ts!āx'ens *Holodiscus arifolius* Sweet., *Sericotheca discolor* (Pursh) Rydb. R 157.3.
 ts!ax^əwid to open. R 309.27.
 ts!ālas(i'lāla) to divide. R 369.25.
 ts!āg'a to run with tide.
 ts!āts!ax'sem short board. R 186.20.
 ts!āxsaē carved pole in front of house. III 221.3 (=stretched).
 ts!ālēq!a mica. III 138.42 (dzaēlēq!a?).
 ts!āts!āx'it pain in body.
 ts!ēwalagēk^u gutted, cleaned. R 416.47.
 ts!ēs(a) to roast clams. M 682.5.
 ts!ēts!aoqūla to drip (melting). R 436.91.
 ts!āq-
 ts!ēts!eqa winter ceremonial. III 15.12; R 342.11.
 ts!āgats!ē house in which winter ceremonial is held. III 11.13.
 ts!ēslāla tongs. R 70.18.
 ts!ēts!esg'in name of grizzly bear. III 30.37.
 ts!ēts!exsdala blanket wrapped behind a man. III 302.12.
 ts!ēts!asō tangled. C 386.10.
 ts!ēnē? R 175.14.
 ts!ēn(a) lean. R 313.31.
 ts!ēg'olas crosswise (ts!ēg'olas, short way). R 420.48.
 ts!ēg'inaga gull. C 232.10 (New).
 ts!ēkw(a) to eat clams. C 376.2 (Gwas).
 ts!ēts!ek!wēmas shellfish. III 157.11.
 ts-ēts!axēmōt clamshells. C 248.20 (New).
 ts!ēkwayo hind flippers of seal (dzēkwayo?).
 ts!ēk!w(a) bird. III 60.28; gull.
 ts!ēq!(a) narrow. R 128.57.
 ts!ēqw(a) to travel over land.
 ts!ēx'(a) to pick elderberries. R 167.3.
 ts!ēx'ina elderberries. R 167.3.
 ts!ēnana stems of—. R 255.7.
 ts!ēx'mis *Sambucus melanocarpa* A. Gray.
 ts!ēndzō elderberry cake. R 260.99.
 ts!ēx'ewak^u cut. R 391.27.
 ts!ēx'ts!ēk^u fish hawk. III 296.16.
 ts!ēx'bē prong. R 154.8.
 ts!ēlwa(la) to be famous. M 718.1.
 ts!ā to give. R 158.31.
 ts!ēwana to distribute. R 410.14.
 ts!ēwēk^u net measure. R 163.3.
 ts!ōplax mittens.
 ts!āts!ōstō^ə to stop up holes. C 160.4.
 ts!ōmax barnacle. III 281.21 (Āwik'!ēnox^u).
 ts!āts!āma a barnacle (ts!ōts!ōmax C 64.11).
 ts!ōs(a) to dig fern roots. R 143.30.
 ts!ōyayu digging stick. R 115.1.
 ts!ōts!esbes scaup duck. C 64.12.
 ts!ōtsaga chickadee.
 ts!ōn(a) thunderbird (Awailela).
 ts!ōqw(a) to ring like metal. III 215.9.
 ts!ōqlūs(ela) to put into mouth. R 412.51.

ts!ōxw(a) to wash. R 228.26.
 ts!ōk^u washed. R 406.35.
 ts!āwūnx winter. III 18.3.
 ts!ōx^ubetalis to push into ground. R 194.6.
 ts!ōx^uLEma grandson. III 51.29.
 ts!ōx^uLEMagas granddaughter.
 ts!ōl- black.
 ts!ōlto black. R 58.42.
 ts!ōlna coal. R 91.7.
 ts!ōl^ēid it gets black. R 91.15.
 ts!ōlēqa blackish, dark red.
 ts!ōts!almōt charcoal. R 94.20.
 ts!ōlōlaq horn spoon. R 102.2.
 ts!ōlayu powder. R 296.82.

n

neyîmx'so lashed. R 165.63.
 nep(a) to throw a round thing. III 104.18.
 nebayu stone club.
^εne^m one. R 61.35.
^εne^mābē^ε square around. R 62.48.
^εne^mās^ggem equal length. R 78.4.
^εne^mād^zō level. R 78.88.
^εne^māx'is the same. R 126.15.
^εne^maēlut house fellows. C 58.7.
^εne^māts two men who marry two sisters.
^εne^māla together. C 256.17; equal. R 78.3.
^εne^εmēma, *pl.* ^εnā^εne^mmēma family group (numaym). M 617.9; brothers. M 682.14.
^εne^εmēmōt fellows of family group, (numaym). R 59.50.
^εne^mēg'a to agree. C 22.16.
^εne^mwōt friend, brother's brother, cousin of same sex. C 148.26.
^εne^mōk^u friend. M 706.8; one person.
^εnā^εne^ma nine. R 168.8.
^εne^msalēs to land. R 215.52.
^εne^msawīl canoe goes across river.
 neⁿāmūx^εula to go to see. III 46.22.
 nenkw(a) to send with message.
 nenwaqens to foretell. III 32.7.
 neg'ā mountain. R 173.2, *pl.* naeng'a. C 174.21.
 nek'(a) to steam. R 334.2.
 negūmp parent-in-law, child-in-law, nephew's wife, niece's husband and *vice versa*. III 51.17.

negūmp—Continued.

negübētsōl parent-in-law, child-in-law, nephew's wife, niece's husband and *vice versa* after death of intermediate relative.
 nēnegwāyad each having sons-in-law. R 436.3.
 nek^u-
 nekūla to travel at night.
 negwīs to catch salmon at night. R 305.2.
 nekw(a) to pick salal berries. R 208.2.
 nek!ūl salal berry. R 60.76.
 negūd^zā salal berry cake. C 356.26.
 nek'elāla to walk on rock.
 neqa(?) to find by chance.
 neqels to find on ground. M 678.1.
 negēs not moving(?).
 neq- middle, straight.
 neged^zō middle of flat thing. R 64.86.
 negēnōs straight edge. R 63.71.
 negexlāla to bend over.
 negeltōd to do the same. R 200.17.
 negēg'ē midnight. III 85.27.
 negōyā^εyē middle. R 100.15.
pl. naengoyā^εyē. III 43.20.
 negōyoxsala half full. R 103.34.
 neqemg'ustā straight up. R 61.6.
 neqa to go right on. C 148.17.
 neqa ten. R 82.19.
 neqag'iwala to start bow first. R 97.75.
 neqāla noon. R 358.40.
 neqālaxstāla dinner.
 neqō to meet, to take revenge. III 469.28; C 346.19 (nāqō?).
 neq!ebōd half fathom. R 96.52.
 nexsē half. R 160.38.
 nextā^εya to touch. R 86.96.
 nānaqasīla to steer, to guide. III 79.32, 312.15; R 177.67.
 nānaxtō^ε flush. R 84.62.
 nāqemk'a just in time.
 nāqelx^εid to feel uneasy. X 5.4.
 nāxsaapla mixed, half. R 190.34.
 nāxsilāla to hesitate.
 neqwa to swallow. R 342.15.
^εnax^u- to cover with blanket.
^εnāwem cover. R 251.11.
^εnax^εwid to cover. R 124.83.
^εne^xēūnē blanket. R 210.14.
^εnōk^u covered. R 240.17.
^εnākūyāla to be covered. R 271.38.

- nexw(āla) near. R 88.44.
 nō^εyo medicine put near back of pregnant woman.
 nex^usōk^u spoiled child.
 nexāq goose. C 64.2.
 nānaxagēm brant goose. C 362.26.
 nāxaq!ēm goose. C 362.25.
 nexelī to paddle against wind. III 351.21.
 nex^εusta to walk up river. III 70.23.
 nexlaāx^εid to become full grown. III 180.7.
 nela to sing. C 320.26 (Kos).
 nel^εyō song. C 320.15 (Kos).
 nel(x^εid) to fly. C 260.1 (New).
^εnela laughing goose. III 84.10.
 nel(ela) to shake. X 85.7.
 nela to lie on back. R 168.13.
^εnā(la) day, light, south. R 77.80.
 ^εnaqūla light. R 123.82.
 ^εnāxwats!ē window.
 ^εnalōlela to go south. X 3.11.
 nā(la) to dare. III 144.38.
 naē^ε snow (on ground). C 14.4.
 naēna^x to go home. (New.)
^εnawalak^u supernatural power. III 59.40.
 ^εnawalakutāwē tips of hemlock.
 ^εnanwalaguxlāwē^ε little bunches growing on hemlock.
 namē^εyastōd all go to one place.
 nāsa to cover. R 336.34.
 na^εyīm cover. R 165.52.
 nān grizzly bear III 33.24.
 nengeml grizzly bear mask. III 33.24.
 nānag-
 nānagēg'a to obey. C 440.2.
 nānax^εmē to reply. III 52.15.
 nānaxts!ō to imitate. III 85.13;
 nā^εnēlēlēlela to repeat. C 12.24.
 nanōx^εwid to become uneasy. C 78.33.
 nēnasa unavailable. III 449.31.
 nak[!](āla) to expect. III 151.21.
 nānuk^u expected. III 124.10.
 ^εnē^εnak[!]īl to look in house. III 163.33.
^εnakwēsta thorough. III 185.13.
 nāqa to drink. R 199.35.
 nagats!ē bucket. R 88.53.
 nenq!ēma whisky. R 199.35.
 nagayu drinking tube.
 nax^εela swamp.
 naqēsta to be covered. III 177.8
- ^εnāxw(a) all. R 73.97.
 ^εnān^xwēmas all kinds of things. C 120.22.
 na^εx^u vulva. III 46.36.
^εnāla south, up river. III 7.1. (See ^εnāla day.)
 ^εnelbend to go up river. M 676.14.
 ^εneldzē up river. R 223.12.
^εnālenx the most valued. III 178.37.
 nālem black cod. III 359.2.
 nālamē R 207.40.
 nāl!ē wolverene. III 44.39.
 nā^εnak^u to go home. R 58.31.
 nāg^εē large basket of berry picker. R 208.13.
 nānaagem small front basket of berry picker. R 208.13.
^εnāl(a) to carry a string of fish. III 184.20
 to haul a string of fish down river.
 nēs(a) to pull out. R 195.1.
 nēts!ēnox^u one who catches devil-fish. R 151.22.
 nēts!ē^ε red cod. R 253.2.
^εnēg^ε(a) night. III 394.33 (Kos);
 nēkūla to travel at night. III 115.19.
^εnēk^ε to say. R 203.59; to wish. III 261.8.
 ^εnēnk[!]!ēqēla to think. C 20.10.
 nēqw(a) foetus dies before birth. III 184.28.
 nēqw(a) dirty water. R 283.53.
 nēx(a) to pull. III 23.1; R 116.6.
 nēl(a) to show.* R 160.38; to tell. III 17.10; R 425.27.
 nāqē^ε mind. R 244.55.
 nāqama[!]la without sense. C 148.4.
 nāxsāla without sense. C 150.14.
 nāxsāla nobleman. V 441.16.
 nāq!ēgē^ε song leader, V 441.19
 nāqadē song leader.
 nāla to threaten. C 94.12.
 nōgwa III 17.1.
 nōmas old man. III 61.42; grand-father!; place at which sea monsters are believed to live.
 nōmadzīl old man who has given up his rank.
 nōs mine. III 53.24.
 nūsnelaa *Aruncus sylvestris* Kost.
 nōs(a) to tell a myth, story. C 376.7.
 nūyam a myth. X 3.1.
 newēlem house story. C 308.9.

nu^εsē moon (name of a copper) (Hēl-dza^εq^u).
 nūn wolf. III 278.34.
 nōxwa small blueberries. R 300.78.
 nōx^usemd to cover. R 190.38 (?).
 nōxwa to aim. III 139.24; nāla to aim. III 127.10.
 nōx^unokwaxla little thing! C 154.14
 nōx^εwid to heat (?) R 148.44.
 nu^ux^unē^εmis animals of mythical times. III 223.11.
^εnōl(a) elder brother, sister. III 131.9.
^εnōlast!egemē^ε eldest brother. III 45.18.
^εnōlawālil the line of first-born individuals of a family (=g[·]i).
^εnōlax[·]tslanē^ε second finger, R 106.55.
 nūl- foolish.
 nenō^εlō foolish. III 73.20.
 nenō^εlemlis to be out of mind. C 362.28.
 nōla scared
 nōlnēqalala troubled. M 717.3.

g[·]

g[·]iyē ? R 165.51.
 g[·]iwēs frost. R 186.3.
 g[·]ipa to tuck in between. C 18.23,
 g[·]imxwa a hump hangs on something (?).
 g[·]imxwalil to lie on face in house. C 296.14.
 g[·]imx^usēsta to hang head. III 329.26.
 g[·]imwūlba hump on nose.
 g[·]iml- fishhook,
 g[·]im^εlatslē fish-hook box. V 472.4 (New) (=wiwak[·]ayewatslē Kwag).
 g[·]āmo^εla fishhook. III 292.30 (New).
 g[·]eta to work in wood, to carve (erroneously k[·]lita). III 422.32.
 g[·]inwa to add. R 70.27.
 g[·]ins how many? III 457.4.
 g[·]inōx^u how many people? C 374.31.
 g[·]inl- child.
 g[·]inānem child. III 59.42.
 g[·]inlaxlē child's name.
 g[·]inlīd having children. C 104.11.
 g[·]ig[·]aōlnuk^u parents. III 54.18.
 g[·]aōlg[·]ix^u parents. C 276.11 (New).
 g[·]exw(a) canoe drifts away.
 g[·]ixw(a) steelhead salmon. III 303.25.
 g[·]il(a) first. III 13.14.
 g[·]ildzes ancestors. C 300.23 (g[·]il-ts!es?).
 g[·]āla first. III 7.1; ancestor. R 223.16.
 g[·]āxg[·]ilaēL ancestors. C 12.26.
 g[·]ālaba to lead. C 386.31.
 g[·]ālog[·]iwē^ε leader. III 8.6.
 g[·]ālema^εg[·]iwē^ε foreleg. R 117.39.
 g[·]il(a) to walk on four feet, to trot. M 666.19.
 g[·]ayimg[·]ilsela pl. R 233.40.
 g[·]ilōlt!end to step out on four feet, like wolves. C 24.31.
 g[·]ila grizzly bear. C 384.19 (De-nax[·]da^εx^u).
 g[·]ilg[·]aēmas animals. III 18.8.
 g[·]ilg[·]aōmas animals.
 g[·]ig[·]ilem ermine.
 g[·]ilalalela to dry salmon lengthwise on poles.
 g[·]ilēxwitsla water ousel.
 g[·]ilōl(a) to steal. R 223.19.
 g[·]il^εwa canoe. C 310.6 (Kos). (See g[·]ā^εlā.)
 g[·]ilxwila to make a canoe.
 g[·]ilp(a) to count. R 435.70.
 g[·]ilt!(a) long. III 78.7.
 g[·]ildas long blanket box, box for ceremonial objects. R 59.67.
 g[·]ilt!exlāla long handled (ladle). R 258.56.
 g[·]iltslānē bala long span (tip of thumb to tip of second finger)
 g[·]ilx[·](a) leaky. R 91.16.
 g[·]ilxas urethra ? (=l!adzāxs New);
 g[·]a this. R 88.24.
 g[·]āyanāla to know. C 56.1 (?).
 g[·]āya-
 g[·]āya^εnakūla to come from. C 60.31.
 g[·]āyōL to obtain from. III 26.11.
 g[·]āyagas place from which one comes. III 150.25.
 g[·]āx[·]ēid to come from. R 120.21.
 g[·]āg[·]ilela from. R 60.13.
 g[·]āyānem obtained from. R 235.21.
 g[·]āya^εlas cause. C 160.1; R 397·86, 409.32.
 g[·]a^εyāla to ask in marriage. C 328.33 (Kos).
 g[·]āwēqlānem small clams. III 134.23. R 72.73.
 g[·]āg[·]ima small debts. III 452.1.

- g'āg'ōmas shadow on ground. III 354.20.
 g'āg'ōna to request somebody to do a thing for one. V 494.6.
 g'āx to come. R 88.52.
 g'āxēmōdala to give marriage presents. C 306.26 (Kos).
 g'alala birds expect danger and raise their heads (g'ō^ēlāla?).
 g'ā^ēlā canoe. III 127.6. (See g'il^ēwa).
 g'alēwala g'omaga a fish. (Hydrolagus collici).
 g'āg'iwāla twelve days. R 129.19.
 g'āxela selfish.
 g'āla loan at 100 per cent interest; to owe. R 432.10.
 g'i- to be, to put.
 g'ēs to be on ground.
 g'ītslōd to put in. R 205.9.
 g'a^ēyas place where something is. R 225.43.
 g'a^ēyasila to make room. R 226.15.
 g'aēl to be on floor. R 75.31.
 g'aēlas bedroom. III 22.5.
 g'iyēmts!ā to be in. *pl.* R 126.12.
 g'ixsā stern seat in canoe. R 395.23.
 g'ig'a(ēqa) to resolve. C 20.6; R 111.2.
 g'iwāla to help. III 166.3 (see g'ōx^ēwid, g'ōxwāla).
 g'i lord. III 101.22; line of eldest children. C 16.29.
 g'iya my dear! C 70.3.
 g'is-
 g'inp man's brother's wife, wife's sister. III 207.21; X 201.27.
 g'ēdzōl man's brother's wife, wife's sister, intermediate relative dead.
 g'ēs^gas to make love to sister-in-law.
 g'ig'ēyatsaga mouse. III 38.15.
 g'ig'iltāla to purify. C 326.19 (Kos, Gwas).
 g'ig'ā tooth. III 96.19.
 g'ig-
 g'igāmē^ē chief. III 25.13.
 g'iqamēnē^ē chief's families. R 396.65.
 g'igabā^ēyē lower chief. M 671.13.
 g'āg'ēxsila to treat like a chief. C 106.2.
 g'igad subjects. those who have a chief. III 7.2.
 g'āgēl second chief. C 384.3.
 g'ēx^usō to cross land. C 104.13.
 g'ēx^usōg'ug'eyōx^usayōk^u one hundred bundles. R 192.76.
 g'ixa to sharpen knife, saw; to grind. III 96.19; to polish with gritstone. R 103.31; to rub. R 103.28.
 g'ēxa to put away. R 58.45.
 g'ilayo wrinkle.
 g'ōmaga liver(?). R 94.17.
 g'ōtlāla loon. (Kos)
 g'ōgūyo foot. R 114.76.
 g'ōx^ēwid to help. R 242.7. (See g'i-wāla.)
 g'āwālapla to help each other. R 285.90.
 g'ōk^u house. R 58.31.
 g'ōkūla to dwell. III 7.1; village. C 24.19 (g'ōxwa C 376.10 [Gwas]).
 g'ōkūlōt tribe. III 30.31, *pl.* g'ōl-g'okūlōt. R 319.2.
 g'ōkwaōt tribe. C 308.15 (Kos).
 g'ōx^udēms village site. R 204.66.
 g'ōgwad house owner. R 241.41.
 g'ōkuns woman married outside of her own tribe goes to get property from her father for feast.
 g'ō^ēlala to expect unseen danger; to be uneasy. X 170.38.
 g'ōl- provisions.
 g'iwūlk^u traveling provisions. V 480.9, *pl.* g'ōlgiwē^ē. C 162.3.
 g'āg'ō^ēla to try to get provisions. X 193.28.
 g'ōltāla supper.

k
 k'ip(ēla) to carry wood in arms. III 334.7.
 k'āpa; k'āpa(la) to embrace. C 220.9.
 k'imts!ālil to keep. R 396.71.
 k'im^ēya to catch hamats!a. III 232.24; ends of circle meet. C 36.19.
 k'imta to pluck off, clean berries. R 264.9.
 k'imtāla to clean crabapples. R 216.73.
 k'it!alēlōd to fit in. R 152.33.
 k'it!elax!a cranky (canoe). C 64.9.
 k'ēsp!olē Ribes laxiflorus Pursh.
 k'its!exsdē tail of porpoise.
 k'ina to scoop up. X 168.35.
 k'enqalalēla attendant of cannibal. III 414.27.
 k'enqōx^ēwid to meet. C 172.16.

- k'inx'(a) to roll. III 301.26.
 k'ānē^ε hoop for game. III 296.37.
 k'inxstāla to have mouth in water. C 166.24.
 k'inqa to apply mouth; k'inx-
 ^εalela. C 54.25.
 k'iq(a) canoes meet, people strike heads
 together.
 k'āqō canoes meet.
 k'iqalōd to nudge. C 18.2.
 k'iqēta to raise head (dog). C 10.12.
 k'ēgedzō to put down fish. R 229.3.
 k'āk'ewa to wait(?). R 318.17.
 k'ēxw(a) whale blows. III 312.14; steam
 blows off. V 473.6.
 k'ēwas blow hole of whale, por-
 poise, etc.
 k'ix(ēlāga) crow. III 47.30.
 k'exp!āla smell of crow.
 k'lāna crow. (New.)
 k'ix(āla) stench. III 319.14. (See k'il-)
 k'ēlāk^u muskrat.
 k'ēlēgēl'ind to lick off inside (?).
 k'ilx'(a) circle, round, to turn a grind-
 stone.
 k'ilx'sta a round pond with steep
 sides. III 143.3.
 k'ilx'ēid to revolve.
 k'ilx'sto round. C 392.32.
 k'ik'ilnala trying to encircle (nov-
 ice). III 59.24.
 k'ak'ilx'ala to bulge. R 57.17.
 k'ilxw(a) to buy. R 289.86.
 k'ilōm price. C 86.2.
 k'ilx(a) to strike face (?).
 k'il(wustala) to lift. R 430.49.
 k'il(ēla) afraid. III 46.7.
 k'ilēm dreaded. M 717.2.
 k'ā- to put down a dish. III 81.32.
 k'ax'dzamōlil V 442.16.
 k'a^εya to drive away. C 340.4.
 k'ām(a) wing (cut off). III 313.17.
 k'āmaxk'amaqlastō snapping door. C
 272.6 (k'amak'amaqa^εstō?).
 k'at(a) to put down a long thing. R
 175.13.
 k'adedzōd to put down a long
 thing on a flat thing. R 62.56.
 k'!aādēm sticks that hold salmon
 flat in tongs.
 k'āk'ētenxē^ε side pieces of drying-
 frame. R 271.51.
 k'ādayōl ruler. R 260.98.
- k'as-
 k'āts!ēnaq spoon. R 102.2.
 k'ādzats!ē spoon basket. R 238.12.
 k'ik'ādzēm small wooden spoon. R
 290.4.
 k'as^εid to distribute spoons. R
 407.51.
 k'asēla to make spoons. R 103.27.
 k'as(a) to shred cedar bark.
 k'ādze^k shredded cedar bark. III
 58.35.
 k'asēlē^ε cedar bark being shredded.
 R 134.32.
 k'āyayō R 109.16, k'adzayo R
 109.4; instrument for shredding.
 k'ats!āēnē^ε (?) R 248.39.
 k'ānē punk, fungus on trees.
 k'ink'ink'!ēs fungi on ground
 (=echo).
 k'anē^ε hoop game. (See k'inx'a.)
 k'āk'iltsema to try to bring back with
 pole a round thing floating on water.
 III 102.26.
 k'āqēlgē^ε canoe¹ passes through (char-
 coal). C 268.7.
 k'āqēlātsemd to slice crosswise. R
 348.5.
 k'ax^εalēlōd to put stick backward. R
 76.51(?).
 k'āx cry of crow. C 246.32.
 k'āl(a) to carry clamshells. V 493.2.
 k'ēs(a) to light matches. R 505.22.
 k'in(a) to scoop up olachen or herrings.
 X 168.35.
 k'āx story name of Mink. M 712.8.
 k'ixw(a) hair is brown.
 k'ēx(a) to scrape. R 115.85.
 k'ēxayo cockleshell for scraping
 skins.
 k'exāla to scrape off. R 268.90.
 k'elts!āla to pile up. R 526.1.
 k'ēl(a) to fish with net. C 102.29.
 k'ēlē^m net. C 104.9.
 k'ât- ?
 k'ēk'ât!āla to warn. C 344.3, 356.21
 (Kos).
 k'ât!āla talker(?).
 k'ōt(a) to guess. R 72.56.
 k'ōs(ēla) to scrape off scales. R 345.17.
 k'ōgwis pearl shell.
 k'ōkwēxtāla button blanket. III
 449.5.
 k'ōqw(a) to break stick, copper. III
 448.34; R 403.13.

k'ōqw(a) to bend.
 k'ōgwayo instrument for bending.
 R 71.42.
 k'ōxw(a) to cool off, lukewarm. R
 144.34.
 k'ōlēs thin, lean. III 345.20.
 k'ōl(a) water sinks. III 143.33 (river
 is nearly dry, Kwag).
 k'ōlēs low water in stream (Nim-
 kish).

k'!

k'!EWELk^u cut in thick pieces. R
 250.92; square; R 147.17.
 k'!EP(a) twisted. V 496.7 (k'!Elpa?).
 k'!ip(āla) to hold with tongs, R 348.53.
 k'!iplāla tongs. R 74.9, 434.35.
 k'!imēa to surround. C 26.3 (k'!imēya?).
 k'!EMāqela calm. R 413.1.
 k'!āmlax calm (New).
 k'!imyaxla joint where side of box is
 nailed together. R 276.17.
 k'!imēy(a) to lock door, to bar behind
 oneself.
 k'!emt(a) to notch, to cut across. R
 106.46, 152.6.
 k'!ems(a) to rough out canoe. V 344.32.
 k'!emnē a fish (*Clupea Pallasii*).
 k'!iml(a) to adz. R 58.34; 103.24.
 k'!imltōd to adz top. R 65.19
 (? k'!imltōd?).
 k'!eyimsāla to adz holes through.
 R 170.53.
 k'!ēk'EX'sEWak^u holes cut out. R
 170.52.
 k'!idelāwē kingfisher. III 296.16.
 k'!edāwē kingfisher (New).
 k'!idelx(ēla) dizzy. III 247.34.
 k'!idēg'ēē to cut neck (?). R 223.4 (k'!f-
 lēg'ēē?).
 — dorsal fin, X 192.20; R 227.4.
 k'!it(a) to weave wickerwork. R 100.1;
 to make a fence, a drying frame; to
 weave cedar bark. R 137.26.
 k'!itela wattling. III 189.5.
 k'!itk'!edēs fence. III 28.2; frame
 for drying berries. R 231.10.
 k'!idem woof. R 138.48.
 k'!itdemil weaving frame. R
 142.22.
 k'!esk'!esa holding slack. R 131.15.
 k'!eswūla to keep secret. C 380.3
 (Gwas).

k'!etslē fungus growing on trees (burnt).
 k'!ēn(āla) (hair, horns) are loose. R
 102.11.
 k'!eng'alīl to go to get. R 88.51.
 k'!ENEMg'alīl to look over. R
 191.59.
 k'!enāesa to feel cold. III 45.29.
 k'!enwis spider crab.
 k'!enōt Chiton. III 344.37.
 k'!enx'ēid to select. V 440.40.
 k'!enxw(a) (hair is) matted.
 k'!inxw(a) (?) shaky, unsteady. III
 312.6.
 k'!ENwala cranky on water (canoe).
 k'!ik(a) to pull (backward); to pull,
 stretch skins. III 139.40.
 k'!aēnakūla (?) III 352.25.
 k'!ik'!ENakūla to go ashore back-
 ward. R 414.10.
 k'!ik'!aōk^u skunk cabbage.
 gwēx's k'!ik'!aōk^u plantain (=like
 skunk cabbage).
 k'!eq(a) to pay in advance, to throw
 salmon on blanket on ground, to pile
 up blankets. III 453.19, to count
 blankets or mats.
 k'!eqw(a) to pull out (something easily).
 V 387.20.
 k'!iq'ūs poles. C 24.13.
 k'!iq'ūs young spruce.
 k'!ēk'!aguxstalil to hold in mouth.
 C 184.21.
 k'!ixēwelsela to put sticks in
 ground. C 148.9.
 k'!iqūxstend arrow strikes notch.
 C 122.24.
 k'!EXw(a) to blow out. R 389.29.
 k'!ix(a) to defecate (dog salmon or hali-
 but). III 293.29.
 k'!ixEMx'ēid to keep eyes shut. C
 208.14.
 k'!ilem tongue. III 197.10.
 k'!elk'!elx'ēEN to lick off. C 388.17.
 k'!ilk'as a plant (=tongue of
 ground).
 k'!ilāk^u digging stick. R 72.73.
 k'!ilēg'ēē dorsal fin (?) R 227.4.
 k'!ilp(a) to twist. R 37.4.
 k'!elp'āla copper smell. III 64.8.
 k'!ilt(a) mouthful. R 290.13.
 k'!eltama to despise. III 437.5, R
 409.29.

- k'fllk(a) to tie strings on(?). R 139.5, 17.
 k'fllx'p!ēq handle of digging stick.
 R 147.28.
 k'fllg'fku stitch in open work-bas-
 ket (tying).
 k'fllq(a) man urinates. III 264.25.
 k'fllx'(a) raw. R 368.34; unripe. R
 232.14.
 k'fllx(a) fire is extinguished (k'fllqa?).
 k'fllx'ēid to extinguish. R 127.39.
 k'fllx(ēla) a thorny plant with milky
 juice.
 k'fll(a) to shake off. R 209.2.
 k'flldzō to shake off on flat thing.
 R 221.2.
 k'fllto'nakūla it gets dark(?). R 190.47.
 k'laak'!ēdēxlā wax wing (=flat knot on
 head).
 k'lā to take sand, berries in hand. R
 203.58.
 k'laṣ'sā to draw (head) back through
 something. C 392.29.
 k'lā to go backward. III 352.15;
 R 131.15.
 k'lēx'ēalis to back canoe. R
 193.98 (k'lāx'ēalis?).
 k'lāyaxw(a) to be half dry (salmon). R
 316.4.
 k'laōk^u skunk cabbage. R 335.21; only
 reduplicated k'lik'laōk^u.
 k'lāwas dry halibut. R 130.33.
 k'lāwadzagēs mantle of mussel. V
 487.35.
 k'lāwaqla Hēldza'q^u name for Dzōno-
 q'wa; name of a copper.
 k'lāp(a) to gnaw (mouse). III 370.41.
 k'lāpk'lāpas shrew.
 k'lāma Salmo Clarkii.
 k'lāmaēm Salmo Clarkii stomias.
 k'lāmadz(ēna) cascade.
 k'lāmṣ^u-
 k'lāmōma hemlock needles. R
 184.3, 423.25.
 k'lāk'emwa to try to get hemlock
 needles.
 k'lād(a) a fish (Platichthys stellatus).
 k'lādāya being on a flat thing. III
 307.26. (k'ladzā'ya?)
 k'lāt(a) to paint. R 236.15 (k'lāt!a?).
 k'lātaas paint dish. R 58.40.
 k'lāt!ēnox^u painter. R 236.15.
 k'lasaxa white owl.
 k'lēk'lādzēg'ē hand tied behind. III
 158.38.
 k'lasō married couple separates; hus-
 band divorces his wife.
 k'lādzalats!ē ant (=gathers in hole in
 ground, see k'lā to take sand in hand).
 k'lāna crow (New); name of copper
 (Hēldza'q^u).
 k'lak'lāqwāma Chamaenerium spicatum
 (Lam) D. F. Gray.
 k'lāk'lēla'ema Scirpus microcarpus
 Presl.
 k'lāk'lōsa'ema Struthiopteris spicans
 (S) Weiss.
 k'lāq(a) foundation of logs. M 679.19.
 k'lāxsē'stend to place logs around.
 III 277.19.
 k'lāgīl staging in house. R 167.31.
 k'lāgēdzō (?) to put fish on flat thing.
 R 403.4. (k'lāgēdzō).
 k'lāxw(a) to shave (=xēlṣwa). III
 253.11.
 k'lāwayu (shaving) knife. III
 266.34.
 k'lāk^u shaved, whittled. R 79.15.
 k'lāwats!ē carved box. C 304.2.
 k'laxdēm beam, long pole. R 167.19.
 k'lāl(ēla) to steam. R 74.17.
 k'lāla to menstruate. C 350.23
 (Kos).
 k'lēlālāmas to be out of breath.
 k'lālmis womb. III 46.34.
 k'lāl(a) to throw a flat thing.
 k'lād(a) third finger.
 k'lā to cut blubber. C 258.16; to carve
 wood. III 99.20.
 k'lēyōl whale blubber. III 383.29.
 k'lēk^u carved figure. III 122.14.
 k'lēyāla virgin. III 219.14.
 k'lēōx'wid to disappear. C 80.12.
 k'lēt(āla) to sit still (?)
 k'lēdēl chief's eldest daughter. III
 220.7, pl. k'lēsk'lēdēl. R 126.13.
 k'lēdad having a princess. C 107.4.
 k'lēt(a) to gather grass.
 k'lēt!ēm grass. R 188.50.
 k'lēs not. R 57.4.
 k'lēas nothing, none. R 57.4.
 k'lēsāla to hang down. R 271.51.
 k'lēsō crest, privilege. III 121.32.
 k'lēk'lēslen dreadful body; cliff. III
 369.30.
 k'lēk'lēsneqalag'ila to frighten.
 III 483.26.
 k'lēq(a) to have headway (as canoe after
 paddles stop).
 k'lēgēm water cutter of canoe. R
 176.49.

k'!ēx'sōd to cut (?) R 169.46.
 k'!ēxw(a) slave runs away, escapes. III 34.31.
 k'!ēxk'!ēxēs a diver.
 k'!ēl(a) slime. R 245.79.
 k'!ēlak(a) to strike with weapon. III 98.28.
 k'!ēl(a) to cut grass or seaweed with sharp edge.
 k'!ēLENx knife(?). III 270.21 (Kos).
 k'!ēk'!ēLEMak^u scarred (name of a mountain in Knight Inlet).
 k'!ōp(a) to tear a flat thing. R 319.21.
 k'!āk'!obanē old mat. III 178.10.
 k'!ōbawas cedar bark blanket. III 92.35.
 k'!āt to throw away. X 115.32. (to throw sweepings out of house.)
 k'!ōsma bullhead. C 210.33. (k'!ōsma?)
 k'!ōmatslē dried clams. III 134.2.
 k'!ōmēs boiled gills. R 407.43.
 k'!ōmstag'!ēlak^u gill soup. R 407.59.
 k'!ōDEN half a finger width, from palm to back. R 62.43.
 k'!ōdagē clitoris.
 k'!ōt(ala) to put on edge. R 387.16.
 k'!ōtela salmon. R 223.6.
 k'!ōs(a) to bend edge of box; corner of walls of house. R 75.43.
 k'!ōdzōd to tear off. R 163.24.
 k'!ōk^u to stand on edge.
 k'!ōgwidzēs edge. III 68.22.
 k'!ōkumlil board front. X 4.40.
 k'!ōkula bracelet. III 449.6.
 k'!ōklulnōs triangular. R 147.21.
 k'!ōqū(la) to carry a basket in one hand. R 264.19.
 k'!ōgwas handle. R 139.8.
 k'!ōxw(a) shaman sucks out disease. (See k'!līxwa?).
 k'!ātslē dish into which shaman spits sickness.
 k'!ōxw(a) to fold. III 338.39.
 k'!ōxug'al to cut. (?) R 103.33.
 k'!ālag'ilē^s to open shells on water C 224.3.
 k'!ōlōt! porpoise. III 207.29; R 174.2.
 k'!ōlōx^u dried salmon with three sticks across, hanging from tail. R 236.17.
 k'!ōLla rough. R 103.26.

gw

gwa- down river.
 gwaē^s down river, north. III 7.2.
 gwāsem tears. III 470.1.
 gwasōd to place side by side. R 93.2.
 gwats!(a) to chafe through.
 gwanap! to try each other (gwenap!?).
 gwāna(x'ēid) to bend over, to double up. R 110.28.
 gwanāla bent over. R 138.45.
 gwānagēk^u bent over. R 135.24.
 gwā^sna^{la} to consider. III 473.38; R 69.7.
 gwanāla to expect. C 34.20.
 gwāgwatala (?) III 286.23.
 gwāgōlemx'sila to make salmon trap (Awik'!ēnox^u) C 374.21.
 gwāgūltama (from gūlta) fireweed, *Chamaenerium augustifolium*.
 gwāq!ēla to wish, to prevent (?) R 187.24.
 gwax^ugugwis seaweed. C 354.2.
 gwālēxs to go away in canoe. R 99.45.
 gwēx'ēid to awaken (k'!wēx'ēid?) III 251.4.
 gwēgwēgwē oyster catcher.
 gwēla to scatter (sticks, clothes, blankets). R 261.30.
 gūdēna golden-eye duck.
 gut(a) to untie. R 369.9.
 gus(a) to wash. X 197.26 (New).
 gun(a) to try. R 102.10.
 gunēp alder wood. C 68.9.
 gūnt!(a) heavy. R 195.27.
 gungōlālīs making fall before him.
 gunxatslē basket for hykwa.
 gūq(a) to pour. R 47.7.
 gūlt(a) fire flames. III 45.31.
 gūldem flicker. C 132.16.
 gulkwit to rub body (with hemlock branches?). C 30.2.
 gōul(ēla) to walk down river, C 24.9.
 gūlēsa to keep, to leave standing. R 269.12.

kw

kwapōd to tear off. R 95.25.
 kwas(a) to kick. X 60.13; R 176.49.
 kwaskwas bluejay. III 361.29, (kwēs-kwēs?) III 49.28.
 (kwak^u)- Kwāg'u! name of tribe.
 kwax'ē(id) to smoke. R 150.25.

kwaḡw(a) hole. III 72.39.
 kwaḡw(a) lungs of porpoise.
 kwālatš!em making sleepy(?). R 339.29.
 kwāḡ(īd) to decrease, to be used up(?).
 C 360.34.
 kwās(a) to wash with urine. III 62.18,
 kwāsa (New). C 194.9.
 kwāts!ē chamber vessel. M 684.7.
 kwēg·aḡ call of bluejay (?). III 49.33,
 or to cry (?), k!wēg·aḡ.
 kwēs(a) to spit. R 58.39.
 kwēk^u eagle. III 92.29.
 kwēkux^ud marmot. R 422.6.
 kwēq(a) to rave. III 224.26.
 kwēxelis C 10.5.
 kwēx(a) to club. III 242.5.
 kumb(a) to stoop.
 kwīk·ā wren. C 226.23 (New).
 kūt(āla), or kutēla low-sided, shallow
 basket. R 140.12.
 kūtāla log sinks in deep water.
 kūsāla to pluck off leaves. R 259.78.
 kusx·(esgēmlis) splashing. R 183.5.
 kusx·āla streak of spray, fluid runs
 out. III 345.35; C 44.15.
 kuḡn(a) mink. III 362.1 (New).
 kūs(a) to steam in oven underground.
 R 90.78.
 kūnyas oven. R 164.46.
 kūns(a) clouds roll along. III 112.2.
 kūnsēmaxa clouds roll down. C
 12.10.
 kūnḡw(a) to thunder. M 685.12.
 kūk·(a) a person falls. III 407.13.
 kūk·(a) berries burst. R 270.27 (qūk·a?).
 kūq(a) to split. R 57.5, 82.16.
 kūxsēnd to split. R 57.10.
 kūx(a) flow. R 341.61.
 kūkūmx·a ruffed grouse.
 kuxālas a berry, *Vaccinium globulare*
 Rydb.
 kul(a) to lie, several persons. III 25.5.
 kwēlēlīts!ēnox^u able to reach. R 129.9.
 kulēyē reed mat. R 94.15.
 kulḡw(a) grayish. R 296.78.
 kultsemala sunken rock, awash.

k!w

k!wēḡyīm crew of warriors. III 212.14.
 k!wā(ā) to sit, one person. III 8.1.
 k!wax!āla steersman. C 352.13.
 k!waāpa man gives property to wife's
 father, to get back wife who left him.

k!wāwaqayō instrument for cutting off
 heads. M 706.7.
 k!wāt(a) to stake in gambling. C 234.16
 (New).
 k!wās mussels. C 224.3 (New).
 k!waḡsta cup.
 k!wāk!wayaak^u tried to be made light.
 (or k!wāk!wēyaak^u). R 140.21.
 k!wāk!watama a tree, *Populus bal-*
samifera L.
 k!wāk!ūnwayo paint for protecting face
 against sun.
 k!waq-
 k!wax!āwē cedar wood. R 59.62.
 k!wāk!waq!a to try to get cedar
 wood.
 k!walōs to marry brother's widow.
 k!wās sleeping place of seals. R 178.85.
 k!wāts!ē canoe. C 296.10. (Kos.)
 k!wāg·ila quite (?). III 22.9.
 k!wē(g·aḡ) child cries. III 207.31.
 k!wēt(a) to pry open. C 246.1.
 k!wēt(a) to make a groove. R 58.38.
 k!wētaa a barnacle. (gwētaa ? k!wē-
 tlaa ?).
 k!wēs(a) to snow. III 392.20.
 k!wēsmiss snow. C 12.20.
 k!wēnaḡīd to move. III 57.30.
 k!wēx^usemāla twisted. R 78.99. (=selx-
 semāla.)
 k!wēx(a) to plan. III 302.5.
 k!wēl(a) feaster. III 235.41.
 k!wāx^umōt slow match. C 248.18;
 sucked. R 358.33.
 k!wēyaak^u steamed. R 334.1.
 kluyōq^u proud. C 244.15 (New).
 klup(a) to break with hands (dry sal-
 mon, branches). III 411.4.
 k!lōma bullhead. III 149.17. (k!lō-
 ḡma ?).
 klomēs R 382.55.
 klumal battledoor and shuttlecock.
 klōmōs(a) to be a model, pattern of some-
 thing. C 86.28.
 klūmt(a) to suck. III 126.29.
 klūms!a a fish (*Hemilepidotus tilesius*).
 klūm!-
 klūmelx·īd to burn. R 102.9.
 klūmla to burn.
 klūm!l(a) to shrink back. C 40.22.
 klut(a) to stick on. R 299.60.
 k!wēklūtsem sticking on. R 420.40.
 klutāl blanket. C 190.17. (New.)

klūs(āla) to sit, several persons. R 246.88.
 klūdzeleñē to take off fish from hook
 (or klūdzeleñē?). R 181.51.
 klūtsem light of weight. R 140.21.
 klūsē light clay. R 190.34.
 klūts!ē leather, hide, skin. III 89.29.
 klunaxw(a) to split boards. C 196.1.
 (New.)
 klūnq(a) wet. R 314.26.
 klūk'elis to budge, can be moved. III
 372.19.
 klūk'leg'a! noise of bursting. III 186.8.
 klūxw(a) sunburnt. R 431.71.
 klūq-? klux-? to tow. (Kos.)
 kluxsdele to tow. C 332.6 (Kos).
 klūl(a) to pull out hair, to pluck off.
 III 87.22.
 klūlp(a) to pick off berries. R 206.29.
 klūk!lūpsāla to tear a bird to
 pieces. C 190.3 (New).
 klūls(a) to take fish out of trap. R 183.1.
 klulxēd to sight. V 360.9.

g

gaāgas eye (New); heart of wood (New).
 C 218.24.
 geyages eye.
 gatsētseya bunion.
 geyōl long ago. R 77.82.
 gēbelalīhela R 113.51.
 gēlōq!w(āla) raven's cry. M 689.10.
 gēbelōxstāyē eye. R 395.43.
 gap!eqa to tuck in. III 128.20.
 gēmōt(a) wolf howls. M 711.15.
 gēms dead fern leaves, moss. R 257.48.
 gēm(a) to carry blankets, branches,
 etc., on arms. III 453.3; R 343.30.
 gēm(axdzē) left side (of canoe). R
 97.69.
 gēm(xw(āla) to hold head bent down. R
 272.77.
 gēdelōq!witsē navel.
 gēna baby girl. III 207.40.
 gēnk(a) thick, pasty, thick fog. III
 255.38.
 gēnla beware! III 394.22 (Kos).
 gēnem wife (stem geg-). R 72.73.
 geg'ad having a wife. R 65.30.
 gāgak!āla to woo. C 64.18.
 gāgak!ālayu wooing song. C
 298.17.
 gēgelāl red-breasted robin.
 gēgōq^u swan. III 61.32.

gēx^useq!end to spread, throw some-
 thing over a rope or a log. III 79.11.
 gēl(em) rib. III 43.38.
 gēlaōt bone club. C 310.18.
 gēlemx'ā strainer made of ribs. R
 411.44.
 gēlx'ēid to scold. III 320.21.
 gēlēs(ēla) to screech. III 295.34.
 gēlē wave. III 256.20.
 gēlēx'wid to bend down. R 210.25.
 gēlōgwa to be bent? III 295.33.
 gēlēk^u hooked.
 gēlp(a) to grasp with hands. III 126.26.
 gēls(a) to smear on. R 299.64. (q!els?)
 gēlyayo paint. R 58.43.
 gēlts!em mussel shell knife. R 242.16.
 gēlq(a) to lift. III 127.28; to swim. III
 375.4 (Kos).
 gēlx'ēd to spin two threads of bark to-
 gether. V 486.29.
 gēlxw(a) to count on fingers. III 449.12.
 gēlx(mes) rosebush.
 gēgēlx rose fruit.
 ga(āla) morning. R 95.39.
 gaaxstē breakfast. R 253.20.
 gay- across. R 374.26.
 gēyala crosswise. R 412.48.
 gēbē crosspiece at end. R 272.66.
 gaya- to come from. III 39.31.
 gait hat. C 236.2 (qait?). (New, Kos).
 gatō grandfather!
 gasx'ex'ēid to carry (see gaḡ'sāla, gax-
 sex'ēid?) R 236.21.
 gādzeq starfish. III 312.14.
 gadzeq(āla) woven in broad strips. R
 137.34.
 gān^e mother!
 gānaō^e mother!
 gānadzē grandmother!
 ganōl night. R 120.12.
 gaḡemp grandfather.
 gāgas grandmother.
 gāḡe(k'lig'a!) to apologize for something
 that has been said.
 gaḡelwaems fir trec. III 309.1.
 gāḡēsāmak jellyfish.
 gāḡex'aēmē Galium Aporine L.
 gāx'en to straddle. R 133.22.
 gāxsq!end to step over a log or a
 rope.
 gaxayu adz. V 347.8.
 gāxwūtōd to hang down. C 156.3.
 gaḡ'sāla to carry on fingers. III 306.37.

ga^l(a) reproach. III 451.27.
galôpala crosswise, a line crosses over.
R 134.7.
galôdayu trolling hook. R 158.45.
ga^llôlem objection. III 451.27.
gālela go! (Kos).
gal(a) to fish with hook. III 329.21.
gē^s(s) long (on ground). R 86.6.
gāla long time. III 39.37; R 82.8.
gēla come! III 261.10.
gēmas old salmon. R 315.3. old mat.
R 519.42.
gāgiwāla twelve R 276.13.
gēt(a) fresh (fish). R 245.86.
gēsDEM Heracleum lanatum Michx.
gātsem claw. III 313.43.
gēts!ā to beg III 105.15.
gē^{nāl}(a) to threaten. X 8.3.
gēn louse. III 293.40.
gē^{nē} salmon roe. R 58.39.
gēxw(a) to hang. R 225.9.
gēwas deer. III 94.17; hanging
place.
gwa. stop! C 160.18.
gwāla finished. III 18.12.
gwa^{cxsd} to desire. C 328.19 (Kos).
gwayak!āla to stop. R 294.52.
gwāyuk^u heavy. III 455.2.
gwāDEM huckleberry. R 296.1.
gwāta to pick huckleberries(?).
gwas^{ēd} to mention, to refer to. III
16.10.
gwe^{yō} referred to. R 131.8.
gwās(a) this side of something, less.
gwas(ōlela) to approach. III 8.3.
gwa(g^{ustāla}) to raise head. III 293.18.
gūyōlela direction?
gwāgwaxmes. big alder tree.
gwax^u-
gwa^{wina} raven. III 110.1.
gwāgwēx^{sēāla} to talk. R 60.1.
gwāx^ugūwa a fish (Calamus penna).
gwax(a) streaks on body.
gwax^{nēs} dog salmon. R 58.39.
gwāl(a) finished, ready. R 57.14.
gwalas lizard. III 261.33.
gwāl(ēla) to groan(q!walela?). C 54.10.
gwāmag^{iw}(ala) to go stern first. R
212.12.
gwē(g^{ila}) to do thus. III 369.25.
gwēx^s like. R 59.67.
gwēx^{sDEM} kind. R 140.18.
gwāla thus. R 58.26.

gwēdz(a) sparrow. III 13.14.
gwēk⁻
gwe^{yim} whale. III 310.31.
gwa^{gwēk}!ā to go whaling. M 667.9.
gwēlgwāla property, clothing. R 351.14.
gūyīnxē straight edge. R 65.5.
gūyōlas place of catching halibut. R
253.2.
gōbeta scales. R 409.31.
gūms ochre. III 330.41.
gūmyasap!a to give first potlatch
(from gūms ochre).
got!(a) to punch with fist.
got!āla cry of loon. III 228.16.
gōs dew. R 240.18.
gegōsemala to perspire. R 407.59.
Gōsg^{imux}^u name of tribe, Koskimo.
gogōs sawbill duck. III 461.31.
gūn nettle, nettle fibre. R 163.1.
qūn(a) to pay debt. III 451.41 (qwana,
guna?).
gūnē^s ashes. R 150.35.
gōgumē^s face. R 129.77.
gogūlg^ē core. R 106.37.
gōgūletō^s blossoms. R 201.8.
gwēgux^{iselas} ragged looks. C 24.8.
goxw(a) to scoop up (goqwa?). R 237.39.
goxuyīnd to scoop up.
gol(a) to stir, to draw inward. R 423.25,
to skim off; R 423.28.
gol(a) trout. III 102.9.
golalē salmon berry. C 196.31 (Ncw).
gū^{lēk} gum. X 234.3; a fish (Sebas-
todes alutus).
gōgulbes "tallow eater." C 420.4.
gōlōl to scoop out guts. R 242.21.

q

qep(a) to upset, to empty out. R 59.68.
qebekwēl ghost dance (Awailela).
C 414.15.
qemt(a) to notch. R 9.92.
qemqemdenōdzend to notch at
each side R 103.24.
qemkw(a) to snap together (jaws); to cry
eagle. M 679.12.
qemx(a) to strip off with fingers.
qemxāla to strip off herring spawn
with fingers. R 254.9.
qet(a) to spread, to string bow. C
48.10; R 337.31.
qadem spreading-sticks for drying
salmon.

qEt(a)—Continued.

- qêqEDENôLEmtô^ε side support. R 95.33.
 qEtts!ô to insert needle for knitting net. R 163.2.
 qatêt!êd to cut crosswise. R 387.23, to cut blocks out of tree.
 qEſ(a) to coil up. R 176.30.
 qEs his.
 qESmāq his own. R 433.13.
 qENS(a) to adz. V 362.35.
 qENq(a) to snap. C 420.5.
 qENq!āla cry of eagle (DENax·da^εx^u).
 qEk'(a) to pick *Cornus Canadensis* (qE-k'!ā!ē). R 220.1.
 qEk'!ā!ē *Cornus Canadensis* L.
 qEKw(a) to collapse (house).
 qEX'(a) to wind around. R 306.30.
 qENas waist. R 221.9.
 qEX'Estê^ε hoop at mouth of net. R 164.36.
 qEX'îmê^ε headring. III 18.6.
 qîx'ôd to take off what is wound around. III 18.10.
 qanāyu ring for purification.
 qENxāla to tie around neck. R 208.10.
 qEXw(a) to cohabit. C 204.11 (New, Kos).
 qEX(Elā) R 254.3 pole with forked top.
 qEX^εENê^ε R 175.14, fork of a tree (=forked body).
 qEX(a) pole on rock.
 qEKw(a) to notch. R 227.14.
 qEl^εya plover, *Aegialites semipalmata*.
 qElDEM post. III 401.6.
 qElk'(a) to be tired after work. III 24.10.
 qElkw(a) to lie down. R 391.27.
 qElgwîl to lie down in house, i. e., to be sick abed. III 282.39.
 qElxw(a) to mix. R 301.34.
 qElx(a) to lay eggs.
 qāqElx^εa to go after eggs; to spear salmon (Dzaw).
 qElxôd to give birth. X 201.26 (New).
 qElxk'!āês'id to conceive. X 201.22 (New).
 qElxats!ê nest. III 92.29.
 qElxêla to nest. C 376.13 (Gwas).
 qElxamênê^ε egg. C 376.15 (Gwas).
 qa that, and R 57.4.
 qaālqôxsîdzê^ε ankle. X 150.37.

- qābîx'(a) heat of fire on body. III 116.42.
 qabê^εnad having heat.
 qāqabî^εnem burnt by heat.
 qamxw(a) down of bird. III 153.35.
 qamx^uqamwis fruits of k'!āk'!ax-qwa^εmê.
 qat(a) to disagree.
 qatap!a to disagree with each other.
 qeqapâlôl double. R 126.11.
 qās(a) to walk. R 60.4.
 qasô to promise a feast. R 438.30.
 qāst friend! C 54.23.
 qak'(a) to cut off head. R 243.41, 332.31.
 qagutāla overhanging. C 18.8.
 qāqak'en to tie mat to back. R 200.10.
 qāqadala to disobey. III 104.13.
 qāqêk'!āla to ask for mercy
 qāqek'!îg'ā! to ask for mercy. C 32.3.
 qāqêTEN gulches, grooves in stone.
 qāqETEmd to cut crosswise. 353.9.
 qāqomxwama *Eryophorum gracile* Koch.
 qaq!â frame for drying herring spawn. R 254.4.
 qa^εlas T-shaped piece of copper.
 qā(!a) indeed. III 16.11.
 qês(a) to shine, smooth. R 60.76.
 qênôl pillow. III 283.32.
 qêxâgEmS bare ground where a village has been burnt. C 248.25 (New, Kwag).
 qêl(a) to visit. III 78.12.
 qô if. R 75.29.
 qwāp(a) (mat, calico, etc.) tears. R 406.17.
 qwāsamak'a to bloom. III 299.6.
 qwāk'!ENê^ε twigs on body (of tree). R 112.27.
 qwaqê^ε. R 174.31.
 qwāq(a) to split fish lengthwise (q!wāqa? k!wāqa?). C 208.20; R 174.25.
 qwāgayo butcher knife. V 493.22.
 qwaqê^ε belly cut open. R 174.31.
 qwāgwîlbê lance. III 471.34.
 qwāqê scratch (Nak).
 qwa^εnās(k'as) friends! (Āwîk'!ēnox^u).
 qwāq!wanê heron. III 296.15.
 qwāq!^u heron (New).
 qwāxw(a) to appear, to show oneself. C 36.1.
 qwa^εxulis olachen run. R 92.36.
 qwêda go away! III 461.33; C 70.20.
 qwês(a!a) far. R 91.2.
 qwê^εsāla distance in time. R 144.38.

qwēs(ala)—Continued.

- qwēsila to go far. R 61.17.
 qwēselis gāgemp grcat-great-grand-father.
 qwēsenxelis gāgemp father of great-great-grandfather.
 qwēsaaxsem woman married far away.
 qwēl(a) to untie. R 185.23.
 qōm(a) thumb. R 57.20.
 qōt(a) to pick (qōt!xolē). R 218.1.
 qōt!xolē choke cherry (?). R 218.1.
 qotēx(a) to pay marriage debt. III 462.11.
 qōt(a) full. R 72.61.
 qus(a) to peel off. R 121.38.
 qōs thine. III 102.4.
 qōsnē^ε gills. R 223.2.
 qūnq!ūg·a^εl to groan in sleep. X 96.28.
 qūk(a) to burst. R 236.9 (or kūk·a).
 qoqw(a) lump.
 ququnapa young saw-bill ducks. C 380.6 (Gwas).
 quq!ūg·a^εl to stir in sleep. C 412.3.
 qōqw(a) to put hollow thing on side. R 239.33.
 qūx(a) gray, dusty, flour. R 95.22.
 qūxstā lime colored. C 386.16.
 qwex clay. C 232.10 (New).
 qūxalas a berry (=nōxwa). R 300.82.
 qōx^εwid to lift. R 431.60.
 qūl(ba) end (of rope, story). C 160.15.
 qōēla to wish. C 318.5 (Kos).
 qōloqw(a) knob. R 436.87.
 qologwayu bird arrow. C 122.26.
 qauēlōma beaver face (name of copper) (Hēldza^εq^u).
 qōlōs mythical bird. M 711.11.
 qu!l(a) waves strike. III 256.22.
 qulem drifted ashore. R 335.15.
 kultsemala (qultsemala?). sunken rock.
 quL(a) tassel, to tear in strips. III 89.8; R 121.26.
 qol(ēla) crooked (wedge, trail, line). V 345.37.

q!

- q!Ebegwīs sand. C 270.2 (New).
 q!Em(a) disgrace. C 38.6.
 q!Em(a) to splice.
 q!Embendayu splice.
 q!Emt(a) to sing. III 69.19.

- q!Ems(a) lazy, reluctant. R 391.26.
 q!ams(a) to pick salmon berries.
 q!Emdzek^u salmon berry. R 140.18.
 q!Emkw(a) to bite off something hard, to graze. III 10.3; C 196.7.
 q!Emg·îmbala barbed points. III 103.24.
 q!āmax herring. III 376.21; C 190.21 (Kos, New).
 q!Emq(a) to mend net, to splice netting twine.
 q!Emt-
 q!Emlala meat. R 243.40.
 q!Emlqa! to eat meat. R 417.69.
 q!Et(a) to mend, to patch canoe. III 29.18.
 q!Es(a) to eat meat. III 21.11.
 q!Es(ēid) to take revenge. III 136.33.
 q!EsāLEla to fit accurately, to press on. R 91.14.
 q!Es^εEnē^ε shirt (=fit to body?) C 42.19.
 q!Esmenk^u settled down, to draw breath. R 261.32; C 422.10.
 q!En(a) to sew. R 110.44.
 q!Enyo thread. R 158.41.
 q!aq!anu! blanket of skins sewed together. C 90.12.
 q!anq!aq!āwalis milky way (=seam of heaven). M 691.5.
 q!āq!anayux^{uts}!ānē^ε thimble.
 q!Enēp(End) to wrap up. R 264.12.
 q!Ens(a) to gather Cryptochiton. R 293.21.
 q!Enas Cryptochiton. R 151.8.
 q!Ens(a) to mend (cloth, net, basket, mat). C 162.19.
 q!Enk^u sticky (spawn). R 235.1.
 q!anqa sticky. R 393.14.
 q!Ek(a) to bite. R 247.18.
 q!āq!ag·etewa tern (Sterna paradisea) (=trying to bite bead).
 q!Eg·ēs steel trap (=bite on beach).
 q!Ek!Elsa entangled rope.
 q!Ek^u broken (paddle). R 298.39.
 q!Eq!Enē Crataegus rivularis, Pursh. C 390.28.
 q!Ek·ōla to pull out fishbones.
 q!Ex^εwūts!ā (ashes) fly out. C 396.26.
 q!Ex·sema^εlil slow match. C 248.18.
 q!Exemēn Peucedanum leiocarpum. R 175.8.

- q!elēx'sem self. R 308.67.
 q!elt(a) to cut with chisel, to break copper. V 344.5.
 q!eldayu chisel. V 344.3.
 q!els oil, grease. R 331.10. (gels?)
 q!elēk^u smeared. R 148.52.
 q!els(a) to throw (anchor) into water. C 138.20.
 q!eldzem anchor. V 487.31.
 q!elxū(la) to coil up. R 111.13.
 q!elk^u harpoon line. R 175.7;
 plaited line (q!āla to plait a rope).
 q!a^llawē worm. III 101.32.
 q!el^lwad having worms.
 q!elx(a) to wrinkle.
 q!el(a) to carry in arms. III 464.32; to put sling over hanging horizontal pole.
 q!elēl hanging pole, scaffolding. R 125.8.
 q!eldema horizontal pole from which other horizontal pole is suspended.
 q!elem sling for suspending horizontal pole from other horizontal pole.
 q!elāla to carry child in arms, cannibal carries body in arms.
 q!ella six. III 60.1; R 182.27.
 q!ā to find. R 57.5.
 q!āx'sid to lead. V 441.14.
 q!āqēg'ila to know. C 6.14.
 q!āq!elēga to be tangled up in bushes. C 390.29.
 q!āq!ēx'sila to have much work to do. R 252.22.
 q!āl(a) to know, to learn. M 684.16; C 28.17.
 q!ālēdē famous.
 q!āq!ala to watch. R 177.58.
 q!āq!a to notice. C 296.24 (Kos).
 q!ālela to know. R 200.7.
 q!ā^lyānas woman who hates her husband, or *vice versa*. C 76.31.
 q!āyaxa to be surprised. (See q!ē-much.)
 q!ayāx^uts!āla hand adz (=kicker?)
 q!ayax^ustanal handle of hand adz.
 q!ayōk^u ripc. R 269.13. q!ayōq^u(?).
 q!abōq^u putrid remains of olachen. R 299.58.
 q!āp(a) to hit a mark. C 390.2; R 176.48.
 q!ap!ā(la) to gather. R 112.38.
 q!āmalela uncle. C 314.4 (Kos).
 q!am-
 q!amq!amk'āla to change the subject after a discussion. III 448.30.
 q!ates frog. C 108.9.
 q!ās(a) sea otter. C 350.5.
 q!as(a) to notch. R 167.27.
 q!ās(ela) to mind, to take notice. C 176.25.
 q!ātsewē^l known. R 195.15.
 q!ēsox^lwid to fit well (a patch); to put together (poles, canoes, boards). R 110.29.
 q!ātsō grandfather! (child's pronunciation for q!āk'ō SLAVE).
 q!anāx(ela) to soar down. C 74.10.
 q!āk'utts!ālis crowded in house. M 693.15.
 q!ā(k'!eg'a^l) sound of snapping jaws. C 338.24 (Kos).
 q!āk^u- slave.
 q!āk'ō slave. C 62.22.
 q!āq!waxo loaning with high interest (=selling slave).
 q!āgwid master (=slave owner). III 24.10.
 q!ā^lla to watch, know.
 q!āq!emala to watch. III 34.27.
 q!āgemlil to wait. X 187.32.
 q!āqa^lwa a fish (*Scorpaena Brasiliensis*) (Āwik'!ēnox^u, =t!ēx'a Kwāg'u^l).
 q!āq!aqa^lwa to fish for—.
 q!āq!aq!ē^l middle piece of salmon. R 226.14.
 q!āx'q!elis kelp of beach. R 177.51.
 q!āxq!alis (New) (?). C 8.6.
 q!ā^llad having kelp.
 q!āxw(a) to emerge. III 230.41.
 q!āxstend to feed visitors, to retort. R 207.37.
 q!āla^lelē spirit of ^lewelaxa. III 450.7. (=renowned, known?).
 q!āl(ēid) to stink (meat). R 340.39.
 q!alk^u rotten meat, rotten salmon spawn.
 q!ā(la) to plait a rope. V 486.38.
 q!āleyo pack strap. R 141.31.
 q!āk'(a) to feel pain; to regret a loss. III 341.1; C 48.20, 328.1.
 q!ē(nem) many. III 257.15.
 q!āyaxa to be surprised X 200.37.
 q!ā^lyōx expensive. C 84.28.
 q!eyōl to get much. C 12.25.

q!lē(nēm)—Continued.

- q!lēq!lēk!lēš to eat much all the time. R 269.5.
 q!lēq!lēk!wāla to lie. C 208.14.
 q!lēyōt to talk. C 362.11.
 q!layaqēla to trouble oneself. III 54.38.
 q!ām̄x'ts!lēš^ē observed. X 151.40.
 q!lēp!lēn(ēšta) to tie around. R 76.57.
 q!lēš(a) to pick currants. R 208.1.
 q!lēšēna Ribes bracteosus, Dougl. R 208.1.
 q!lēdz(a) Salmo Clarkii Pleuriticus.
 q!lēq!lēdzāa to catch—.
 q!lēš(p!ēx'ēīd) to get a moldy taste or smell. R 225.45.
 q!lēdzāx̄bax'ēīdaas branching river. R 119.16.
 q!lēg'aa unused part, more than it can hold. R 250.87.
 q!lēq(a) to purify. C 336.20 (Kos).
 q!lēqēla to purify. III 105.28.
 q!lēx(a) to gather driftwood. R 287.25.
 q!lēxa^ēīa driftwood. R 71.44.
 q!lēxōtōd to hang on top. III 422.19.
 q!lēl(a) mosquito (Kos).
 q!lēyā^ēē middle (child). III 174.16.
 q!lē water standing. III 62.34.
 q!lēš pond. III 62.34.
 q!lēlostāla spring.
 q!waats!ēq snail. III 364.35 (q!wēa-ts!ē) q!wāt!ēx, C 232.18 (Kos).
 q!wā(īa) to stand, several. III 148.10.
 q!wāēltend to drive in wedges. R 168.11.
 q!wāq!wax'ts!ānē^ē fingers. R 57.9.
 q!wāg'īlēnē^ē twigs standing on upper side of fallen tree. R 112.27.
 q!waats!ē wedge bag. R 60.3.
 q!wayō^ēs lower jaw. III 28.19.
 q!wayots!a soft end of fern root. R 195.22.
 q!waq(īla) to split salmon. R 239.5.
 q!waxsē^ē split salmon. R 240.10.
 q!wāgād having split salmon.
 q!wāp(a) to twist off, to tear off (cloth, calico).
 q!wās(a) to wail, weep. C 14.6.
 q!wēq!wasa to beg.
 q!wāk'!lēnē^ē cedar twigs R 112.34.
 q!wāqwa^ēla to turn black of smoke. R 133.8.
 q!wāx hemlock branches. III 18.4.
 q!wax^ēas hemlock-tree. R 264.4.
 q!wāxēt to wash body with hemlock branches. III 61.40.
 q!wāx(a) to grow. R 189.10.
 q!waxēns spring (=growing season). R 149.2.
 q!wāq!waxēm. R 194.2, q!wāsqa!ē-xēla plants R 200.15.
 q!wāxsemd to rub on surface.
 q!wālx'a to dress. III 62.8. (See q!lēxōd.)
 q!wālē^ēēl^ēyō canoe strikes beach. C 270.12 (New).
 q!wāl(a) village is destroyed and people killed in war.
 q!wāl(mēs) salmon berry bush. R 198.2.
 q!wālem salmon berry sprouts. R 428.58.
 q!wālēbēs soot; burnt clothing. R 374.38.
 q!wālētslō to pound in. R 321.34.
 q!wālxo each. R 128.71.
 q!wāk'ēla Sebastodes ciliatus. R 392.53.
 q!wēg'a^ēl to cry. III 285.11.
 q!wēt(a) to split bark. R 117.39.
 q!wēs(a) to squeeze. R 95.25.
 q!wēts!ēxōd to strangle(=to squeeze neck). III 136.32.
 q!wēdzas grip (of paddle). R 128.64.
 q!wēqū(la) to wrap, twist. R 71.35.
 q!wēq!wēq!wē petrel, Oceanodroma furcata.
 q!wēl(a) to break (basket), to crush. R 267.83.
 q!wēL(a) to be silent. C 330.29.
 q!wēlēīd to stop speaking. C 386.17.
 q!lēya to rub (like clothes). R 228.28.
 q!lēp(a) to drop a crumb. III 37.6; R 188.46.
 q!lēp(a) to cohabit. III 283.32.
 q!lēp!lēx'!lēnd to put ends together. R 112.21.
 q!lūm(ba) it is at an end. C 336.15 (Kos).
 q!lēma(īa) rich. III 36.8.
 q!lēmas crab. C 382.28.
 q!lēmala to wail. III 141.38.
 q!lūmt(a) to poke into ground. R 170.61.
 q!lūmx'(a) to roll off, like a rock slide. III 196.37.

- q!udādzeq snail. III 231.34 (Äwīk!lē-nox^u).
- q!ōdaq horned grebe (*Colymbus auritus*).
- q!ut(a) scar. III 360.40.
- q!ōt(a) to push off canoe, to poke. III 396.12; R 367.1.
- q!ōs-
- q!ōmas crab. C 382.28.
- q!aq!ōts!a to try to catch crabs.
- q!usa to tie on. R 378.22 (?).
- q!udzemk!ind to tie with knot. R 176.33.
- q!ōsnē^s gills. R 242.20.
- q!ōs(a) to offer for sale. C 84.16.
- q!unām(ē^sstala) to walk about. C 100.22.
- q!unāla often. R 177.56.
- q!ūns(a) to dig lupines. R 198.1.
- q!waⁿē lupine. R 198.1.
- q!ukw(a) dull. III 332.43.
- q!ōqw(a) calm. R 99.45.
- q!ōq!ōyu fish bones. R 237.28.
- q!weqāla bright light. C 66.33.
- q!ōq!waqō flood stops rising. V 478.8.
- q!ōq!oⁿa neck. R 174.22.
- q!ūxtō to reach point. R 230.26.
- q!ōxsawanē *Rumex occidentalis*. S. Wats.
- q!ōxts!ōd to dress. III 15.10.
- q!ōxōd to undress. X 3.17.
- q!ōx^uq!olis holes on sandy beach into which water runs (=xwāk!waēs).
- q!ulplātāla spearsman sees salmon distinctly in clear water. R 182.24.
- q!ūl(a) to live. III 67.15.
- q!ulāl(ēla) to hide. III 145.35.
- q!ulēx's self. R 180.39.
- q!ūlyaxa tree falls by itself. III 252.39.
- q!ulē^s uncle. III 140.32.
- q!ulēk!lōt father's, mother's cousin.
- q!ulēs wife's brother. C 412.7.
- q!ūlēdzō R 240.16.
- q!ūlg!ila to finish (?). III 141.1.
- q!ūls(a) to rot, decay (wood). R 77.82.
- q!ūlyak^u old man. R 334.69.
- q!ōl(a) to boil with stones. R 172.15.
- q!ālela to know. III 300.36; R 102.11.
- q!ūl(x^sid) to burn to ashes. III 92.7.
- q!wālōbēs soot. R 256.20.
- q!ul(a) to scratch. R 352.27.
- X•**
- x'īm(a) to set a snare. C 36.19; to become entangled. R 177.63.
- x'ī^smayu snare. III 71.10.
- x'īt(a) to raise head. III 17.6; to remove pressure; to attract. C 270.5.
- x'īs(a) to disappear. R 224.20.
- x'īselīl to disappear in house III 449.3.
- x'īsāxōd to take off roof. R 183.9.
- x'īdzex'a mouldy. R 225.44.
- x'īnt(a) to buzz, whirr.
- x'īndayu bull-roarer.
- x'īns(a) to grunt, breathe heavily through nose. C 180.4.
- x'īndzas nose. R 102.14.
- x'īnk(a) to repent. X 207.25.
- x'īk!l(a) to take out of tongs. R 371.22 (x'īk'a?).
- x'īqw(a) to stretch head out. III 306.22.
- x'īl(a) ribs of halibut. R 243.32.
- x'īlp(a) to turn around. III 65.8.
- x'īlt(a) to saw. R 109.8.
- x'īlk^v-
- x'īlx'īlk!lut!ēqa to wriggle through. R 177.55.
- x'īl(a) to dry in wind, smoke, or sun. R 129.2.
- x'āasx'ent!ē *Erythronium giganteum* Lindl. R 197.1.
- x'āts!a ebbs tide. R 183.4.
- x'ākwayasdē dried clams. III 157.10.
- x'ālx'engēs *Dodecantheon pauciflorum* (Durand).
- x'āxa (x'āqa?) to blow on C 192.14 (New).
- x'īsyōlag'itela (?). III 286.28.
- x'ītemg'īlela to rub off (?). R 386.9.
- x'īt!lēd to split (?). R 122.60.
- xīs(āla) to show teeth. C 28.13.
- x'īsīwē^s wolf-head mask (=showing teeth on forehead).
- x'īts!ax'īla to examine, look on.
- x'īk(a) to strip off. R 256.17.
- x'īkw(a) belt (?). III 231.29.
- x'īq(ēla) to be on fire. R 127.40.
- x'ixsemala red-hot stones. R 105.31.
- x'ōbē *Charitonetta albicollis* female. C 66.1.
- x'ōx'ūpstala female of *Oidemia Deglandi*.
- x'ōpx'op owl, *Megascops asio* Kennicottii.
- x'ōms head. C 366.17.
- x'ōt(a) head of seal, porpoise.
- x'ōs(āla) to be at rest III 7.4.

x'ōkw(a) to dig lily bulbs. R 203.43.
x'ōkum *Fritillaria kamtschatkensis*
Kar. R 201.8.

x'ōxw(a) to be open. R 175.20.
x'ox^upsta^εx^u *Charitonetta*, female. C
224.2.

xw

xwās(a) to get excited. III 205.11.
xwayenk!wa to be attacked. X 185.6.
xwak^u- canoe.

xwāk!ūna canoe. R 95.37.
xwāxwagūm little canoe. R 94.2.
xwākw(a) to croak. III 171.13.
xwāl- to put crosswise.

xwālayînd to put crosswise on top.
III 336.31.

xwēxwāla to wrestle. X 82.6.
xwālaqē interlocking logs in front
of house.

xūlk^u placed crosswise (name of
place).

xwēm horizontal woof of fish basket (?);
twining. R 135.14.

xwēt(a) a long thing sticks out. III
143.26; to lift by the knees a person who
lies down and turn him back overhead
(a game); lifting a mast at the end (a
game).

xwēs(a) to receive a marriage present.
R 432.10.

xwēkw(a) to utter cannibal cry. III
181.34.

xwēgaxstē top binding of cedar twig
fish basket (xweqa?).

xwēq(a) to swing. III 19.11.

xwēl(a) backward, again, to turn over.
III 472.13.

xwēlaqa to pass back. R 62.55.

xwāxwēlēk!la wolf (=trying to turn
[throw] over on back [namely, a
deer])

xūp(a) hole, hollow. R 167.26.

xumt(a) to catch fire. III 228.4.

xut(a) water sinks. X 61.30.

xus(a) to whip, to strike with sticks.
III 279.10; R 366.14.

xūsela fort. III 166.39.

xōxūsdē dried roasted salmon heads.
R 331.1.

xūlp- hollow.

xūlboyāla hollow in middle. R
70.15; 148.35.

xūls(a) to wither, shrivel up, to be
downcast. III 43.41; R 187.43.

x

xewēq^u head severed from body. R
102.3; skull. III 168.28.

xemōmō backbone. R 428.6.

xems- to make rattling noise. C
268.26.

xemsemēk'in scallop shells. III
239.12.

xems(a) to give in potlatch to head tribe.
R 771.80.

xemx'ēid to move, shift (?). R 100.49.

xemx'ew(id) to chew. C 52.16.

xemōk^u brittle.

xetxet!a an umbelliferous plant, *Cicuta*.

xetēm carrot (?). R 200.1.

xes-

xetsem box. R 63.65.

xesēla to make a box. R 63.65.

xāxedzem a small box. C 60.5.

xes(a) to put down branches. R 162.84.

xets!a unfinished (paddle). V 497.7.

xen-

xenx'ēid to undress. III 65.7.

xa'nāla naked. C 342.34; a fish
(*Catharichthys sordidus*).

xenyas to startle. III 207.14.

xet!eg'aēl to snore. C 410.33.

xenl(ela) very. R 95.43.

xek'!(a) to stay away, to perish. III
33.7; to stay in form. R 104.48.

xek!ūm pine bark. III 390.11.

xex^umes pine. III 120.15; R
229.14.

xāk!umas III 257.39.

xex'ūna bark. C 250.27 (New).

xegem comb. C 386.2; R 126.12.

xeqw(a) to gather stones. III 341.34.

xeqwē^ε stones on fire. V 364.36.

xēxexstowak^u eyes. R 349.23.

xel-

xelx'ēid to strain. R 389.20.

xel'yō strainer. C 316.19 (Kos).

xelōsa to scoop up. R 378.9.

xelōdzayu scoop net for sea eggs.
R 163.9.

xelōsp!c̄q handle of scoop net for
sea eggs. R 166.72.

xelxelpelilela to scrape together.

xelxelstaālax'ēid to tear with teeth.
X 20.35.

xilt(a) to saw.

xelq!w(a) basin, dish. III 449.7.

xelxwāla crooked knife. R 58.37.

xel'ēid to break (paddle). III 215.18.

- xaēl wife leaves husband and stays in other house.
 xaāp! cradle. III 53.42.
 xaābek^u cradled, *i. e.*, with flattened head.
 xa^{sy}ōlīsēxtā^{sy}ē east wind. III 112.24.
 xa^{sw} fur seal.
 xa^{sw}ē loon. III 221.1.
 xāp(a) to grasp. III 61.15.
 xāma- alone, orphan.
 xāxamāla orphans, common people. C 86.16, 354.2.
 xāmax^{id} to be alone. III 35.43.
 xamagemē^s head chief. III 449.19.
 xamax^{id} self. III 469.2; R 281.9.
 xāmax^{ts}lāna to eat with hands. R 238.34.
 xāmak^{ling}a^{li}l to cover over in house. III 57.25.
 xems- dry salmon.
 xa^{mas} dry salmon. III 54.10; R 315.1.
 xamsxas to eat dry salmon.
 xa^{ma}la(la) to stay overnight. III 195.16.
 xamag^{aale}la not to go near(?).
 xama^{stalis} to be awake overnight. R 158.32.
 xām(a) two things in close contact.
 xās(a) rotten (blanket, mat), boiled. R 293.8.
 xats!ēs fungus growing on trees.
 xāsbe^{xū}la to make noise. III 360.30.
 xak^{ladzā} backbone of fish. R 226.18.
 xāq bone. R 308.79.
 xaxts!a boiled to pieces(?). (*See* xāsa.)
 xālaēs shell of shellfish. R 91.7.
 xāl^{id} to laugh aloud.
 xāl!(aak^u) a little. R 67.64.
 xalēk^{!ēs} to eat a little. C 224.17.
 xalāla to touch each other. III 215.13.
 xeyāplē twig in neck(?). III 362.31.
 xē^m(a) to creep sitting (like an infant).
 xēmg^{ils} to move, stir. X 4.21.
 xētōd to take off blanket. III 186.14.
 xēkw(a) to sweep. V 440.38.
 xēgwayo broom (eagle's wing). V 440.35.
 xēxēxē talkative geese. C 356.22.
 xēl(a) fish nibbles.
 xēlela to shout "O!"
 xēlxēla C 178.26, 32.
 xā to split wood. III 365.17.
 xwā^{mag}āgēs to put mouth to corner of bucket. R 401.31.
 xwat(a) testicles.
 xwat!(a) wren. III 96.22.
 xwāsōd to tear off. R 249.165.
 xwānal(ēla) ready. R 143.13.
 (ha^{nōn}) xwāk^{!ano} female salmon.
 xwakw(a) to pour into. III 284.28.
 xwāk!waēs holes in quicksand into which water runs.
 xwāl(a) to cut fish. III 198.2.
 xwālayo fish knife. C 142.6.
 xwāxwē a dance. III 152.26.
 xwēt(a) to stir. R 91.8.
 xwē^l(a) quartz. III 111.20.
 xwēlō to spawn. R 223.11.
 xewēlē^s legs of tongs. R 230.31.
 xōmal(ēla) to quarrel. R 223.18.
 xūmdē land otter. III 264.22.
 xūt(a) to cut. III 377.6.
 xūdāyo knife. M 666.8.
 xūdēg^ē groove.
 xōt(a) to fish sea eggs with net.
 xōs(ēla) to sprinkle. M 684.5.
 xūts seal blubber.
 xūdzēg^a sap. V 345.20.
 xun(āka) to tremble. III 152.33.
 xunk^u-
 xunōk^u child. III 29.40.
 xūngō^s stepchild.
 xūngum daughter paid for service to shaman; to settle a feud by a payment.
 xūnk!wāla to promise daughter in marriage. X 10.21.
 xūk^{!l}(a) crack in rock.
 xōkw(a) to split. III 145.31.
 xāla to split. V 345.7.
 xōk^u split. R 63.80.
 xōgum ear ornament. X 11.14.
 xō^{la} mussels. R 181.2.
 xwēxūlēxsemak^u rolled up. R 361.17.
 xolēgwaqē name of ring in game k^{anē}.
 xōlōs a mythical bird (=qōlōs kwāg^ul). C 370.12 (Gwas).
 xō^{lōs} a kind of salmon weir. R 161.61.
 xūlt(a) to mark. R 65.10.
 xūldzōs a fish (*Hexagrammus octogrammus*).
 xūlk^ē groove. V 369.26.

xūlqwa rough. III 359.11.
 xūlgwis shark.
 xūlgūm dogfish.
 xūlqūmax'sa Lama cornubica.
 xōla entangled.
 xōlēxwāla confused, matted. III 107.24.
 xōxulk'īmōt (xōik'-) clamshells. R 148.41.

I

lē^εwa sky.
 lewūlxw(a) to be contorted. C 330.14 (Kos).
 lem^xw(a) dry. R 181.59.
 lem^xu^dema dryingrack. R 296.77.
 lemxēqend to clap gunwale. C 4.23.
 les(a) to strike with a round thing, with a stone. R 299.60; to crush. R 94.21.
 lēg'ōl visitor (New).
 lek'(a) to hammer, to throw stones. III 161.3; R 271.54; to put stones (a game). X 170.32; to batter stone.
 lek'laa stone. C 382.21 (Kos, New).
 lekw(a) weak.
 leklwāla to speak with faint voice. C 150.5.
 lekūmq!es to wonder. X 10.6.
 legōsa k'exelāga (crow's strawberry) Gonnania oregana (Nutt.) Britton.
 leq(a) to put down soft things. III 354.16; R 429.19; to make berry cakes. R 279.87.
 legapālā coot, male (=splash on nape of neck) Oidemia perspicillata.
 legem a plant placed as a poultice on swellings.
 lex(ēd) to batter a stone. C 382.21 (Gwas.) lexa.
 leqw(a) fir. III 459.12; fuel. R 357.5.
 leqūla to camp.
 lex^udems camp site. III 448.17.
 lēlqwālālē^ε tribe. III 12.10.
 leq!(a) to stick on (as crystal on rock).
 lex^εwid to be tired. C 236.6 (New).
 lexē^ε basket made of spruce root. R 72.61.
 lexō to cough. III 352.26.
 la to go.
 lelga to mix. R 279.77.
 laēl to enter *sing*. R 241.1.
 lawā to come off. R 57.8.
 lawāmas to remove. R 223.9.

la—Continued.
 lāg'aa to reach. R 131.9.
 lāk'!esela to cat. C 250.2 (New).
 lēlak'!edzē provisions. III 191.19.
 lāk'!end one hundred. R 232.8.
 lāx to.
 lālaqa to penetrate. R 95.27.
 lalala to meet. R 405.2.
 lōl to obtain. R 232.8.
 la. now.
 laēs mussel. III 94.32.
 lālapela to be scared. III 449.25.
 elapa to dig. R 73.88.
 lāk'!inē dreaded.
 elāgwāla to wail, to shout. III 47.18; to call. III 264.26.
 lax'mōs piled up on ground. III 454.1.
 laq!wadēk^u bundle. III 54.11.
 laxla^εx^u yellow-beaked cormorant (Phalacrocorax pelagicus resplendens).
 lāla^εas (?) C 14.20.
 lēp(a) to gamble. C 234.14.
 lēd(a) ceremonial III 84.5.
 lēt(a) to uncover. R 246.89.
 lēx'lek'!is a plant, echo(?). III 290.21.
 lēx'(a) only. R 96.57.
 lēx'(a) to roll, turn over. R 292.2.
 lēnēg'ē^ε having a round back. R 168.27 (lēx'-ēg'-ē^ε).
 lēx'sēt fish basket. III 27.16.
 lēx(a) wide open. III 125.8; R 57.15.
 lēxōd to pull wedge or drill out of a hole. R 77.67.
 lēelwalaas to stop. C 22.29.
 lēlōt crew. R 97.78.
 lēlqwālālē^ε tribe. R 58.24. (See leqwa.)
 lās. R 242.5.
 lōp(a) empty. III 311.3.
 lōpōl to get nothing.
 lōt(lēd) to uncover. R 336.36.
 lōs(a) to uncover. R 240.19.
 lōqw(a) to fish halibut. R 247.18.
 lōgwayo fishline. V 478.17.
 lōgwanā^εyē fishline. R 122.52.
 lāq hemlock sap. III 217.32.
 lāxmes hemlock tree. III 257.39.
 lōq!was hemlock sap (Kos).
 lōx^umēqa cloyed. R 308.71.
 lōxw(a) to roll. III 19.12.
 lōelxsem ball. R 156.29.
 lōlasāla patches.
 lōl(a) ghosts visit a village.
 lā^εlēnox^u ghost III 106.1.

I

- 1ewũms to rise in throat. R 290.21.
 1em(āla) canoe at anchor, sea otter asleep on water.
 1emyo rope. C 332.4 (=denem Kwag) (Kos).
 1emp!ex'ēid to overcome bitter taste.
 1emyāla noise of sipping.
 1emdelta slippery. R 355.18.
 1emē!ats!ē sacred room of novice. III 86.20.
 1et(a) to catch herrings with rake. V 324.27.
 1et!edēs branch of river. X 32.30.
 1en- to miss.
 1enēsta to forget. III 25.3.
 1eng'īls to lose way. III 163.22.
 1endzōd to scatter roots on flat (mat). R 187.39.
 1enem salal bushes. R 206.22.
 1enokūla salal bushes. R 210.21.
 1enēwūm bird cherry bark. R 157.5.
 1enbel!exōē wrinkled mouth. V 478.4.
 1ent(a) to blow nose. III 354.16.
 1endeqwē mucus of nose.
 1ent(a) pliable, soft and tough. R 355.13, 260.6.
 1ens(a) to-morrow. III 21.14; next day. R 246.87.
 1ens'wūl yesterday.
 1eng'aa to long. III 23.12.
 1enx(a) green. R 285.81.
 1en!enx'en brass. III 449.6.
 1ek!eq!eten a small sea animal.
 1ekw(a) to gather Polypodium glycorrhiza. D. Eaton.
 1ekwaēē Polypodium glycorrhiza. D. C. Eaton; —hesperium Mason.
 1ekw(a) to pull off (branch), to lift. R 264.4, 314.13.
 1ek!wisē bow. C 384.25.
 1ek!wits!em bowstring. III 138.19.
 1ek!ūtāla tight. R 361.11. (See 1āk^u.)
 1ek^u.
 1egūdžōwē meat board. III 43.32.
 1ek!wanēē old woman. C 386.5; lael-k!wanēē. *pl.* R 195.28.
 1eq(a) to gather seaweed. R 185.14.
 1eq!esten seaweed. R 185.15.
 1eqw(a) brains. III 48.27; R 248.41.
 1exw(a) to eat sea eggs. C 246.5 (New).
 1ēwa sea egg. C 244.28.
 1ex'ūlx'ēid to feel about. R 224.26.
 1ex(a) to put down (roots, grass). R 74.17, 73.94.
 1exāla bundle.
 1el(a) dead. R 174.21.
 1ē!emg'it!ēd to get numb. R 199.39.
 1ē!ē!k'!īna to faint. C 52.2.
 1ē!wīqēla to be anxious. C 134.12; X 57.5.
 1aaq(a) to shake off from a mat or blanket. R 264.13.
 1ēlaanx'ēid to become mysterious. C 467.
 1awis angry, fearless. X 57.11.
 1a'maxsdend to become inaudible C 268.4 (New).
 1a'magēk'ila fourth ring in hoop game.
 1at!a) to split boards. III 182.8; R 96.57.
 1aaq(a) to overturn. M 669.8.
 1āqanuk overhanging.
 1ax'ts!ē'mala to be not near enough to see distinctly.
 1āx^u to love.
 1āxūla to love. III 120.21; C 58.12; valuable. R 370.35.
 1āwūnem husband.
 1āxumala difficult. C 36.19.
 1ālaḡwila to be in trouble, need. C 68.5; III 259.39.
 1āx(a) to itch.
 1ā!k'!u mallard duck, *Anas boschas*. III 95.38.
 1āk'(a) canoe breaks.
 1ē!lx'en round. R 88.46.
 1ēs(a) fair (light complexion). X 197.24.
 1ēsela to find (?). X 87.37.
 1ēnem to rob, take away. III 299.29.
 1ēnemap!a to quarrel. X 113.5 (=to take away from one another).
 1ēnoqwa rough. R 63.79.
 1ēnoqwāla beating (?). R 134.31.
 1alēwata to play with dolls. III 45.11.
 1ēx^u mat.
 1ēwēē mat. III 24.3, 1ē!wēē *pl.* R 191.53.
 1ēxwila to make a mat. R 126.16.
 1ēwā'yasa ts!a'wē water lily (*Nymphaea polysepala*) (=beavers' mat).
 1ē!egwēg'ēē outer layer of bark. (1ek^u-ēg'-a strong back (?). R 124.93.
 1āyēnx autumn. R 216.2.

(lâk!wēmas strength. R 285.89).
 lōwal(a) to leave. III 101.20.
 lōt(a) to cohabit. C 180.2.
 lâkw(a) strong. R 168.15.
 lōq!wē dish. R 57.2.
 lōqūlil house dish. C 300.15.
 lōq!ūbāno brisket. R 428.2.
 lōxw(a) to turn head away. III 154.22.
 lōx(ts!āla) to bc in—. R 424.48.

L

LEP(a) to spread. R 94.2; second pot-latch.
 LEBEM spreader; tongs for holding board.
 LEplētsa^ε hide armor.
 LEMx^u perch.
 LEMō, LEMwē^ε perch. R 183.1.
 LEMx^uLAx^u to eat perch. R 412.56.
 LEMS(a) to turn away for shame. III 448.2.
 LEMk[·](a) to split wood. III 263.8.
 LEMg[·]ayu wedge. R 61.20.
 LEMq(a) proud. C 416.13.
 LEMl(a) to break by pressure from inside. III 197.17.
 LET(a) to flop, to be stretched out. III 347.20.
 LETeml hat. R 206.17 (=stretching over face).
 LETēwē^ε eye shade (=stretching on forehead).
 LESāla to skip on water. III 348.27.
 LETSā hole drilled in slanting direction.
 LENāk[·]asdē never blunted. C 218.13. (New.)
 LEN^εy(a) to split wood through center of tree.
 LENqw(a) to break up (fish). R 400.60.
 LENqāla to stand on. R 145.24.
 LENq!w(a) rotten (wood). III 99.19.
 LENlx[·]ō to push boards together end to end. C 24.16.
 LEG[·]ik^u harpoon point. R 175.21. (See L[·]eg[·]ik^u.)
 LEG[·]ek^u marten. III 70.12.
 LEGeldzēs oily beach.
 LEq(a) to fish with fish basket. R 409.26.
 LEGem round fish basket. R 403.2.
 LEq(a) to slap. R 432.75.

LEq(a) soaked. III 121.19.
 LEqēla to do something against one's will.
 LEq!EMS old leaves or berries, when dropping off. R 518.27.
 LEq!EXōlē Distegia (Lonicera) involucrata (Richards & Cockwell).
 LEq!EXsdē flat-bottomed. R 134.3.
 LEX^εwid to app!y hand, to rub. X 224.18.
 LEX(ts!ōd) to put in. R 257.38 (or LOX^u?).
 LELēyiya to capsize. M 719.1.
 LELg[·]ila to bother.
 LEL(x[·]ēid) to scoop out. R 235.27.
 LEL(āla) to carry canoe up or down the beach. III 466.35; R 174.5.
 LELgwā^εēid to wail. C 140.8.
 LAabits!ō small, dangerous place. C 336.22 (Kos).
 Lāwayāla to survive. C 22.6.
 Lāp(a) to hesitate (on account of danger).
 Lās(a) to push a long or flat thing. III 19.5; R 306.40.
 Lastōd to drive in a peg. R 302.51.
 LASL!EXdzō tough. R 292.3.
 Lāq(a) rancid.
 Lāq(a) wet through.
 Lāqwa, Lāxdēn width of flat hand. V 287.24.
 LAqw(a) to press, to push away. R 279.85 X 171.30.
 Lāx[·](a) to louse. III 120.32.
 LAXabālis long roots of cinquefoil, which lie under short roots. R 189.9.
 Lāxumāla much (?).
 LAXdzem taken aboard. C 302.34 (Kos).
 LA^εlēdzas place where canoe is. C 310.8 (Kos).
 Lālēgwig[·]a to refuse. III 114.12.
 Lēl[·]elgwat disagreeing. C 14.24.
 LāLEDZENwē^ε a pin. III 231.27.
 Lānexāla slanting. R 90.93.
 Lēwanāla to make turmoil. M 707.1.
 Lēs(Ela) to find dead animals. C 8.15, 26.17.
 Lēs(a) to put up. III 264.33; R 126.30.
 Lēk[·]ustōd a piece of salmon for decoy for dogfish.
 Lēq(a) to chop out, to make canoe. V 324.2.
 Lēq!ēnox[·] canoe builder. V 324.1; R 94.2.

lēgulēla stiff. V 478.6.
 lēqw(a) to miss (not to hit). III 71.23;
 to move (village). C 322.24 (Kos).
 lēgūltōd to make mistake, to disobey. C 66.30.
 lēqwaxa to split down (a salmon).
 R 227.1.
 lēx^ēd to beat time. III 106.21.
 lēxēm baton. C 318.10 (Kos).
 lēlx^ēid to land. III 466.34.
 lēl(ēla) to invite. C 26.23.
 lēlk!wāla to tell a lie. III 37.28.
 lāyā^ēlil shelf in house. X 55.37.
 lōma very. R 61.37.
 lōx^u(^ēstend) to put roots (into water).
 R 109.29 (LEX^u-?).
 lōlaxōd to put between. R 287.31.

L

lō^ē and. R 59.56; III 29.42.
 lē^ēwa III 15.9.
 lēwūlgāmē^ē prince, chief's eldest son.
 III 7.2; Sebastodes serriepe (=prince
 of red cod).
 lēwelaxa a ceremonial. III 226.28,
 448.11.
 lēma scab. C 38.16.
 lēms(^ēid) to scratch. C 54.4.
 lētālalai head ashore! C 64.4.
 lēnēx^ēid to bar (door). III 35.31.
 lēnl(a) to peck. III 158.36.
 lālanail woodpecker. C 190.8.
 lēgek^u barbed harpoon point. V 501.13
 (or lēgek^u?).
 lēk(a) to gather cinquefoil.
 lēx^ēsem Argentina occidentalis.
 Rydb.
 lēg^ēedzō cinquefoil garden. R
 186.8.
 lēk^u thick. R 250.183. lēs^ēlēk^u pl. III
 27.15.
 lēx^ēexs canoe thwart. V 501.22.
 lēxīxsa to whistle. III 471.21.
 lēx(a) to start in canoe. III 112.32.
 lēx(a) to have pungent smell.
 lēx^ēw(id) to insert finger into vagina.
 III 97.1.
 lāwik^u eaten entirely. III 217.7.
 lāp(a) to peg. R 77.84.
 lābem peg. III 79.13.
 lām post of house. R 167.18.
 lāmēsta to hang head. III 16.3.
 lāt^ēlxlē^ē stern seat of canoe. V 349.

lāten a plant. (See also mēgrīs.)
 lānut wedge. X 202.24.
 lāx^u- to stand *sing*.
 lāwayu salmon weir. III 26.40;
 R 183.1. lōyu (Kos).
 lāwatslē box. R 283.36.
 lāp^ēlēq mast. R 99.39.
 lās^ēgēmd to steer. C 352.18.
 lāxwa steep.
 lāx^ēwa^ēla to kneel. III 8.5.
 lāx^ēwid to rise. III 27.34.
 lāxwē^ē rank (=standing).
 lāx^usdala stone ax. C 310.5. (Kos);
 tomcod (Microgadus).
 lāla to stand upright. R 173.12.
 lās R 153.20; pl. lāx^ēlō^ēs tree.
 C 142.17; pl. lāx^ēlā^ēs. C 324.28
 (Kos).
 lāg^ēa^ēyē dorsal fin (=standing on
 back).
 lāxwatla to go clam digging. X 87.32.
 lēwula oil tried out. R 94.16.
 lēs^ēlēna mosquito. R 206.14.
 lēk^ō to borrow at low rate of interest.
 III 53.1.
 lēk^ōmas to lend. III 208.38.
 lēq(ēla) to name. R 149.23.
 lēgem name. R 60.78.
 lēxs^ē(āla) to advise. C 8.14.
 lēqēsē III 151.22.
 lāyāla battle-ax.
 lābala to touch. R 261.36.
 lāla sweetheart. III 23.13.
 lēlēlāla relatives. R 269.10.
 lō^ē and.
 lē^ēwa (before definite nouns).
 lōgw(ē^ē) treasure, supernatural power.
 lōgwala to acquire supernatural
 power. III 78.2.
 lō^ēlē nephew. III 474.30.
 lō^ēlēga niece. III 85.21.

L!

l!ewels elk. III 31.16.
 l!ewā beautiful! C 70.14; III 449.23.
 l!ep(a) to climb a smooth pole. III
 386.24.
 l!ebas implement for moulding. R
 103.40.
 l!ema^ēis beach. R 72.60.
 l!emāk!übē^ē breastbone. III 175.18.
 l!emaxūla.
 l!ems(a) to emit sparks. III 288.22.

- L!Emkw(a) to play with throwing sticks. III 105.1.
 L!Emgwayu sticks for game. III 105.2.
 L!Emg'iu saw-bill duck, female (Merganser serrator). C 380.9.
 L!Emq!a yew tree. V 324.2.
 L!Emxw(a) stiff, hard, brittle. III 449.32; R 153.19.
 L!Em! (a) to lose voice. R 342.17.
 L!Edâ oh, how nice! III 450.6.
 L!Et(a) to make love, seduce. III 325.11.
 L!âtenê to make love. C 216.18; X 3.7.
 L!eta^syas *Limnorchis stricta* (Lindl.) Rydb., — *borealis* (Cham.) Rydb.
 L!âqwa L!eta^syas *Corallorhiza Mertensiana* Boug.
 L!Esâla spearsman cannot see salmon distinctly.
 L!Enx[·]êid to stick on. III 37.7.
 L!Enk[·] branch.
 L!Enx[·]Enê^ε having branches. R 120.18.
 L!Enâk[·] branch. R 151.25.
 L!Enêqw(a) lightning. III 112.10.
 L!Enk[·](a) tight, tense; after-taste.
 L!Enq(a) to punch. R 375.52; to prick, to push. R 177.51.
 L!Enqa!a to support. R 102.18.
 L!Enxad owner of crab apples. C 212.14 (New).
 L!Ekw(a) to gather seaweeds. R 88.41.
 L!ESL!Ek^u seaweed. III 282.1.
 L!ESL!Ek!ûs *Peltigera canina* membranacea, love charm (=seaweed of ground).
 L!Ekumâla *hêlâmas Scorpaena grandicornis*.
 L!Eqw(a) to break off branches. R 439.6.
 L!Ex[·]ê semen. X 177.16.
 L!Ex[·] to char. R 524.11.
 L!Ex[·](a) to roast fern root. III 138.2; R 343.38.
 L!Exw(a) to eat after a journey. R 166.1.
 L!Ex^εâla to stop crying. C 16.31.
 L!âLEXENwê^ε side stick. R 169.50.
 L!Exbetend (L!Enx-?) to push into. R 121.24.
 L!Exwâ^εna. C 380.23 (Gwas).
 L!El(ts!â^εlîl) to push person (into room). III 239.19.
 L!El^εnakûla whale is blowing. X 193.34 (New).
 L!Elêwa to forget. III 110.15.
 L!Elgemx[·]êid to leave off. III 173.36.
 L!E!a brittle. R 122.54.
 L!Eltô stye.
 L!aasô person sees sacred apparition in woods.
 L!ââl!ê buffle head, male (*Charitonetta albeola*). C 174.4.
 L!âê black bear. R 124.87.
 L!aya monstrous!
 L!ayâ side (?). III 208.28.
 L!âL!a^syats!ê twins. III 322.13.
 L!âyak[·]a thin.
 L!ayô to exchange. III 77.41.
 L!â^εwenta to give. C 360.8.
 L!âbat basket made of cedar bark. III 114.35; R 130.37.
 L!ap(sta) to dip into water. C 190.24 (New).
 L!âdem hair oil. C 392.5.
 L!âs- outside, seaward, direction in house towards fire.
 L!âsak^u seaside. R 130.26.
 L!âsanâ^εyê place in front of house. R 124.93.
 L!âsagwis beach. C 326.6 (Kos).
 L!âsê whale blubber. C 258.28 (New).
 L!adzâxs urethra (New).
 L!âk[·]emala heaping full. R 272.58 (L!âk[·]emala).
 L!âk[·]lôs crosspiece of set of halibut hooks. V 479.13.
 L!âgwats!a. R 292.29.
 L!âkwa measure from thumb to tip of bent first finger, from elbow of one arm to tip of fingers of other.
 L!âk!wa *Gasilurus aculeatus*.
 L!âq(a) to stretch a line, to fish black cod. III 359.2.
 L!âqawas!alamas to make a pyre. III 97.26.
 L!âqw(a) red. R 422.9.
 L!âqwa copper.
 L!âgek^u red cedar bark.
 L!âL!Eq!ûxla *Cornus stolonifera* Michx.

- L!āx'ēm spoon. III 347.8 (Kos).
 L!āx'wa^εla to kneel on rock. III 8.5.
 L!āx(a) stiff (twigs, etc.). R 355.13.
 L!āl!axam a small bag. C 142.10.
 L!āl(a) to spout. III 125.24.
 L!āsmes alder tree. R 273.81.
 L!āk^u mixed with oil. R 291.1.
 L!ēkw(a) to pick chokecherries. R 218.6.
 L!āk!ūm chokecherry. R 218.6.
 L!ēp!Eqāla to be turned inside out. R 406.32.
 L!ēs(a) skin. III 261.26.
 L!ēs(a) to shine. III 112.27; to heat. R 94.11.
 L!ēsāla hot. M 671.5.
 L!ēsela sun. M 665.4; R 94.11.
 L!ēsila to hate. III 425.40.
 L!ēsila blind in one eye.
 L!ēsdaq snow goose (Chen hyperborea). III 356.22.
 L!ē^εna olachen oil. III 101.36; R 92.37.
 L!ēq- never blunted. III 333.23.
 L!ēq!(a) clay. R 190.35.
 L!ēx'(a) to break up. X 163.23; (a house, a hill).
 L!ēx'sta to tumble into water (seals). R 178.86.
 L!ēx(a) yellow.
 L!ēx^εEn sea lion (=yellow body). III 81.16.
 L!exâ morning sky. III 385.30.
 L!ēx's(a) to scatter (fire). III 336.41.
 L!āsela to make love, seduce. III 287.34; C 160.14.
 L!āxmes large alder tree.
 L!ōbanē cormorant (Phalacrocorax pelagicus robustus). III 291.24.
 L!ōbēlxa dead cedar.
 L!ōpdē mucus of vagina. X 177.16.
 L!ōpa to roast. III 21.7; ripe III 298.41; R 218.2.
 L!ōL!ēp!ēmas berries. C 384.9 (Gwas).
 L!ōpsayo tongs. C 380.30.
 L!ōL!ōp!Enx season when berries are ripe. R 211.2.
 L!ōpaēs low water. C 244.20 (New).
 L!ōL!ēbas^εid to cut holes. R 440.19.
 L!ōp!ēk root. III 78.10.
 L!ōt(a) to bend outward. R 406.17.
 L!ōt!ēm war canoe (Dzawadēēnox^u).
 L!ōs^εnak'elis to turn up ends. III 266.35.
 L!ōkw(a) to tear up, scrape hides. C 102.4.
 L!ōk!ūla to peel bark. R 126.22.
 L!ōqw(a) bare.
 L!ōxsem red cod (Sebastodes caurinus).
 L!ōx^u ice; to freeze (congeal). C 16.1; R 431.61.
 L!ōxL!ox oyster.
 L!ōlēla to scold. III 105.23.

ENGLISH-KWAKIUTL

a

abalone gwalêts!a.
 abalone ear ornament êsets!aak^u.
 above êk!
 acquire easily, to hól-.
 add, to g'îna, g'înwa.
 added on to a measure êseg'iwêê.
 adherents of one chief äpsêk'îs. (*See*
 äps-.)
 admonish, to hamelq!ala.
 advise, to lêxs'ala.
 adze, to k'îml-.
 — sôp-.
 — with long-handled adz qens'id.
 adz, hand q!aya^uts!âla.
 adz for fine chiseling ts!âyô (Kos).
 adzing, fine äyag'ek^u.
 afraid, to be k'îl-.
 after taste. l!enk'a.
 again êt-.
 — xwêl.
 agree, to sex^uts!a. (*See* industrious), to
 be willing, inclined.
 — hanênax^u (?)
 — êx'ak'a.
 aim, to nôx^u-, nâ.
 albatross bâla.
 alder gunêp.
 alder, big l!âxmes.
 — big g汪waxmes.
 — young l!âsmes.
 all êna^uxwa.
 — êwîl-.
 almost halsela.
 — elaq.
 aloud hâsela.
 although wâx'.
 always hēmenala.
 ancestors wîêwōmp. (*See* aw-.)
 anchor q!eldzem.
 anchor, to q!els-, q!elstend.
 anchored q!elsâla.
 canoe at anchor hemwâla
 anchor line demwayâ.
 — q!eldzaanâ.
 and l!ôê.
 — qa.

angry lāwis.
 ankle qaālqoxsîdzêê.
 ant k'!adzalats!ê.
 anus meng'as.
 appear, to qwāxwa pl.
 appease, to yâla.
 apply hand to something, to leqwa.
 approach, to g'wâsa.
 apron tsâp.
 armpit demga'las.
 arrow, bird- qo'logwayo.
 arrow hānal'em. (*See* hānla.)
 as you say! yîxst!ôl.
 ascend, to wilg'ustâla.
 ashamed max^uts-.
 ashes gūna.
 ask, to (to question) wula.
 — some one to do a thing (to request)
 g'âg'ona.
 — in marriage g'a'yâla.
 assemble, to name'yastôd.
 asthma yâl!ôpela.
 astray, to go pēsela.
 attack, to, to be attacked xwayenk!wa.
 attendant elk^u.
 aunt anês.
 — mother and aunts êbemp. (*See* ab-.)
 autumn lâyenx, l!âinx.
 avaricious awelq!as.
 await, to t!at!âla.
 awake, to ts!ex'êid.
 awaken, to gwêx'êid.
 — by crying. qunq!ag'a'lnök^u.
 (away in canoe?) gwâl'exs.
 awry k!wêx^usemal.
 ax, battle- l!âyâla.

b

back xwêl-.
 back canoe, to k'!ex'êalis.
 backbone of fish xemōmo.
 — xak'!edzâ.
 — salmon q!ôq!ûyô.
 back rest tsaq!exêê.
 backward, to go k'!â.
 bad yak'-.
 bad luck äâms.
 bad taste q!ês(pla)-.

lait tēl.
 bake, to kūnsa.
 ball lālox^{em}.
 balsam fir mōt-.
 bar, to lēnēx^{id}.
 bark tsaxenē.
 — ts!āq.
 — of pine xēk!um.
 — of red pine mawaē.
 — of bird cherry. lēn^{swum}.
 bark, to (dog) wōkwa.
 bark box ʔa^{swatsa}.
 barnacle q!ānes (Chiton).
 — ts!ōmax^(Awik!lēnox^u).
 — small ts!ōts!oma.
 — wasālē.
 — k!wētaa.
 bashful bēnsa.
 basin, dish xēlq!wa.
 basket of cedar bark. l!ābat.
 — cedar twigs and spruce roots.
 lexē.
 — for dentalia gunxats!ē.
 — large one for berrying, carried on
 back nāg^ē.
 — small one for berrying, carried on
 chest nānaagemē.
 — low sided kūtala.
 — coiled pek^ō.
 bat baq!ūlawē. (See beq!^u.)
 batter a stone, to lek^a, lexa.
 battle xōma!-.
 battledoor and shuttlecock klumāla.
 be, to ax-
 — yā-.
 — gⁱ-, g^a-.
 — a hollow thing upright hān-.
 — a round thing ^{em}mek^u-.
 — hollow things upright mex-.
 — round things t!āq.
 — k!a.
 — pl. meq^u-.
 — on water t!ewāla.
 — long thing k^at-.
 beach l!ema^{is}.
 — of broken shells q!Ebēlēts!egwis.
 beam k!axdem.
 bear (black) l!aē.
 — (grizzly) nān.
 — gⁱha.
 beat time, to lēxa.
 — t!emsa.
 beating? lēnoqwa!a. (See rough.)
 beautiful! l!ewā, l!edā.

beaver ts!ā^{swē}.
 — face q!au^{lōma}. name of a cop-
 per, (Heildza^{q^u}).
 bedcover mema, mamē.
 beg, to ēs-
 — gets!ā.
 — for remains of food wāwaq!aaāya.
 — hawāxela.
 begging dance hāxūla!.
 Bellacoola Bēl^{xūla}.
 believe, to ōq!us-.
 belly tēk!ā.
 below bēn-.
 belt xⁱk^u-.
 — wusēg^{anō}.
 bent wak^u-.
 — to bend head sideways hamk^u-.
 bent hānqwa!aēnē.
 bend, to tē^(nakūla).
 — back t!ēqa!a.
 — dzōx^{wa}, dzōx^{wid}.
 — ts!exa (tough?).
 — k^ōqwa.
 — head gēm^{xwa}.
 — gēlēx^{wa}.
 — gwānaqa.
 — outward l!ōta.
 berry, a l!lēgwa.
 — qot!xolē.
 — qēk!aalē.
 — -cake t!eqa.
 — — leqa.
 — — in long strips hēyadzō.
 — — to make leqa.
 best ^{en}nālenx (?).
 beware! gēn!a (Kos).
 bewitch, to ēq-.
 bile tēx^{mas}.
 binding, top - of fish basket xwēgaxstē.
 bird ts!ēk!wa.
 — a tēg^{ēk}!ila.
 — t!enx.
 — a mythical qōlōs.
 birth, to give- qēlxōd (Kos, New).
 — — māyula.
 bite, to mux^{wid} (New).
 — tēm^{kwa}.
 — q!ēk^a.
 bitter māla.
 black tsōpa.
 — ts!ōla.
 blackish ts!ōlēqa.
 blackened q!waxē.
 bladder pōxuns.

- bladder at end of kelp penpensbê.
 — of porpoise tēxats!ē.
 blanket ɛnɛxɛunē.
 — wool p!elp!elasgēm.
 — k!utaal (New).
 blind p!ep!ās.
 — on one eye L!ēsila.
 block for hoisting hamx'hamk'la.
 blood elkwa.
 to bloom qwāsamak'a.
 blossom gēgūletō.
 blow, to k'ux^u.
 — pōxwa.
 — off by steam tek'ōyō.
 — on x'āxēL.
 — (whale) L!elɛ.
 — — k'ixwa.
 blow, to yāla.
 — nose lēnta.
 blubber of whale L!āsē.
 — — k'leyōl.
 blubber xuts.
 blue jay kūsūs, kwaskuas.
 blunted, never L!ēqa.
 board lat-.
 — short ts!āts!ax^usem.
 — dancing- y!l^udzayu.
 body of man bāk'awēɛ.
 boil, a amtēɛ.
 boil, to mēdēlqwa.
 — with stones q!ōl.
 — elderberries dzēk'a.
 bone xāq.
 borrow, to Lēk'ō.
 both sides wax's.
 bother, to LElg'ila. 29 D.
 bother! O wunwunx'isa.
 bow lēk!wisē.
 bowstring lak!wits!em.
 box xes-, xatsem.
 — to make wel-.
 — bark lāwatslē.
 — high k'!imyaxla.
 — g'ildas.
 bracelet, silver dādelēg'a.
 braid, to (hair) gagēlx!ala.
 braid, selvedge of basketry malaq-.
 brains lēqwa.
 branch L!enx'-, L!Enak'.
 — largest L!Emaxūla.
 — of river lētledēs.
 branching q!ēts!axba (= many long ends).
 brant goose Emaxo.
 brave wēqwa.
 — wāyadē.
 — L!ōqwa.
 breachcloth, man's tāgwaqē.
 breadth (see size) ɛwa, awa.
 break rope, to āL-.
 — off leaves p!ōkwa.
 — dish, shells, bone tēpa.
 — out teeth tsōmōs-.
 — a canoe, a box breaks tsōkwa.
 — sea eggs tsōtsōx'send.
 — copper or stick k'ōqwa.
 — with hands k!upa.
 — off leaves kūsāla.
 — basket q!wēla.
 — paddle xel'ēid.
 — by weight of body LEmla.
 — salmon LENx ɛwid.
 — off branches L!eqwa.
 — walls of house L!ēx'a.
 — wind waogwaɛla (New).
 — xwēL!eg'aɛl.
 break fast, to.
 — before going out hēyasela.
 breastbone L!Emāk'!abaɛyē.
 breathe, to hāsela.
 breathe through nose, to x'insa.
 bring, to taōd.
 brittle tsōsa.
 — tsōlexa.
 — xemōk^u.
 — LEmxwa.
 — L!ela, L!ēla (wood).
 broad (see size) ɛwa, awa.
 broken (paddle) q!ekwas.
 brother weq!wa.
 — elder ɛnōla.
 — younger ts!āɛya.
 — wife's brother q!ulēs.
 brown (hair) k'ixwa.
 browned by fire kulxɛwid.
 bud, to bolēxɛwid.
 — temx'-.
 bullhead p!enq!ala.
 — k!oɛma.
 bull-roarer x'indayu.
 bundle, to make a- mats!ap-.
 — lāq!wadek^u.
 — lēxāla.
 burn, to k!um!-.
 — x'iq-.
 — to ashes q!ulx'ēid.

burst, to (berries) k'wūk'a.
 — yīmta.
 — quk'a.
 bury, to dek'a.
 — wunemta.
 — elmašēd.
 bush, a l!eq!exōlēms.
 butcher goat, to qwaxēid.
 buy, to k'ilxwa.
 buzz hamx'hamk'la.
 buzz, whirr, to x'inda.

c

call, to ɛlaq!ūg'aɛ.
 calm, to yāla.
 calm q'lōq, q'lox^u.
 — k'!ema.
 camas mōt!exsdē.
 camp, to lax^u.
 cane sēk'!aganō.
 — sēk'!aqela.
 cannibal tānis (Heildza^q).
 — hāmatsla.
 canoe xwāk^u.
 — t!egun.
 — g'aɛlā.
 war- yīnāseLa.
 war- mēng'a.
 war- l!ōt!em (Dzawadēnox^u).
 — goes without paddling k'!ēqa.
 cape wāx^usō, wax^u.
 capsize, to. lēlēyiya.
 carbuncle, boil āmtēɛ.
 careful wusdāla (Kos).
 — ēk'aēk'ila.
 carry on shoulder, to—a stiff, long ob-
 ject yīlk^u.
 — a stiff, long object, excepting ca-
 noes wēk'-.
 — on back, basket, meat, roots, cedar
 bark, bundles ōxl-.
 — a child or an adult person ham-
 tela.
 — in fold or corner of blanket hānq-
 (ela).
 — property maōx^uwid.
 — food home from feast mōtela.
 — many things on shoulder māla.
 — da
 — a basket hanging on back, another
 one on chest, for berrying tētek-
 wasela.
 — round thing on shoulder t!ēx'-.
 — fish strung on a line nā-.

carry an empty dish, a clamshell k'āla.
 — wood in arms pressed against chest
 k'īpela.
 — in hands k'!ōq^u.
 — wood or blanket in arms pressed
 against chest gēmxa.
 — fish on fingers gasx'ex'ēid.
 — — gaḡ^usāla.
 — a line around something galōp-.
 — a child in arms; cannibal dancer
 carrying corpse in arms q!ēlāla.
 — canoe lēlx'ēid, lēlēlbend, lāla-
 lēlod.
 carve wood, to k'!ē.
 — meat sakwa.
 cascade k'!āmadzēna.
 catch halibut, to gūyōl-.
 — herrings lēta, lēta (?).
 — squid nēsa (=to pull out).
 catch olachen in dip net, to yūis.
 catfish dzēnomaga.
 — oil dzēk!wis.
 caulk, to mēg'a.
 cease, to, pain ōmata.
 cedar wēlk^u.
 — young dzesek^u.
 — dead l!ōbēlxa.
 — yellow dewēx.
 cedar-bark dens-
 — twigs q!wāk'!enēɛ?
 — leaves tslap!ax.
 — withes texem.
 — wood k!waxlawē.
 — basket, embroidered demxsem.
 — twigs dewēx.
 — -bark, yellow dēx^u.
 — wood, yellow deyō.
 — -bark blanket, yellow k'!ōbaḡ^u.
 ceremony, a lēwōlaxa.
 — kwēxala.
 — xwāxwē.
 — ts!ēts!eqa.
 — amelk^u.
 chafe through, to, (rope) gwatsa.
 change, to lēx^uwid.
 — ɛmex^u-.
 — in size quickly halāk'a.
 charcoal dzēgutē.
 charge of gun k'!ats!ā.
 charm, a q!ēqalēɛ.
 chest of seal, sealion haq!wāyu. (See
 haqwāla.)
 chew, to xemx^uwid.

- chew, to malēkwa.
 chickadee ts!ōtsaga.
 chief g'igāmē.
 — xamāgemē.
 — adherents of one āpsēk'lis. (See āps-.)
 chieftainness ōma.
 — mōdzil.
 child (young individual) g'inl.
 — youngest āma'inxē. (See āma.)
 — fifth āmā'yatsē. (See āma.)
 — of a person xunōk.
 children of one couple sāsēm.
 chisel q!eldayu.
 Chiton k'lenōt.
 choke, to mekwa.
 chokecherry l!āk'lūm.
 — qot!alē.
 chop with adz, to sōpa.
 — temkwa, t!emkwa.
 cinqufoil l!ek.
 — -roots laxabālis.
 circle k'ilx'a.
 clam g'āwēq!ānem.
 — dried x'ākwayasdē.
 — — k'lōmatsla.
 — -shell xōxul'k'limōt.
 clap together, to qemkwa, q!emkwa.
 claws of bear, cat gāts!em.
 clay l!ēq!
 clean berries, to k'imta.
 cliff k'lek'leslen.
 climb, a tree, to hāxwa.
 climb a smooth pole, to l!epa.
 clitoris k'lōdagē.
 close door, to āmxstōx'wid. (See ām.)
 closed up ām-.
 clothing gwēl'gwāla.
 cloud anwē.
 cloudy anqūla.
 clover t!eq.
 cloyed lāslasa.
 club, to kwēxa.
 — t!eixwa.
 club, round-headed hayano.
 — stone melēgayu.
 coal ts!ōlna.
 cockles dzālē.
 cod, black nātem.
 — red l!ōxsem.
 — laxstala.
 — nēts!ē.
 cohabit, to q!ōpa.
 — lēta.
 cohabit, to lālābala.
 — l!ōse!a.
 — qex'wid (New).
 coil up, to q!elx.
 — qesa.
 cold wūda-
 collapse, to qekwa.
 collarbone of porpoise hānāsxō.
 comb hair, to xap (!ēnox).
 comb xegem.
 come, to g'āx.
 come! gēla.
 come back, to ha!a.
 — in sight tēkulōd, tēx.
 common people bek.
 concave side of branch l!emwēg'ē.
 condition ēwālālaas.
 confused xolēxwāla.
 consider, to gwāna!a.
 contact, two things in close xāma!a.
 continue, to ha'na.
 convince one's self, to- awēl!altō. (See awēl-.)
 cook, to l!ōp-.
 — huckleberries dzēk'a.
 — fern roots l!ena.
 cool off, to k'ōx.
 cool (?) x'ōx'ūpstāla.
 coot, male legēp!ala.
 copper l!āqwa.
 — smell k'!elp!āla.
 core gōgulg'ē.
 cormorant l!ōbanē.
 — yellow beaked laxla'x.
 corn on toe gātsētse'ya (= eye of foot).
 cough, to lexō.
 count on fingers, to gēlx.
 — hōsa.
 — mats or blankets k'!eqa.
 cover yikūyē; āmk'eyē. (See ām-.)
 cover, to meg-.
 — hamelq-.
 — mōdzoda!a.
 — with water, earth t!ep-.
 — t!ak'eyind with grass.
 — ts!emēg'ind.
 — nās'id.
 — ēnex.
 — ēnak.
 — naqēsta.
 — with hands q!wāx'ēid.
 — head with ashes q!wālōbeltsemlil.
 crab q!ōmas.

- dew gōsa.
 diabase ts!eq!ūls (tseq!ūls?).
 diaphragm of porpoise saēl. (See sa.)
 die, to lēl-.
 — wu^εyims^εid (New).
 — foetus dies nēqwa.
 different ōgu^εla
 — plans in house āl^εwil.
 difficult lāxumāla.
 dig, to ^εlap-.
 — roots ts!ōsa.
 — clams dzēk'a.
 — up ts!ex^εwalil.
 — to go to dig clams laxwat!a.
 digging stick k!ilāk^u.
 dip, to l!apa (New).
 — hap-.
 — dzōpa-.
 — with feasting spoon tsēqa.
 — water tsā.
 dirty mōxula.
 — water nēqwa.
 disappear, to x'isa.
 — hāk!wa.
 — tlēx^εid.
 — demāx^εid.
 discover, to q!ol!alela.
 lish lōq!wē.
 — xelq!wa.
 — into which shaman spits sickness k!āts!ē.
 disobey, to hat!ēla.
 — qāqadala.
 distance (see size) ^εwa, awa.
 distinct, plain awel-.
 distinctly q!ūl-.
 distressed, to be q!wāl^εid pl.
 distribute, to yāqwa.
 dive, to dāsa.
 diver (bird), a k!lēxk!exēs.
 — wūlga.
 dizzy k!ēdēlqa.
 do, to ax-.
 — for a while yāwas-
 — well wālemx^εid.
 dog ^εwās-.
 dogfish xūlgūm.
 dogwood (Cornus stolonifera) l!al!E-q!ūxla.
 dolphin hatsawē.
 — dēsto^εlax (New).
 done, roasted, ripe l!ōbēk^u.
 don't! gwa.
 door t!ex'-.
- double qeqapā!ōl.
 doubt, to nōl-.
 down of bird qamxwa.
 down river gwa-.
 downcast xūlsa.
 draw water, to tsā.
 dreaded lāk!inē.
 dreadful hawāk'as.
 — k!ēk!ēs.
 dress, to q!wālax'a.
 — q!ōx-.
 drift, to melx'a (?).
 — yōla.
 — away canoe, g'exwa.
 — ashore qulem.
 driftwood, to get q!ēxa.
 drill, to mel- (?).
 — sel-.
 — wuna.
 drink, to nāqa.
 drip, to (from a leak) tsāxwa.
 drive in posts, etc., to dēqwa.
 — — wedges q!waēltend.
 — (?) maēl-.
 — away k'a^εya.
 drop, to tēx-.
 — tēq-.
 — a small object, to daub q!ūpa.
 — cherries, etc. k!ūlp-.
 drunk wunāla.
 dry, to lem^xwa.
 — to hang up to x'it-.
 — clams yāla (New).
 dry, half salmon k!āyaxwa.
 — quarter fish dzēlē^εlak^u.
 — mouth gets sēx^εid.
 duck, saw-bill (female) l!emqeyo.
 — gogō^εs.
 — bufflehead x'ōbē.
 — — (male) l!aāl!ē.
 — mallard lalk!lu.
 — scaup ts!ōts!esbes (= wink eater).
 — widgeon sēsok!wa.
 — harlequin mātš!ēna.
 — long-tailed sea- hahānē.
 dull q!ukwa.
 dust qux-.
- e**
- eagle kwēk^u.
 ear p!esp!eyâ^ε.
 — ornament xōgum.
 east wind xa^εyolisēxtā^εyē

easy wulêlêlas (?)
 eat, to ha^m-.
 — with spoon yōsa-
 — after journey L!Eḡwa.
 — before going out hayāseła.
 — entirely lāwik^u.
 — whole haxhāqwamas.
 — roasted olachen wulōpa.
 — sprouts sēx'a.
 — elams ts!ēkwa.
 — meat q!Esa.
 — mixed food māsa.
 — quickly halāxwa.
 ebb tide x'ats!a.
 echo lēk'-.
 edge wālenxē.
 — of box k!ōsa.
 eel grass ts!āts!ayīm.
 eggs, to go after- qāqelx^a.
 eight maḡunał.
 elastic tēsa.
 elderberries, to gather ts!ēx'-.
 elk L!EWels.
 elongated seḡ^usem.
 else al-.
 embrace, to k'āpa.
 emerge, to q!āxula.
 employ, to lōpa.
 end abāsema.
 — from — to hayimbend
 endeavor, to walemx'ēid.
 endogamy t!Ent!aqō.
 endure, to bēbak!wimē.
 enough anāk'-.
 equal ēnema.
 escape, to k!ēḡwa.
 even, though wax'-.
 evening dzāqwa.
 exceed, to hayāqa.
 exchange, to L!ayō.
 excited, to get yāk'-.
 — xwāsa.
 exclamation of distress E^u.
 — indicating pain ā.
 excrement menk'a.
 expect, to gwānała.
 — nāk'a.
 — tēk^u.
 — birds— danger and raise heads.
 g'alala.
 expected nāmētsōxd (?).
 expert ēḡilwat.
 extinguish fire, to k!ilqa, k!ilxa.

eye gaāga (New).
 — ḡeyages.
 — ḡabelōxstā^ayē.
 eyebrows aān.

f

fabulous being ex^aElk!us.
 faee ḡōḡūmē.
 faint, to hēōd.
 fair, light complexion lēsa.
 fall, to, tree t!a-.
 — tēx-.
 — person kūk'a.
 — making all — before him gungol-
 lalisk'asa.
 famous q!ālaēdē.
 fan fire, to yaḡ^awid.
 far. qwēsa.
 =go away! qwēda.
 fasten, to tēḡ^u-.
 fat, tallow yāsek^u.
 — tseḡxwa.
 — kidney— met!ōs.
 — of intestines yaḡ^usemē.
 father ōmp (See aw-.)
 — ādats.
 — dāda.
 — datsas.
 — āts.
 — said by girl ātsaō.
 — dāts.
 father and uncles wī^awōmp. (See aw-.)
 fathom bāla.
 fawn t!ōbēwa (=spots).
 fear, to ha^alała.
 — nōl.
 fearless lāwis.
 feast k!wēl-.
 feel, to p!ēḡ^u-.
 — a fish bite mākula.
 — cold k!ēnāēsa.
 — heat q!āk'-.
 — about lēḡ^aūlx'ēid.
 fern (Polystichum munitum) sālaē-
 dana.
 — -root tsāk'ōs.
 — — sāk^u.
 — dead fronds ḡems.
 fight, to xōmał-.
 filled up entirely, so that it forms a solid
 mass āmts!ō. (See ām-.)
 fin of fish bāsbelē.
 — pel-.

fin, dorsal k'lidēg'cē.
 finch, gold- mamāma.
 find, to q'lā.
 — lēsela.
 — by chance neq-.
 fingers q!waq!wax'ts!anē.
 — little selt!a.
 — third k'lāda.
 — half a finger thickness k'lōden.
 — one-and-a-half — widths seg'inō-
 dzē.
 finished g'wāl.
 fir gāgelwaems.
 fire gūta.
 — leqwa.
 — to catch xumta.
 — — x'iq-.
 — to fetch anā.
 — to start mēx'-.
 fire drill angwē.
 firewood, to get anēq-.
 firm el-.
 firmly lek'-.
 first g'il.
 fish mā.
 fish, old. with white skin ts!elāk'a
 — a small- hānō.
 — Stolephorus Pertheatus halo.
 — Myxocephalus mēx'xwēmālis.
 — Sebastodes pinniger t!ōt!op!a.
 — Anarhichos lupus t!ēx'a.
 — Astheruthes stomias t!ōmēlē.
 — Hydrolagus collici g'alewala
 g'omaga.
 — Clupea Pallasii k'!emnē.
 — Salmo Clarkii k'lama.
 — Platychthys stellatus k'lāda.
 — Petromyzon marinus k!waāk!um-
 t!a.
 — Hemilepidotus k!umsl!a
 — Kyphosus sectatrix g'wāxēdek'
 lāmō.
 — Calamus penna g'waxgūwa.
 — Sebastodes mystinus q!wāk'ela.
 — — Hopkinsi g'waagūlx'esta.
 — Seorpaena q'lāqawa.
 — Cathorichthys sordidus xā'nala.
 — Hexagrammus xūldzōs, pex'it.
 — Cctorrhinus xūlgwēs.
 — Kyphosus, Cymatogaster lamō.
 — Seorpacna grandicornis L!ekomāla
 hēlāmas.
 — Gasilurus aculeatus L!ak!wa.

fish with hook, to 'gala.
 — net k'ēla.
 — fish trap LEqa.
 — black cod L!āqa(was).
 — salmon yālnek'-.
 — halibut bāk'-.
 — lōqwa.
 fish basket lēxsēt.
 fishbone q!ōq!ōyu.
 fish hawk ts!ēx'ts!ēk'-.
 fish head hēx't!ē.
 fish line L!āqayo.
 fish trap LEqa.
 — entrance to xōlōs.
 fit, to bena.
 fit in, to k'it!alelōd.
 fit close, to q!esālela.
 — loosely, to dzebeqela.
 five sek'la.
 fix hooks and spears for fishing, to
 hashēnaqa.
 flat paq-.
 flat-bottomed LEq!exsdē.
 flatten, to p!es(a).
 flence, to sap(a).
 fleshy, to become pōs(ēid).
 flicker, red-winged gūldem.
 flipper gelq!ayu.
 float, to pex'wa, pō-.
 float pewaxbē.
 — head out of water, to g'emxāla.
 flood tide yex'wa.
 flop, to leta.
 flounder paēs.
 flour qūxēx.
 flukes of porpoise p!ēwaxsdē.
 fly, to p!ela.
 — nelx'ēid (New).
 — out (ashes) q!ex-.
 foam, froth a'awā.
 fog p!elx-.
 fold, to k'!ōx'wa.
 — dzōqwa.
 — q!asō-
 follow, to telpa.
 — lines of roots hēguēn.
 foolish nūl-.
 — one! ō'ēmīs.
 foot g'ōg'eyo, g'ōgweyā.
 — of mountain āxa.
 forbid, to bela.
 forget, to L!elēwa.
 forgot, I—! wōq'onēx'sia.

foretell, to nenwaqēms.
 forty mōsgēmḡustā.
 foundation of crossed logs. k'!āqa.
 four mō.
 frame for drying berries. k'!itk'!edēs.
 fresh (fish) ḡēta.
 — dzēla.
 friend ēnemōk^u.
 friend! qāst.
 frightened, to be hawīnalat.
 frog wōq!ās.
 — q!ates.
 from ḡā-, ḡaya.
 frost ḡīwēs.
 froth, foam aēawā.
 full qōt!a.
 full, heaping L!āk'Emalis, L!āk'Emala.
 fun, to make, of xālēid.
 fungus on trees k'anē, k'ink'-.
 — alder k'!ēts!
 fur seal xaēwa.
 — young ēmōkwa.

g

gamble, to lēpa.
 game, a māyukwāla.
 — hiding a feather in a gambling
 danee mōqwa.
 garden t!ēk'īēlak^u.
 gather, to q!ap!ē.
 — berries, sand in hand, to k'!ā.
 — blanket over shoulder, to t!ēl-.
 generally q!unāla.
 get easily, to pešemāla.
 — to go to k'!ēng'alīl (?).
 ghost lāēlēnox^u (lōl-).
 ghost danee qEbēkwēl, lōlōlala.
 gills q!ōsnēē.
 girl, ts!āts!ēdagēm.
 —, infant ḡena.
 give, to ts!ā.
 — away copper, to plāyōl.
 — — canoe, to sag'ēllexāla.
 — food, to yīnēsela.
 — seats in house, to q!āḡ'alēlem.
 — up, to yāyaēq-, yāx'ēid.
 — — yāx'tsō.
 glare penq-.
 gnaw (mouse), to k'!āp-.
 — (beaver) ēyenta, ēyīnēyat-.
 go, to sing. la.
 go, to pl. hoq^u-.
 go ahead! wo.
 go away! halāḡ'a.

go to and fro through kelp, to ts!āts!ēlx-
 sālx'ēid.
 — out of sight t!āyala, t!ēx'ēid.
 — to see nenāmux'ēula.
 golden eye ḡūdēna.
 good ēk'.
 goose ēnela.
 — nexāq.
 — brant nanaxagēm, āmaxō.
 gooseberry t!ēmḡwa.
 grandchild ts!ōx^uLEma.
 grandchild's mate sēlan.
 grandfather ḡagēmḡ.
 — atsō.
 — ḡatsō.
 — ḡatō.
 — q!atsō.
 — ēwāts!
 — ēwayōl.
 — nōmas.
 grandmother ḡāḡas.
 — ḡanadzē.
 grandmother! hadō.
 grandparent, mate's sēlan.
 grasp with talons, to xāpa.
 — — hands ḡelpa.
 grass k'!ētēm, k'!ēta.
 grateful p!ayōl.
 gravel, coarse, on ground āwōwaxek!ūs.
 (See āwō.)
 grease, to q!ēlsa (ḡēlsa?).
 — smell dēnkwa.
 great sing. ēwālas.
 — — ōēmas (New).
 — — aēdzē.
 — pl. āwō.
 great-grandparent hēēlō.
 — grandchild hēēlokwinē.
 grebe hamasēlalis.
 — horned q!ōdaq.
 greedy ālis.
 — meēla.
 green lēnx.
 greet, to awelp-.
 grey qux-, q!waxē?
 — kŭlḡwa.
 — hair ōqwa.
 grindstone, to turn a - k'!lxa.
 grip daas.
 groan, to ḡwalela.
 ground t!ēk'a.
 grouse, ruffled kŭkŭmx'a.
 — blue hōmhōm.
 — — māḡ'ag'o.

grooves, to make k!wēt-.
 grooves qāqēten.
 grooved all over (veined) t!ENX-.
 grow, to q!wāxa.
 grown, to become full- nexlaāx'ēid.
 growl, to hanēq-.
 grumble, to dentela.
 grunt, to x'ix'ēinq!wālextāyē.
 guess, to k'ōta.
 guide, to nānaqāsila.
 gulches qāqēten.
 gull, a small q!āq!ag'etewa (tries to bite tops).
 gum gwe!lēk', gulx'-.
 guts ts!eyim.

h.

hair of head seēya.
 — of body hap-.
 — long, of goat sexsek'ēē.
 hair oil l!ādem.
 half neq-, nexs-.
 halibut p!āēē.
 — dried k!āwas.
 — head malēgemano.
 hammer pelpelq.
 — ōsde (Kos).
 — hafted dēxumanos Dōqwais.
 hammer, to lesa.
 hand aēyasō.
 a hand width āmxla. (See ām-.)
 hang, to tek^u.
 — k!ēsāla (?).
 — up to dry x'ila.
 hang, to gēxwa.
 — mat, cloth over a log or a rope, to gēx^useq!end.
 — on top, to q!ēxōtōd.
 — over, to lata.
 — head, to gīm^xsa, lamēsta.
 — loose, to yā.
 happy ayābages (Kos).
 hard p!ēs-.
 — lem^xwa.
 harpoon, to ēd- (Kos).
 harpoon, salmon mās, mästō.
 — -line q!Elk^u, q!olk^u.
 — -point, barbed leg'ik^u, leg'ik^u.
 — -shaft saentslō, sēentsō.
 hat leteml.
 — to wear letemāla.
 hate, to l!ēsila.
 man hates his wife, or *vice versa*
 q!aēyānas.

haul (out of canoe), to gax'sōltāla.
 — up canoe, to lel^x'ēid.
 have in hand, to gōxsem.
 hawk, red-breasted ōqwanē.
 — chicken māmana.
 — speckled tlot!ālal.
 he has-.
 head x'ōms.
 — of seal x'ōta.
 — of fish hēx'tē.
 — of halibut malēgemano.
 — cut off xewēq^u.
 head of fish, dried and roasted x'ōxwas.
 head ashore, to letālal(ai').
 headway, canoe makes - after paddlers stop paddling sepa.
 heap up, to mō-.
 hear, to wulela.
 heart of wood dōmaq.
 — of porpoise pa^xwa.
 heat l!ēsala.
 heat, to pex'-.
 — nōx^ēwid.
 — tallow and lick it off, to tsēx'a-xela.
 heavy gunta.
 — gwāyuk^u.
 hellebore, blue āxsolē.
 help, to g'ōk^u, g'ōx^ēwid.
 — g'īwāla.
 hemlock, water- wāxolawēē.
 hemlock tree q!wāx.
 — branches for herrings to spawn on t!ēsyō.
 — leaves tēxa (Kos).
 — — k!āmamō (k!emo-).
 — sap lāq.
 heron qūq!wanē, qwāq!wanē.
 herring wa^{nē}ē.
 — q!āma (New, Kos).
 hesitate, to lāpa.
 — — ha!lāla.
 hidden from view t!āyala.
 hide, to q!ulāl.
 — ēwuna.
 high ēk'!
 high water ye^xwa.
 hill tenk'-.
 hire, to hēla.
 hit, to q!apa.
 hold, to da.
 — up, to dzōxwa.
 — in mouth, to hams-.
 hole kwax^u.

hole xuplēd.
 holes on beach in sand into which
 water runs. q!ōx^uq!olis, xwā-
 k!waēs.
 — under tree qwaqlūs.
 hollow xulp-.
 — xup-.
 — lōpa.
 — in middle xūilboyâlē.
 hollow out wood with adz, to lēqa.
 holothuria, a small ēlsēaltsa.
 hook gal-.
 — hooked galēk^u.
 — halibut- yek^u-.
 — — g'amoēla (g'iml-).
 hop on one foot, to yāxk'la.
 — — — — yālk'la (Kos).
 horn wulāx.
 horse elam mēt-.
 horsefly saēdēkwax^uēid.
 hot ts!ēlqwa.
 house g'ōk^u.
 — woman married out of tribe goes
 to get property from father's
 house g'ōkūnē.
 — with several platforms dzōyaq.
 how many g'ins.
 howl, to qāmotala.
 — (dog) hax'ō.
 huckleberry gwādem.
 humming bird k!waāk!umtla.
 hundred g'ēx'sōg'ug'eyōx^usayōk^u.
 hungry pōs, pāla.
 — wāselaxwa.
 hunt, to, mountain goats tewix'a.
 — sea mammals alēxwa.
 hurry, to tell to- halak'lāla. (See haēla-.)
 hurt, to mōmasila.
 — yīlkwa.
 husband lāēwūnem. (See lāx^u-.)

i

I nōgwa.
 — yīn.
 ice L!ōx^u.
 if qō.
 imitate, to nānageg'a, nanaxsto.
 — hayēgi.
 impatient, to be wāniq-.
 important awila.
 indeed qā(ḷa).
 Indian bāklum.
 indistinctly visible in water L!ēsāla.
 — — on account of distance lāx^u-
 ts!ēmalā.

industrious (?) seḡ^uts!a. (See to agree.)
 inexperienced yāg'ilwaat.
 inland al!.
 inlet wunāldems.
 innocent, (not having had sexual inter-
 course) aēē.
 insects meſleq!una.
 inside wīyoqlugēē.
 insist, to hat!ēla.
 intestines yax'yig'il.
 invite, to Lēēlāla.
 — plēkwa.
 island ēmek'āla.
 iteh, to lāxa.

j

jaw, lower q!wayōēs.
 jealous bābaēla.
 — two wives are — of each other
 dādēk'ā.
 jellyfish gōgēsāmak'.
 jerky walk t!ēnx-.
 jingo, black-headed tsōpamala.
 joint waqōdēē.
 — of box sāk'ōdēē.
 joke, to tēk^u.
 jokingly, to talk — wāēlāla.
 juice sāaq.
 jump, to dex^u-.
 — tēx'ēid.
 — salmon āk'a'.
 — fish out of water dēlax^uēid, ēme-
 nāla.
 — wedge — out temsēid.
 jumping sea animal, a q!ētayatsē.
 just al.
 — wāx'a.

k

keep full, to pālpalaābolas (?).
 kelp leq!esten.
 — L!eslēk^u.
 — bottle, ēwā ēwādē.
 kelp fish pex'it.
 kelp patch qlaxqlēlēs.
 kick, to kwāsēid.
 (bow of canoe kwats!exlaxx'ā.)
 kidney galgēnēē.
 — fat mēt!ōs.
 kill, to lēēlāmas.
 — (hal-).
 — hēx'ēid.
 — wounded game tsēxa.
 — means of killing, death bringer
 halāyu.

killer whale māx^εēno^x^u.
 kīnqalaṭēla (a dancer). k'īnqalaṭēla.
 kingfisher k'īdēlāwē.
 — k'īdāwē (Kos.).
 kneel down, to L!āx^εwa^εla.
 knife, mussel shell gēlts!ēm.
 — crooked xēl^xwaṭa.
 knit, to — net yēq-.
 knot in wood t!ēm^x (?), t!ēn^x (?).
 know, to q!āṭ-.
 — q!ālēla.
 Kwakiutl Kwāg'uṭ.

I

ladder t!ēxlē^ε.
 lance qwāgwilbē.
 land, to Lēlx^εīd.
 — ^εnēmsa.
 — stern first al-.
 land otter xumdē.
 large ^εwālas (Kwag), ō^εmas (New) *sing.*,
pl. āwā.
 lash, to malaq-.
 — t!ēma-.
 lashing nēyēnxālas.
 last aṭ, ēlxīāla.
 laugh, to dāl^εīd.
 — aloud xāl^εīd.
 laughing dance hamanṭolaṭ.
 lay down, to L!ā-.
 — before guests t!āqēmlīlēla.
 layer, outer — of bark lēlēgwēg^εō^ε.
 lazy q!amsa.
 Leader K'lēsx^εā^εlis (name).
 leaf mamāma.
 leaky LEXa.
 — g'īlx'a
 lean ts!ēna.
 — (stomach) k'ō^εlēs.
 lean on, to haqwa.
 — against sek'āla.
 — — tēs-.
 leather k!otslē^ε.
 leave, to bō.
 — lōwala.
 — off L!ēlgēm^xēīd.
 — standing gūlēsa.
 — husband xaēl.
 left (side) gēm^x-.
 legs of tongs xewēlē^ε.
 lehal ālaxwa.
 length, *see* size ^εwa, āwa.
 lengthwise, close together aōdzaqāla.

less- gwas-.
 let go, to mēx-.
 let out line, to L!aq-.
 level ^εnēma.
 levirate k!walō^εs.
 liberal awāqlas.
 lick, to k'ēlgēlēg'īnd.
 lie on ground (tree), to t!ā(g'īl).
 — on back t!ēk'-.
 — — — nēlāla.
 — — — edge k'!ōtēla.
 — across a canoe gēk'!ōdēxstē.
 — sick qēlkwa.
 — face down haqw(āla).
 — face down on top of one another.
 haqwēnēk'āla. (*See* haqwāla.)
 — dead yaqwa.
 lie, to *pl.* kul-.
 lie, to tell a Lēlk!wāla.
 life q!ūla.
 lift a copper, to wāwēdzēlaqwa.
 lift, to wāla.
 — stick on shoulder wēk'-.
 — clothes worn mōsa-.
 — stones t!āq-.
 — — gēlqa.
 — L!ēlg'ostōd.
 lifter, bark- L!ōk!^u-.
 light of weight k!ūs-, k!wāk!wayaak^u.
 light (of day) ^εnaqūla.
 light fire, to ānqa-.
 — mēla-.
 — mēx'a.
 — tsēx a.
 — also: bright light q!wuqāla.
 lightning L!ēnēqwa.
 like gwēx's.
 lily-bulb (Fritillaria) x'ōkum.
 limp (soft) lēnt-.
 line is taken out by hair-seal mēx^εīd.
 listen, to hōlēla.
 — wālaqāla,
 little, a xāl!, xaṭē-.
 — hōlāla.
 live, to q!ūla.
 liver t!ēwana, dewana.
 — g'ōmaga.
 lizard gwālas.
 load, to mō.
 — — canoe mōxs.
 loan, to bēk'ō.
 loan at 100 per cent dēida.
 — — g'āla.
 — — gwēla.

lock door, to k'îmya.
 long (see size) ɛwa, ăwa.
 long (of space) g'iltla.
 long, to leng'aa.
 long time gē, geyōl-.
 look, to dōqwa.
 — into hole hānx(a).
 — on hōmāla.
 loon xaɛwē.
 — g'ot!āla (Kcs).
 loop x'îma.
 — on basket for carrying-strap mā-
 madas.
 loose; hair, horn gets — k'îna.
 lord g'i.
 lose, to k'înāla.
 — moss hāsdeɣwa.
 louse, to lāx'a.
 love wūlxwa.
 — lax'u-.
 — to make l!āsa.
 — — l!eta.
 — — l!ātenēɛ.
 lover wālas.
 low bena.
 — stream is k'ōlē.
 luck, bad ăāms, ămēla.
 lump tenk'a.
 — qōqwa.
 lungs kwaɣwa.
 lupine q!waɛnē, q!ūns-.

m

mad kwēgek^u.
 maggots ābanē.
 make tools, to de!daemk'ila.
 male wīsem.
 maltreat, to wāɛnēxsila.
 man bek^u.
 mantle of mussel k'āwadzēgas.
 many q!ē-.
 mark a line, to xūlta.
 — trail t!ōxwa.
 marmot pēk'la (DENax·daɛx^u).
 — kwēkux^ud.
 married couple hēs-, hayasek'āla.
 marten LEgek^u.
 mast ɣap!ēq.
 — yāwap!ēq.
 master āg'anō.
 mat lēx^u- (lēɛwēɛ).
 — old k'āk'lobanē.

matted xolēɣwa.
 — hair k'!ENɣwa.
 — pubic hair hāwanaqaqelâlōl.
 measure, to mens-.
 — by spanning with hand or arms
 bāl-.
 meat, flesh Els-.
 — q!Emlala, q!Eml-.
 meat-board lega-.
 medicine pet-.
 meet, to bak'ō.
 — ends of circle k'îmɛya.
 meet, to k'înqōxɛwid.
 meeting, in house ālalels.
 melt, to yaxa.
 mend, to q!ensa.
 — q!eta.
 menstrual blood ēdem.
 — k'!ālmes=steam.
 menstruate, to ɛxend.
 mention, to gwasɛd.
 mercy, to have maya-.
 — wāxɛ-.
 mercy, not to have halyōqula.
 mess, a (excrements) ămāk'-.
 message, to send a nenkwa.
 metallic noise sebelxa, sepelxa (?).
 middle neq-.
 — q!âyâyē.
 — part of salmon q!āq!aq!ē.
 milk dzaɛm.
 milt of porpoise tsālayo.
 mine nōs.
 mink metsa.
 — kuɛnaɛ (Ne).
 — myth name k'ēx'.
 mischief, to do anɛanēg'ila.
 mischievous âletē.
 miss, to 'lenžsta.
 — Lēqwa, LEqwa.
 mistake, to make Lēqw(a) aɛmēl(a).
 mittens ts!ōp!ax'.
 mixed g'i(qē).
 — qelɣwa.
 — malaqela.
 — with oil L!ākwē.
 model k'!omōsēɛ.
 moisten, to melxɛünd.
 monster, a dzōnoq!wa.
 — k'!āwaq!a (the same, Hēldzaɛq^u).
 also name of copper.
 monstrous! hamē.
 — Llaya.

moon ɛmekūla.
 — nōsē (Hēldza^u).
 morning ɣaāla.
 — sky Llēxâ.
 mosquito LēsLēna, LēsLēna.
 — q!ēla (Kos).
 — moss ɣems, ɣams.
 — p!els-.
 — white dādeqam.
 mother abemp. (*See* ab-.)
 — āmaōl.
 — āda.
 — abēnɛ.
 — ɣanɛ.
 — yaa.
 — and aunts ēbemp.
 mould, to L!ep-.
 mouldy, to get x'îdzex'ɛid, x'îdex'a.
 — delx'a.
 — side of steep mountain qwēqūxōl.
 mountain neg'ä.
 — -goat ɛmelxLōɛ.
 mouse ɣ'ig'eyatsaga = loved woman.
 — hāɛlamalaga (Kwag), hāɛlamâlaga (New).
 mouth sems.
 — to have, in water k'înxstāla.
 mouthful k'îlta (?).
 mouthful, to hold in mouth k'!ēk'!agux-stalil.
 move, to, stir xēmɣîls.
 — k!wēnaɛɛid.
 — Lēqwa.
 — about yāwix'ila.
 much Lāxumāla.
 — Lōma.
 — too- xenlela.
 mucus of vagina L!ōpdē (?).
 mud (on rock) teq!a.
 — of swamps nax'ela.
 musk-bag bōlxsde = lump at backside.
 mussel xōɛla.
 — laēs.
 mustard māsta (loan word).
 myth, to tell nōs-.
 myth people nūxnēɛmis.

n

naked xāɛnala.
 name Lēq-.
 narrow tsleq!a.
 navel ɣedelāq!witsēɛ.
 near nexwāla.
 — mak'-.
 near, to go ɛx'ɛala.

neck q!ōq!ōɛna.
 neck-ring of warrior yāyeng'ayoxawēɛ.
 nephew Lōɛlē.
 nest qelxats!ē.
 net, olachen- tāq-.
 net measure ts!ewēk^u.
 nettle ɣuna.
 never hēwāxa.
 new al-.
 next mak'-.
 — day lēns.
 — year āpsēyînx. (*See* āps-.)
 nibble (fish) to xēla.
 niece L!ōlēɣas.
 night ɣanol.
 — nek'- (Kos).
 — to leave over— xamas
 nightmare dōlemx'ɛid.
 nine times ɛnāɛnemap!enk'.
 nobleman nāxsōla.
 noise to make hayōtela.
 — — demlēxula.
 — — xāsbeɣula (Ne, Kos).
 noise of falling objects sāoltalag'-itsumk'asɛo.
 noon neqāla.
 nose x'îndzas.
 not ɛs-.
 — k'!ē(s).
 — wē.
 — obtained wānēm.
 notch, to qemta, k'!emt- (?).
 — q!ak^u, qex-.
 notched top qaxeto'.
 notch q!asa-
 notch, to k'îmL- (?).
 notice, to amaella.
 notice, to take q!āsela.
 notify, to hōwag'ila.
 now and then yāla.
 numaym ɛneɛmēma.
 numb, to get dōlemx'ɛid.
 number (*see* size) ɛwa, āwa.

o

oblique sēnōq^u-.
 observed q!āmxts!ēsō.
 ocean aōwak'.
 ochre ɣūms-.
 offer for sale, to q!ōsa.
 often q!unāla.
 oh ɛya, ɛyâ.
 — ō.
 oil L!ēɛna.
 — taste Lāqa.

oil, seal- sāk!wis.
 — q!Els.
 oil, tried out lēwula.
 — mixed with- l!ākwē.
 oily stones on beach lēgēldzēs.
 olachen dzaxum.
 old q!ūlyak^u.
 — to get—and tired out wa^εyats!ōq^u.
 — man nōmas.
 — woman lēk!wanē.
 omen āqen.
 one side āps-.
 one ^εnem.
 only ā-.
 — lēx'a.
 open āq-.
 — to x'ōx^εwīd, x'āux^εīd (Ne).
 — eyes, to dīx'-.
 — mask hax'it!ēd.
 — clams elk'a.
 opening, small t!ōq^u-, t!ōlt!ax^u.
 ordinary, man of—powers aōms
 orphan xāmax^εīd.
 ostentatious yālaq-.
 other waōk^u.
 — ^εnem.
 out of sight t!ēp-,—underground t!ēbetō.
 outside, seaward l!āsa.
 ouzel, water g'ilexwits!a.
 overcome (taste), to lēmp!ex^εīd.
 overdo, to sābēnd.
 overhanging qagūtāla.
 overturn, to laāqa.
 owl x'ōpx'ōp.
 — white k'lasaxa.
 — — ōqwanē (?).
 — — dex'dex'elil.
 — small bekwayē.
 own qesmā^εq.
 oyster-catcher gwēgwegwē.

P

pack-strap q!alēyō.
 paddle, to sēxwa.
 — edgewise k'!ōkwalamas.
 — against wind nexelēl.
 — — tide tsōpela.
 paint, to gēls-.
 — k'!āta.
 — face bābax^usila (?) plēp!aq!u-
 gēmd (?).
 — to protect face against sun k!wā-
 klunwayo.
 paint of whites gēlyayu.

panther bedē.
 parent-in-law negūmp.
 pass, to hōta.
 — hāyāqa.
 patch hole in canoe, to q!asa.
 patches lōlasāla.
 pay, to halāqa.
 — in advance k'!eqa.
 pay shaman, to aya.
 — debt (?) quna.
 — marriage-debt qotēx'a.
 pearl shell k'ōgwis.
 peck, to lēnla.
 peel bark, to senqa.
 — — ts!āqa.
 — — qusa.
 — — sāq!ōd.
 peg, to lapa.
 pelican hōx^uhokwayak'.
 penis mēs-.
 perch lēmwa.
 perch-oil dzēk!wēs.
 perforate, to ōda.
 perish, to xēk'!a.
 petrel q!wēq!wēq!wē.
 phosphorescence bēx'a.
 pick berries, to hāmsa.
 — off berries k!ūlpa.
 — out mena.
 — — selsa.
 — up stone t!āqelis.
 — — roots lēx^εēd.
 — up k!ūl-
 — roots out of sand sex'āla.
 — for oneself aōk!ūna.
 picked out ^εwilg'iltse^εwē^ε.
 pidgeon hamō.
 pile up, to k'!lga.
 — mō-.
 piled up on ground lāx'mos.
 — — flat things mōk^u.
 pillow gēnulas.
 pin, a lāledzenwē.
 — t!ēmqa.
 pinch, to ēpa.
 pine bark mawē^ε (Kos).
 pine mōx^εplēq, mōmux^udē.
 — mot-
 — red wūnāgūl.
 pity wāsala, wāōx^εēd (Ne).
 place side by side, to gwasōd.
 place, to da.
 place g'a^εyos.

plain, distinct awel-

plait, to *gelx'id*, *q!Elx-* ?

— rope *q!āla*.

plan *sēnat*, *sen-*

plant *yisx'en*.

plants:

Moneses reticulata Nutt., —uni-
flora (L) A. Gray *aāgala*.

Heucheria micrantha Dougl. *ex'-*
plālaēs.

Symphoricarpus racemosus Michx.
yāyīlqama.

Amelanchier florida Lindley *ēx'pla*.

Ligusticum sp. (Canbyi C & R?)
wexalalayugwa.

Drosera rotundifolia *welxkwēs*.

Oenanthe sarmentosa Presl. (?) *wā-*
xūlāwē.

Ribes echinatum *hābaxsolē*.

? *hamōtsena*.

Achillea asplenifolia, — *borealis*
Boug., *Chamomilla swaveolens*
(Pursh.), Rydb. = *Matricaria dis-*
coidea D. C. *hādzapama*.

Matricaria matricarioides *hadza-*
pamxlēē.

Glaux maritima *hōq!walē*.

? *pā'pesaēmē*.

Menziesia ferruginea Smith. *pōxwas*.

Allium recurvatum Rydb. *mē-*
q!watslē.

Rubus macropetalus *hōsdeklwa*.

Menyanthes trifoliata *dōxdegwēs*.

Unifolium dilatatum *t!emts!*

? *t!ext!equs*.

Pteris aquilina pubescens Kuntze,
Pteridium. *sāgum*

Vaccinium ovalifolium *selem*.

Adiantum pedatum L. *dzex'ēna*.

Opulaster capitatus (Pursh.) Kuntze
dzādzēqwa.

Rubacer tormentosum Rydb. *tse-*
gēl.

Aruncus sylvestris *nūsnelaa*.

Gaultheria Shallon Pursh. (berry.)
nek!ūlē.

Ribes laxiflorus *k'esp!olē*.

Elymus arenarius L. *k!et!em*.

(?) *k!lxlēla* (thorny, with milky
juice).

Chamaenerium spicatum (Lam.) S.
F. Gray *k!āk!aqwama*.

Scirpus microcarpus Presl. *k!āk!le-*
laēmē.

plants—continued.

Struthiopteris spicans (L.) Underw.

k!āk!waēmā.

k!āk!lōsaēmā.

Athyrium cyclosorum Rupr. (?)

gēms (all kinds of old fern fronds).

Galium Aporine L. *gāgēx'aēmā*.

Heracleum lanatum *gēsdem*.

Chamaerion angustifolium *gwāgul-*
tama.

Populus balsamifera *k!wak!watama*.

? *gāgēxaēmē* (a vine).

Chamaepericlineum unalaskense
(=Cornus) *qek!aalē*.

Eriophorum gracile Koch *qāqom-*
xwama.

Crataegus rivularis *q!eq!enē*, *q!a-*
q!anē.

Peucedanum leiocarpum *q!exmēn*.

Rumex occidentalis S. Wats. *q!ōx-*
sawanē.

Cicuta sp. (*occidentalis* Greene?,
vagens Greene). *xetxet!es*, *xet-*
xet!a.

Fritillaria *x'ōkum*.

Erythroneum giganteum Lindl. *x'a-*
ā'x'intlē.

? *xetem* (umbelliferous plant).

strawberry *legō*.

Gonnania oregana (Nutt.) Britton
legōsa k'exelāga.

Sericotheca (*Holodiscus*) *discolor*
(Pursh.) Rydb. *ienwūm*.

Polypodium glycorrhiza D. C., —
hesperium Mason, Eaton *iek!wā*.

Argentina occidentalis Rydb. *lex-*
sem.

Gaultheria Shallon Pursh. *ienemx'-*
dē (plant).

? *laten*.

Limnorchis stricta, *Corralorhiza* *l!e-*
t!aēyas.

Peltigra canina membranacea Ach.
l!es!lek!ūs.

Distegia (*Lonicera*) *involucrata*
l!eq!exōlē.

play, to *am!*

— with dolls *la!ēwaha*.

— throwing sticks *l!emkwa*.

pliable *lend-*

— *peqwa*.

plover with white wing and neck *qelēya*.

- plover, golden tsōtseptslā (=black in armpits).
 pluck, to, — out māpa (moss).
 — off bushes k!up-
 — berries k!imta.
 — out (hair) p!el-
 plug a hole, to dzōpa, ts!āts!ōstō.
 — for popgun pōx^upoq!wa.
 point, to ts!emāla.
 poisoned by clams, to be dōsa.
 poke with finger, to t!ekwa.
 — into ground q!ūmta.
 pole dzōxum.
 — dzexeq^u (young cedar).
 — punting dzomēg'al.
 policeman ts!ēts!ēk'ila (=keeping awake).
 polish, to g'ēxa.
 — xūlxsemid.
 pond q!ō.
 poor wānaŋa.
 porcupine mēx'îdē.
 porpoise k'!ōlōt!
 post lām.
 — qeldem.
 potlatch p!esa.
 — first of a person gōmiasap!a, bakwēnok^u (?).
 — great ēmaxwa.
 pound with wedge or beater, to t!elx^u.
 pound, to lesa, leg'a.
 pour out, to dzāsa.
 — in among tsēk'a, guq-.
 — out qep-.
 — into xwak^u.
 — (afterward) xāl!axlāla.
 — into, from a mat laats!ōd.
 — on tsādzelenēē.
 — in q!wālōts!ē'wak^u.
 powder ts!ōlayo.
 praise, pray, to amyax(ala)
 — pray, to ts!elwaqa.
 precipice ēl!exsdalaa.
 pregnant bewēk^u.
 — qelxk'!aēsa (Ne).
 preserved salmon xamas.
 — clams k'!ōmats!ē.
 — halibut k'!āwas.
 press, to tes-.
 — laqwa.
 — on q!esālela.
 — against tsesāla.
 prevent, to gwanāla.
 prince ɬāwelgamēē.
 princess k'!ēdēl.
 privilege k'!ēsēō.
 promise daughter in marriage, to xunk!wāla.
 — potlatch dzōxwa.
 — feast qāsō.
 prong of harpoon dzēgum.
 — ts!ex^ubēē.
 proper, right hēl-.
 property yāq-.
 — dādek'as.
 — dādaōma (Ne).
 — dēdamāla (Ne).
 — in house māēmēk'as.
 — — dāldāna^u (Ne).
 — — gwēlgwāla.
 protect, to hēik'la.
 protect against sun, to t!aya-.
 proud lemqa.
 provisos lēlak'!edzē.
 — dēdamala.
 — traveling — g'iwūlk^u.
 pry open, to k!wēta.
 — off with point tsēk^u.
 puff, to, breathe heavily selpe^xēwīd.
 pull up canoe, to wāt-.
 — apart (moss) bēlēid.
 — out of canoe tegulexs.
 pull off cedar-twigs, to dzeta.
 — through neyīmsālas.
 — out nēsa.
 pull, to nēxaŋa.
 — backward k'ax'alelōd.
 — k'lik'a.
 — out of hole k'!eqa.
 — sticks, plants out of ground, dis-ease out of body k'!eqwa.
 — out hair k!ula.
 — up gelqa.
 — out (guts) gōlōl.
 — (fish-bones) q!ēk'ola.
 — off qus-.
 — up finger after pressing x'ita.
 — through x'ix-.
 — out of hole lēxwa.
 pull, to lēta.
 — lēkwa.
 — out branch lēkūmwāla.
 — out lēk'ōk'ōd.
 punch with fist, to gōtla, l!enqa.
 pungent, to have—smell lēx'ēd.

punk k'anē.
 punt, to tēno-.
 pure, unmixed sayōq^u.
 purify, to q!ēqela.
 — g'ig'iltāla.
 purpose sēnat.
 purpose, made on — hēk^u.
 push, to wīq^u.
 — into water mo^εx^ustend.
 — — ground ts!ōx^u.
 — point q!umt-.
 — canoe offshore q!ōt-.
 — long or flat thing lāsa, L!enq-.
 — stick out, to L!ex-, L!el-.
 put, to ax-.
 — into mouth hanbend (?).
 — arms through carrying-strap p!em-.
 — in pents!āla.
 — into water mōx^ustend.
 — corner of blanket over shoulder t!el-.
 — right side up t!āx^εalis.
 — up sā.
 — berry cakes into box ts!enk^u.
 — down branches ts!āk-.
 — — (meat) sē.
 — away g'i, g'ēx^εid, g'a-.
 — — g'ēxa.
 — down k'a.
 — — fish k'igēdzōd.
 — head on pole k'!iq!uxsdend.
 — — of enemy on pole y!lxwa.
 — k'!a.
 — down long thing k'at-.
 — on edge k'!ōt-.
 — point on harpoon k'!ōxbend.
 — up poles or staging, to qax-.
 — between q!axstend.
 — ends together q!ōplē-.
 — head out x'iqwa.
 — crosswise xwāla, (x!lk^u put).
 — down xēmsa.
 — — branches xēs-.
 — — stones xēq^u.
 — — soft things lēqa.
 — into vagina L!ex^εwid.
 — down stones L!ex- (?), Lox- (?).
 — up la.
 — away lāqwa.
 — over fire lēsa.
 — between lōlaxōd.
 — upon fire L!ex^εlend.

putrid (olachen, tried out) q!abōq^u.
 pyre L!āqawas.

q

quarrel, to qatapla.
 — husband and wife ēen.
 quartz xwē^εla.
 quick y!x'a.
 — ēātsila.
 — hanak^u.
 — ha^εla-.
 quiet sēta.
 quite k!wägila

r

raccoon mayus, mayustāla.
 rack k'!itk'!edēs.
 raft of driftwood tsēta.
 rafter pu^xu^ubāla.
 — ēk'!ēbāla (Kos).
 rain yōgwa.
 rainbow wagālōs.
 raindrop tsā^xu^umis.
 raise, to p!āgustā.
 — wēq-.
 — head gwāgustāla.
 — — x'ita. (=to pull up).
 rancid lāqa (?).
 rattle yat-.
 rave, to kwēqaya.
 raven gwa^xu^u, gwa^εwina.
 raw k'!ilx'a.
 real āla.
 reach end, to q!ūxtō.
 reach, able to kwēlelits!ēnox^u.
 — snow reaches up to — wālala.
 — water — up to t!ap-.
 reaching in front haiq!enxolag'ilis.
 ready gwāl.
 — in house gwāx'gwelil.
 ready, to be xwānal-.
 — q!āq!ēx'sila.
 recognize, to ēmalt!ē-.
 red L!āqwa.
 red-hot x'iq-.
 reed mat kulē^εē.
 referred to gwe^εyō.
 refuse, to lālēgwig'a.
 regret an act, to māya.
 — a loss q!ēk'a.
 relatives lāla. lēlēlāla.
 reluctant q!āmsa.

reluctantly, to do *LEqēla*.
 remain, to, in a certain state *hak!w(a)*.
 remains, left over *anēx^usâcē*.
 remember a thing, to *ēmelqūla*.
 remove, to *Lēqwa*.
 repent, to *x'ix'ink'!ō*.
 reproach, to *q!EM-*.
 — *gaēla*.
 repurchase a wife, to *k!waāpa*.
 request, to *hanāk'a*.
 resolve, to *g'ig'aēxēd*.
 resort to, to, as a last means *hēnak'a*.
 rest, to *x'ōsa*.
 — *negēs*.
 return home, to *nāēnak^u*.
 revenge, to take *q!ESēd*.
 — *yīnk'a*.
 rib *gELEM*.
 — of halibut *x'īla*.
 rich *q!ōmała*.
 ridge on board made by adzing. *t!ENx-*.
 (*See* vein of leaf.)
 ridicule, to *q!EM-*.
 right *hēl-*.
 ring *wūlx-*, *welk'-*, *welg- (?)*.
 — shaped *wāk'-*.
 — game *k'anēē*.
 — — *xolēgwaqē* (=shaking hands
 between legs).
 — fourth ring in game *lāēmagēk'ila*.
 — to paint—on *melxēwid*.
 ring like metal, to *tslōqwa*.
 ringing noise in ear *hōsaxwatāla*.
 ripe *q!ayōk^u*, *q!ayōqwa*.
 — *L!ōpa*.
 rise, to, waves *q!ENēpōstā*.
 — water *paōl-*.
 — in throat *lēwāms*.
 rival *hayōt*.
 river *wa*.
 road *t!EX'ila*, *t!EX'a (Ne)*.
 roast, to *L!ōpa*.
 — clams *ts!ēsa*.
 — many on fire *ōqwała*.
 rob, to *lēnem-*.
 robin, red-breasted *gEgElāl*.
 rock cradle, to *hāxūla*.
 rock, awash *kultsemāla*.
 rockslide *q!ūmx'ōd*.
 roe, salmon *gēēnē*.
 roll, to *lōxwa*.
 — turn over *lēx'a*.
 — clouds *kūnsa*.

roll down, to *q!ūmx'axa*.
 roll (like hoop?), to *k'inx'a*.
 — noise of —ing rocks *wuk'!āla*.
 roof *sāla*.
 roof-board *saōk^u*.
 room, to make (=to stretch out) *sa-*.
 room *g'aēyas*.
 root *L!ōp!Ek'*.
 rope, tangled *q!Ek'!Elsa*.
 rose *gEgElx*, *gElx*.
 rot, to *q!ā!ēd*.
 — wood *L!ENqwa*.
 — rope *p!ēqa*.
 — mat, blanket *xasa*, *q!ūlsa*.
 rough out canoe, to *k'!ims-*.
 rough surface *hēyadzā*, *mōl-*, *k!ōla-*
xūlqwa, *lēnoqwa*.
 round *k'Elk'ela*.
 — *lōxsem*.
 — *lēElx'ēn*.
 — mouth of hamatsla *tsōkwāla*.
 — inner rounding of canoe bottom
dzēg'Exdzem.
 row, to get into a *xōmał-*.
 rub, to *yīls-*.
 — through *bāsamas*, *dēg'a*.
 rub, to *dzek'a*.
 — on *dzēg'ilemd*.
 — body *gūlkwit*.
 — to soften *q!ōya*, *q!wax^usemd*.
 rubbed with wolf's dung, person, blind
 for everything *meqem*.
 run, to *dzElxwa*.
 — *q!ūl-*.
 — out *kusx'āla*.
 — water *q!ō*.
 — — *wa*.
 — line out, to *ts!enkwa*.
 — before wind *neq!EX!āla*.
 — olachen— *qwaḡulis*.
 — seal runs out with line *mēx'ēd*.
 rush forward, to *hamx^u-*.
 rush mat *kulēyēē*. (*See* reed mat.)

S

sacred room of novice *lēmku-*.
 sail *yāwap-*.
 salal-berries, to pick *nekwa*.
 — berry *nek!ule*.
 — — bush *lēnem*, *lēnemx'dē*.
 — — — *lēnokūla*.
 salmon *k'!ōtela*.

- salmon, dog- gwaxnis.
 — humpback hanx^u-, haⁿnōn.
 — Oncorhynchus gorbacha (female)
 haⁿnōn xwāk'!ana.
 — Salmo Clarkii q!ēdza.
 — silver dzaⁿwun.
 — sockeye melēk'.
 — spring sās-.
 — steelhead g'exwa.
 — preserved xaⁿmas.
 — dried t!elēk'.
 — — with three sticks across to
 keep flat k'!ōlōx^u.
 — preserved tāyalts!ala.
 — trap, fence k'!tela.
 — weir mālis.
 — — xōⁿlōs.
 — tail welxwaxsdēⁿ.
 salmon-berry q!emdzek^u, q!amdzek^u.
 — ḡolalē (Ne).
 — — bush q!wālmis.
 salt dem-, demsxⁿē.
 same ⁿnem(a).
 sand ēg'is. (See ēk'.)
 sandpiper (female) tsōp!epela (=black
 on cheek).
 sandstone deⁿna.
 sap sāaq.
 — xōdzēg'ēⁿ.
 satiated, to be pōlⁿid.
 — menl-.
 saw, to x'ilta.
 say, to ⁿnēk'.
 scab lemēⁿ.
 scales ḡōbeta.
 scallop shells xemsemēk'īn.
 scar q!lūta.
 scared, to be lālapela.
 scatter, to ḡwēla.
 — roots lendzōd, l!ēx's.
 scold, to l!ōla, ḡelx'ēid.
 scoop out a groove, to k!wēta.
 scoop out, to lel-.
 — up ḡox^u.
 — — herrings k'ina.
 — — sea-eggs xelōs.
 scorch, to q!wāq!ūqūya-
 scrape, to, with net xel-, xelpelg'a-
 yaas, k'ēxa.
 — off k'ixāla.
 scratch, to elwad.
 — q!ūla.
 — xelpa.
 — lemsēid.
 scratcher q!ūlāyu.
 screech, to ḡelēs.
 sea dem(sx'ā).
 — animal, a small lek!eq!eten.
 sca-egg āmt-, āmdem.
 — sea eggs, to fish āamt!a.
 sca-egg mesēq^u.
 seal mēḡwat.
 — young wulēx^u.
 — to give a seal feast sakwēla.
 sealion l!ēxⁿen.
 — mawak'a (Hēldzaⁿq^u).
 sea-otter q!āsa.
 scarch, to ālā.
 — wāwiⁿla (=to try to get all).
 sca-slug āⁿlas.
 seaward l!āsa.
 seaweeds q!āxq!alis (Ne).
 — leq-.
 — l!esl!ek^u.
 secular baḡus.
 seduce, to l!eta.
 see, to dōqwa.
 — secret in woods l!aasō.
 scesaw āⁿyāk'a.
 select, to k'lenx'ēid.
 — hayōqōd.
 selected tribes wīwūlqemak^u.
 self xama-.
 — q!ūlēx'sem.
 selfish ḡāxela.
 selvedge malaqa.
 semen l!ex'ē.
 — ēxsem.
 send, to ⁿyālaqa.
 — halāqa.
 — canoe ahead sāyapālg'iwala.
 separate (married couple), to k'lasō.
 serpent, double-headed sīsīul.
 servant ālela.
 serves him right! yīlāla.
 set before, to k'a.
 set dish down as one is walking, to k'ā-
 k'abala.
 seven ālēbō.
 sever head, to k!wāwaqayō.
 sew, to q!ena, q!ana.
 sew wood, to t!em-.
 shadow qābix'a, t!ens-.
 — on ground ḡāḡōmas.
 shake, to nalēlala, nelela.
 — off dirt, berries, water k'īla,
 laaq-.
 shallow (basket) kūtāla.

- sham-fight amaq̄a.
 shaman p̄ax̄āla.
 shark xulq̄ōmax'a.
 sharpen, to g'ēxa.
 — knife t!ēk'a, t!īk'a.
 — pole dzōx̄^u-.
 shattered gwēlaxwa.
 shave with knife, to k'!āx̄^u-.; xelx̄wa.
 shed for sick people or mourners hō-.
 sheets wat-.
 shelf in house lāyā^ēlī.
 shell of shellfish xālaēs.
 — — mussel xōxulk'īmōt.
 shellfish ts!ēk^u-.; ts!ēts!ēk!wēmas.
 shelter t!ēns-.
 shift, to xēm̄x'ēid.
 shine, to qēsa.
 — sēpa, sēpa.
 shirt q!ēs^ēēnē^ē.
 shoot, to hānl(a).
 short ts!ēkwa.
 shout, to ēlaqu-.
 — xēlēla-.
 — q!wēg'aēl.
 — awelx'iya.
 shove apart, to k'īqēdzō.
 — in wuyōqluq.
 — together tāsāl-.
 show, to nēla.
 — oneself būsā.
 — teeth x'īsala.
 shred cedar-bark, to k'asa.
 shrink back, to klūmla.
 — skin t!ēm̄k^u-.
 shrivel up, to xūlsa.
 shut eyes, to p!ālem̄galīl, p!ēlemāla.
 shut, to keep eyes k'īxēm̄x'ēid.
 side (?) l!ayā.
 — sticks of frame l!āl!ēxēn̄x.
 — of tree without knots wīlēm.
 — side hill, steep tsēta.
 sight, to k!ūlx̄ēd.
 sinew at!ēm.
 sing, to q!ēm̄ta.
 — dēnxēla.
 — — sacred song yālaqwa.
 single ōxsaak^u.
 singly ēnem.
 sink, to, water x'uta, xut!ēd.
 — k'ōla (Nimkish).
 — wūnsēla.
 — log, deep in water kūtāla.
 sinker of hook q!ēlyayayō.
 sip, to t!ēqwa.
 — with noise lēmyāla.
 sister, said by man waqlwa.
 — -in-law of woman p!ēlwūmp.
 — -in-law of man g'īnp.
 sit, to sing. k!wa.
 — pl. klūs-.
 — on summer-seat āwaqw(a).
 six q!ēl!-.
 size ēwa, āwa-, ēwālas.
 skate bāgwanē.
 skim off, to āx̄ēwīd.
 skin l!ēs.
 — k!ūtsa.
 — of fish pēsenē^ē.
 — of goat without hair pāsk'ēn.
 — dressed ālāg'im.
 skin, to sāpōd.
 skip on water, to lēsāla.
 skirt wāwiyak'ila.
 skull xawēq^u.
 skunk-cabbage k'!aōk^u.
 sky lē^ēwa.
 slack k'!esk'!ēsa.
 slant masl!ēk'ala.
 — , to gēlāx̄^u (?), qēlēx^uēnakūla.
 — hole lētsā.
 slanting ōlaḏa (?).
 — lānexaḏa.
 slap, to lēqa.
 slate yūklwa.
 slave q!āk^u-, q!āk'ō.
 sleep, to mēxa.
 sleeping-place of seal k!wāsa.
 sleepy beqlūlēla.
 slice fish, to t!ēlsa.
 slime mēng'ēdēq.
 — of fish k'!ē^ēla.
 sling yīnk'layo.
 slippery tsāx'a.
 slow ōya, aōyaa.
 smack lips, to baqlāla (plaq ?).
 small, pl. āma.
 — to become — holāk'a, āmē-
 x'ēid.
 smear, to gēlsa, q!ēlsa (?).
 smell, to mēsēla.
 smile, to mēnx̄ēwīd.
 smoke kwax'ila.
 smooth qēsa.
 — mekwa.
 — ēnem.
 — side of tree wīlēm.

- snail q!weats!ē.
 — with house q!waāts!aq, q!ūdā-dzeq (?).
 snake sēlem.
 snapping door k!lāmaxk!lamaq!astō.
 — sound of qenq!āla.
 snare x'imayo.
 — to x'ima-.
 sneeze, to asx'i.
 snore, to xent!eg'aēl.
 snow naēya.
 — to k!wēsa.
 snow-geese l!ēsdaq.
 soak, to t!ēla.
 — pēqwa, LEqa.
 soar, to q!aēnē.
 socket of salmon spear-head pek!E-xsdē.
 soft telqwa.
 soft end of root q!wayots!a.
 soften anger, to temelqwa.
 soil dzeqwa.
 — t!ek'a.
 — to āmāk'-.
 song, love sāl-.
 son-in-law negūmp.
 soot q!walōbes.
 sore eyes yilqa.
 soul beḡunēē.
 southeast wind mēla, mēla?
 span bala.
 — thumb to bent first finger l!ākwa.
 — angle of thumb to tip of first finger seḡuts!ā (?).
 spark anōbēx.
 — to emit —s l!emsa.
 sparrow gwēdza.
 spawn, to p!exula.
 — xwēlō.
 — , to (herring) wasa.
 spawn of salmon ḡēēna.
 — of herring aent.
 — — halibut tsāp!ēdzē.
 speak, to yāq!-.
 — dōt- (Kos, Ne).
 — badly of some one hēnak!āla.
 spear, to sek'a.
 — salmon t!āqwa, t!āt!aq!wa.
 — — qāqElxēa (Dzawadeēnox^u).
 — — t!ōxwa (Denax'daēx^u).
 — devilfish sēq(a).
 — to bring in a floating object with a pole k'āk!ītsema.
 speck, spot tōpāla.
 spectator, to be a x'its!ax'ila.
 spider-crab k!linwīs.
 spin sinew, nettlebark, to, mēt!a, tōx^u.
 — double thread ḡelxēid.
 spine of porpoise (?) dōḡwīl.
 spirit, a q!ālalelē.
 — hayaŋilagas.
 spit, to kwēsa.
 splash, to telk!wāla.
 — kusx'Esḡemlis.
 splice in warp of basket q!amyū.
 split open game, to yīm!a.
 split, to hōx^u.
 — roots, wood pa-, tōl-.
 — in falling sētk!ōt!ēn, ts!ēta, dzeta, dzexa, dzelts!aak^u, kūq-.
 split boards, to k!unaḡwa, k!wāq-.
 — salmon q!wā(xs)-, q!wēta, x'it!ē-damas.
 — wood xōts!ēḡ'a, xōx^u.
 — boards lat!a.
 — fuel lemka.
 — wood lenēya.
 — down salmon lēqwaxa.
 split, to; split runs outward in board making pēlaxēwid.
 splitting bone (?) seḡenōdzē (one and one-half finger-widths?).
 splitting trees, implement for dexayo.
 spoil, to aēmēl(a).
 spoiled child neḡ^usōk^u.
 spongy moŋta.
 spoon k'as-, k'ats!ēnaq, l!āx'ēm.
 spot, speck tōpāla.
 spout, to l!āēid.
 spread over, to ha!exsemd.
 — legs yīla.
 — roots lēlx-, ḡwēl-.
 — legs ḡāxaŋa.
 — tree qēta, q!wāxemd.
 — out sea-grass, kelp lēx-, lep-.
 — out stomach l!ēp!eqaŋa.
 sprig in neck xeyāplē.
 sprinkle, to tēlx'eg'eleyīnd (t!ēlx'eg'eleyīnd?), xōsa.
 — down tsēlaxalala.
 sprout, to temx'alīs.
 spruce ālēx^u.
 — ānēwas (Kos).
 — young k!lq!us, (stuck in ground).
 square k!ewulx^u.
 — timbers k!ēk!ewulxēūn.

squeeze, to q!wēsa.
 — in, to qeta.
 — out, to x'ix'ts!ōd (x'ik' to strip off).
 squid bones dāplēndzō.
 squirrel tāminas.
 squirt out of mouth, to sēlbēx^u.
 — to ts!etx^u.
 stab with knife, to ts!ēxwa.
 staging q!ēl-, qaq!ā-, k'!agil.
 stake, to xenyas
 stand, to *sing.* lax^u.
 — *pl.* q!wa-.
 — apart tsaq-.
 — on (?) Lēnqāla.
 — on edge k'!ōx^uēwīd.
 — in row denx^u.
 — — — haqowēnēk'āla.
 standing water q!ō-.
 star t!ōt!ō.
 starfish gādzeq. (*See cross.*)
 start (canoe), to sap-, sepa, Lēx^uēd.
 starve, to pōx^uēid.
 stay, to Lēlālēa.
 — with gwāgwatala.
 — at home āmlēx^u.
 — away xēk'!a.
 — over night xa^uma.
 — in form xak'!āla.
 steal, to g'ilōl.
 steam, to nek'a, q!ōla, k'!āla.
 steelhead-salmon g'exwa.
 steep tsēta.
 stem of plant yisx^uen.
 stench k'ixūla.
 step on, to tlēpa.
 — over a log, to gāx^useq!ēnd.
 step-father a^uwatsōē. (*See aw-.*)
 step-mother abatsōē. (*See ab-.*)
 stern-seat of canoe Lat!ēxlēē.
 stern first, to go hēx^udzēgemāla, gwāma-.
 stick on, to L!ēnx^uēid, k'lūta.
 — out xwēta.
 sticky q!ēnkwa, q!anqa.
 stiff L!āxa, Lēgulēla, Lēm^uxwa.
 — (to set) Lēmqa.
 stingy awelqas.
 stir, to quqlug'ala.
 —, move xēm^ug'īls.
 — ripple gol-.
 — a fluid xwēta.
 stomach of halibut mōqūla.
 — pit of wasdēma.

stone t!ēsem.
 — Lēk'!aa (Ne).
 — and wood, pile of t!ēqwap.
 — dagger nebayu, laxstala.
 stop, to gwa-, wula, wāla, gwayak'!āla.
 — crying L!ēx^uāla.
 — flood stops rising q!ōq!waqō.
 — speaking q!wēla.
 storm yōgwa.
 stout penla.
 straddle, to gax^uen.
 straight nēqa.
 straighten out a bend, to, an elastic object dzakwa.
 streak kūsx^uāla.
 — red —s on body gwaxa.
 — — — when washing body wēpa.
 stretch out, to Lēta, L!āq-.
 stretch rope, to dōxwa.
 — out, make room sa, dzēk'a.
 — leg dzēkwa.
 — skins k'!ik'a.
 strew on, to q!lūpa.
 strike with fist, to mīx'a.
 strike something on water, canoe k'īqa.
 strike together, to k'!ēqaxsdēndālapla
 — with weapon k'!ēlak'a.
 — — — fist gotla.
 — waves qūl-.
 — with sticks xūsa.
 — with round thing lēsa.
 — branches with hands Lēqelgās.
 string qūla.
 string tēgwēlem.
 string up, to tēte^ux^ubala.
 — bow qata.
 strip off, to x'ik'āla, qēm^uxāla.
 striped mas-.
 strips, in wīwelx's.
 strong lōk^u.
 styer L!ēltō.
 suck, to klūmta.
 — shaman sucks disease k'!ōxwa.
 suddenly ōdax^uēid.
 suffer, to lālaxwila.
 suicide, to commit q!ūlēg'ila.
 summer hēenx.
 summer-seat awaqwēē.
 sun L!ēsēla.
 supernatural power ēnāwalak^u.
 supper g'ōltāla.
 surpass, to (?) māyalas.

surprised, to be q!āyaxa (from q!ē-many).
 swallow māmalek!ā.
 swallow, to nexwa.
 swamp nax!ēla.
 swan gēgōq^u.
 sweep, to; to clear house ēkwa, xēkwa, xēkūldzōd.
 sweetheart lāla.
 swell t!ōxwa.
 swell, to bōla, pōsēid, haqa.
 swim, to ma.
 — gelqa (Kos).
 swing, to xwēxēid.

t

tail of porpoise k!ts!exsdē.
 — fish ts!āsnē.
 take, to ax-, da, senx- (?).
 — with tongs k!lpa.
 — down t!ēk^u.
 — by side tētegenōd.
 — spoon out of box tseg(ults!ōd).
 — out lex^u.
 — with hands xamax!ts!āna.
 — fish out of water k!ūlsa.
 — fish off line k!ūsa.
 — up stones tsēkulis (?).
 — off roof x!ēsāxōd.
 — hold (?) q!wa!xo-.
 take off blanket, to x!ētōd.
 take care yāl!ā.
 talk, to dentela.
 — gwāgwēx!sēala.
 talkative, to be k!āt!ala (?).
 tallow yex^usemē.
 tallow-eater (?) gōgūlbets!ala.
 tangled xōlēid.
 — rope q!ēk!ēlsa, q!āq!ēl!ēga, ts!ē-ts!asō.
 tapering fingers hēwāgemx!ts!āna.
 taste, to p!ēqa.
 taut ts!āsa.
 tear a flat thing, to k!lōpa.
 — off k!lōdzōd, kwapōd.
 — to pieces k!ulk!ulpsēala (Ne).
 — calico, mat qwāpa.
 — in strips qulem-
 — off xwāsodala.
 — up l!ōkwa.
 tears gwāsem.
 tcaze, to mēla.
 tell, to nēla.
 ten neqa.

tense, tight l!ēnk!ā.
 testicles (?) xwata, xwāxadēnē.
 thank, to mōla.
 that yī-, hē.
 — (conjunction) qa.
 thick and round lēkwa.
 — — flat wāk^u.
 — paste, fog genk!ā, wūlgēmē.
 — with — bark wāx^uwūnē.
 thicket (?) q!ēq!anēl.
 thin pel-
 —, slim wīl-, l!āyak!ā.
 thine qōsa, hōsa.
 think, to sena.
 this yū-, g!ā-
 this side gwas-
 thorough (?) ēnākwēsta.
 thou sō.
 thought of; referred to gweyō.
 thread q!anyu.
 threaten, to gēnāla, nāla.
 three yūdux^u.
 throb, to tem!ēla.
 — (a boil) tekula.
 throw down flat thing, to pelk!ā.
 — long thing sepa.
 — round thing, stone ēnepa.
 — away (things that are of no further use) ts!ēqa.
 — with sling yīnk!ā.
 throw down salmon, to; to count mats, blankets k!ēqa.
 — into fire t!axts!āla, ts!axlāla.
 — sweepings out of house k!lāt.
 — on, to spread over gex^useq!ēnd.
 — anchor q!ēlsa, q!ēlstēnd.
 — stones lēk!ā (game).
 thrush wāx^uwaxolē, tsōp!alē.
 thumb qōma.
 thumping noise kūnwata.
 thunder kunxwa.
 thus gwē-
 thwart lex!exsē.
 tide x!ats!ā.
 — maker waōyak!ila.
 tie, to yīl-
 — with half hitch māxuyīd, mōkwa.
 — string on k!ēlk!ā.
 — hands held back k!lāts!ēg!ē.
 — around qex!ā.
 — mat to back qāqak!ēn.
 — around q!ēpēn-
 — on q!ūs-
 — with knot q!udzemk!lūd.

tight, closed up ăm-.
 tight, tense L!enk'a.
 — covered entirely ămxa.
 tilt hollow vessel, to qôqwa, qôqwalâ-
 mas, q!ôxwa, qôqwa, tsêta.
 tired qelk'a.
 toilet-sticks dēxsdanô.
 to-morrow lensa, lensla.
 Tongas ādaxenēsela.
 tongs ts!ēslāla, k'!lplālaa.
 tongue k'!llem.
 — to put out elqwa.
 tooth g'ig'ā.
 torch bexôt.
 touch, to lābala, nexstāya.
 — each other xālāla.
 tough las!exdzô, ts!exa, t!emk".
 tow, to dāpa.
 towards gwa, gwagw-, gūyinx-.
 towel dēdeg'eyô.
 trail t!ex'ila.
 travel by canoe, to melēxela.
 — over land ts!ēqwa.
 treasure, to find a lōgwē.
 tree lōs.
 tremble, to xunāla.
 triangular k'!ôk!uñs.
 tribe g'ôkūlôt, lēlqwālālē.
 trickle down, to tsēx'axela.
 troll, to dōkwa.
 trolling hook galōdeyu (Kos).
 — line of hair māgaanowē.
 trouble tsēnaḡula.
 trouble oneself, to q!ayaqela (q!ô-
 many).
 trout ḡōla.
 try, to guna.
 — one's strength gwanl-.
 — one's luck wāwuldzōwa.
 — out oil semk'a.
 tub, wash— mālats!es.
 tuck in, to dzôpa, ḡap!eqa.
 — between ḡ'ipa.
 tumble into water (scal), to l!ēx'sta.
 turmoil leaanālag'ilitsum.
 turn, to mel-.
 — head melsela.
 — right side up taxa-, ḡwē'sta.
 — back q!wāqwa.
 — around x'îlpa.
 — over ḡwēla.
 — — lēx'a.
 — head away lōxwa.

turn, inside out L!ôpa.
 — up ends L!ôsnak'elîs.
 — away face in shame lemsa.
 twelve ḡāḡiwāla, ḡ'āḡiwala (?)
 twenty ma!tsemḡustâ.
 twice malp!en.
 twilled sewelk".
 twining ḡwēmē.
 twins L!āl!a'ayats!ē.
 — mother of — yîkwîl.
 — name of yāyîxwē.
 twist, to met-, mel-, selpa-, selqwa,
 k'!lplēla.
 — off q!wap, q!wēqula.
 — to pieces p!ôqwa.
 twisted box k!wēx"sema!a, selxsema!a.
 twitch, to meta.
 two ma'el.

U

ulna barbata dōdegwig'ē.
 unassailable nēnas'ēd.
 uncle q!ulē.
 uncles wī'wōmp. (See aw-.)
 uncoil, to dzakwa.
 uncover, to lōs'ēd, lēt!ēd, xāmak'!in'-
 ḡa'li!l.
 under ben.
 understand, to a'yōsela.
 undress, to xenx'ēd, lēta.
 uneasy, to be nānox'ēwid, ḡ'ō'slala.
 unfinished (paddle) xets!a.
 unfold, to dāl'ēd.
 unmixed, pure sayôqwa.
 unripe, raw k'!elx'a.
 unsteady (canoe) k'!enwāla.
 untie, to max'-, ḡata, gudesḡemd, ḡwēla.
 unusual ô'mis.
 up êk'!
 — river 'nal-, 'nel-.
 upset, to qep-, qapa.
 urethra ḡ'îlxas, l!adzâxs (Ne).
 urinate, to, man k'!lqwa.
 — woman āsa.
 urine kwāts!ē,

V

vain, in wul-.
 vaccinium globulosum kuxālas.
 vagina 'na'x".
 vanish, to hāk!wa.
 vanquished yālasō.
 vein of leaf, ridge t!enx-.

very lōma, xēnlēla.
 vetches k'lak'laqwāma.
 viburnum t!els.
 virgin k'lēyāla.
 visible, salmon is — in clear water
 q'lulbaltāla.
 visit, to qēla.
 vomit, to hōqwa.
 vulva ēnaēx^u.

W

wade, to ta.
 wail, to q!wasa, ēlaq^u-, q!lōmala, lēl-
 gwaēlēid.
 waist qenas. (See qex'-.)
 wait, to ōlala, ēsela.
 — for something awelq-.
 walk, to qāsa, tōx^u-.
 — on four feet g'ila.
 — up river nex^uusta.
 — on rock nek'elāla.
 — about q!unāmēstala.
 walking-place g'āyagas.
 want, to be in laluxwila.
 war wina.
 warm oneself, to telts-.
 warn, to hayōlāla.
 warning cry, birds utter — āmaēla.
 wart t!emsē.
 wash, to ts!ōx^u- gus'id (Ne).
 — hands ts!enkwa.
 — with urine kwāsa.
 — washed in wolf's dung as protec-
 tion hādzek^u.
 wasp nest hamdzats!ē.
 watch, to q!āēla, q!āq!ala, q!āgēmała,
 dōqwa, hāgw(ala).
 water ēwāp.
 water lily lēēwaēyasa ts!āwē (=beaver's
 mat).
 water-logged (canoe) lāk'āla.
 water-tight āmxa. (See ām-.)
 wave gēlē.
 waxwing k'laak'!ēdexlā (=flat knot on
 head).
 weak lekwāla, waōyats!āla, halē.
 weary, to grow pek'āla.
 weave mat, to k'!eta, yīpa.
 — in broad strips gadzeqala.
 weaving-frame for blanket, cape t!enax-
 tōl.
 wedge lānut, lem'ka.
 — -bag q!waats!ē, lādats!ē.

weir for salmon lāwayo, ēmeēwē.
 well! wā.
 well ēg'ak^u.
 wet lex^uēd, klūnqa.
 — through lāqa.
 wet, to melx^uünd.
 whale gwēk'-.
 — dried —meat mōmx^usem.
 what ēmas.
 where ēwī-.
 whisper, to ōpa.
 whistle, to lex'ixsa, pēl-.
 — steamer whistles hōxwa.
 white ēmela.
 — (bone) mōmx^uun.
 — spotted body p!ōk!un.
 — hot menl-.
 — man māmała.
 who āngwa.
 whole sen, sāg'ena (?).
 wide and broad ēwadzo.
 wide and round lēxa.
 width of flat hand laxden.
 wife gēg'-.
 — fellow— dag'inol.
 wild lāwis.
 wind, cold yōya.
 wind around, to qex'a.
 — up, to k'fīlk'-.
 windpipe pēts!exōē.
 wing k'āma.
 winkle g'ilayu.
 winter ts!āwūnx.
 wipe, to dā.
 wise wusdāla (Kos).
 wish, to ēnēk'.
 — some one to die, to curse hān-
 kw(a).
 witchcraft ēqa, ēsēqa.
 with lōē.
 wither, to xūlsa.
 withered leaves, berries leq!ems.
 withes, cedar— dewēx.
 wolf ālanem.
 — xwāxwēlēk'!a (trying to throw on
 back viz. deer); wiwaq^u, nūn, olēg'in,
 alōlēnox^u.
 wolverene nāl!ē.
 woman ts!edāq.
 wonder, to lekūmq!us (=weak).
 wood, a tough- ts!āx'ins.
 wood, fire— leqwa.
 — drift wood q!ēxala.

woodpecker (Gardner's) lālanāil.
 woods q!waxolkwala.
 woodworm yāqwē.
 woof of basket xwēm.
 wool plalem.
 word wāldem, *pl.* wāldem.
 work, to ya-, maōs'id (Ne).
 — in wood g'eta.
 worm q!a'lawē.
 wrap, to q!enēp-.
 — around sā (?).
 — around in hand sax'ts!anala,
 q!wēqula.
 wrapped behind a man, blanket t!ēts!-
 exsdāla.
 wrecked (canoe) lāk'la.

wren xwāt!a, kwilk'â (New).
 wriggle through, to x'îlx'îlk!ut!eyu (?).
 wrinkle, to q!elxa.
 wrinkled mouth lēnbEL!exōē.

Y

year, next āpseyînx. (*See* āps-.)
 yellow L!cxa.
 yellowish mōqwa.
 yew-tree L!emq!a.
 yield, to lē!aēx'ēd.
 youngest child āma'înxēē. (*See* āma-.)
 youth hē'la.

Z

zigzag waileqayala.

XII. CRITICAL REMARKS

While a full critical discussion of the material contained in the present volume must be reserved for another occasion, it seems desirable to add a few remarks which indicate its character and value from the points of view of contents and form. The method of collection and the evidence for the reliability of the material as such were briefly set forth in the introduction. On the whole, discrepancies are so few in number and the period of recording is so long that the information as such evidently deserves full confidence. Furthermore, wherever I have been able to check it with my own inquiries among various individuals belonging to various tribes, I find the agreement quite satisfactory.

The phonetic rendering of the material is not quite what it should be. The writer is so inconsistent in the use of accents and quantities that for all the records made in later years I have dispensed entirely with accents. All the material recorded before 1901 was read to me and corrected according to the reading. For some time after this year I added accents according to my knowledge of the language, but since the clear memory of the pronunciation gradually weakened, I preferred to omit accents altogether rather than trust to my judgment.

In the reproduction of sounds there are a few difficulties. The difference between voiced sounds and fortis is not always recognized by Mr. Hunt. The sounds *b* and *p*!, *d* and *t*!, *g* and *k*!, *g* and *k*!, *g* and *q*!, *l* and *l*!, *dz* and *ts*! are often confused, particularly the two last-named pairs. Whenever I call Mr. Hunt's attention to these sounds he distinguishes them clearly, and I have sent him long vocabularies with doubtful sounds which he has corrected, and these corrections are undoubtedly valid. It is not necessary to quote examples from his texts to illustrate this point, because these errors appear throughout the whole period, although they are much more frequent in the early years than in the later ones. During the first few years voiceless and voiced sounds were also sometimes confused.

The distinction between *x*, *x*^u, and *x* is also uncertain. The transition of *x* into ^ε*n*, of *x*^u into ^ε*w*, and of *x* into ^ε*x* before certain suffixes makes the distinction of these sounds possible whenever appropriate forms are found. I have tried to correct these sounds accordingly. In a few cases the discovery of such changes was made after the first part of the book was in print, so that there are a number of inconsistencies of this kind in the text.

Mr. Hunt found it most difficult to write the combination ϵx^u , which is found in his texts generally in the form aox , because the u position of the labalized x is synchronous with the x . Since the combination aox occurs also in a number of words, there is a doubt sometimes what is meant.

The vowels e and i , and o and u , are equivalent and must be considered each pair as the same sound, the character of which is determined by the accompanying consonants. On the other hand, \tilde{e} and \hat{a} are undoubtedly distinct from e and o . This distinction appears clearly in a number of grammatical forms. I do not believe that the distinction has been consistently made by Mr. Hunt.

Much uncertainty prevails in regard to e and a . Particularly in the composition of w_e and wa I am always uncertain whether we should read \tilde{u} or wa . Individually and dialectically there is much variation in regard to the pronunciation of these sounds. Nevertheless, the two are undoubtedly distinct, but I have not been able to determine in every case which is the right sound.

In all cases where a labalized k sound precedes a vowel Mr. Hunt prefers w_e to \tilde{u} . He writes, for instance, gw_e rather than $g\tilde{u}$. I find that in my own records collected in 1900 I used both methods of writing, apparently differing according to the individual informant. In Mr. Hunt's writings the same is true in the case of the diphthong au , for which he prefers ew as in $\epsilon n_{ew}alak^u$ or $\epsilon n_{aw}alak^u$ rather than $\epsilon naualak^u$.

Certain grammatical mannerisms appear in the texts, sometimes continued over a fairly long period of time and changing from year to year. In the texts which I collected myself from other informants and which were published in the Columbia University Contributions to Anthropology, Volume II (Kwakiutl Tales), the subject, when a definite common noun without possessive pronoun, is almost always introduced by $-ēda$. Mr. Hunt uses in certain periods of his writing almost always the form $-a$ instead of $-ēda$. In my text this form is very rare. At still other times he uses $-xa$, which is the pronominal element for the object and for the apposition. In many cases this form is evidently wrong, while in others it may be explained and accepted in the sense that the subject is conceived as an apposition. I am under the impression that in the dialects north of Fort Rupert this usage occurs rather frequently, although I am not certain that this explains Mr. Hunt's temporary mannerism.

From time to time other errors appear, as, for instance, the use of verbal forms in $-a$ after the conjunctive qa , which should always be followed by an $-ē$ in the verbal suffix. Uncertainties regarding the final vowels $-a$, $-ē$, $-ē^ε$, $-a^εya$ and $-ā$, $-ō$, $-ō^εwē$, $-ō^εyē$, $ōyē^ε$ appear in almost all parts of the text.

A few definite examples in regard to these matters are given in the following lines.

In answer to specific inquiries, Mr. Hunt has given the following forms as correct:

1. Wä, lä^εlaē yāq!eg^εa^εla q!ūlyakwē
begwānema.
Wä, lä^εlaē yāq!eg^εa^εlēda q!ūlyakwē
begwānema.
Then, it is said, spoke the old (absent,
invisible) man. The second form
points out the subject more emphatic-
ally.

2. Laem ^εnex^εūntsēs L!entsemē
 ^εnex^εūna^εya.
Laem ^εnex^εūndesēs L!entsemē
 ^εnex^εūna^εya.
Now he put on his bearskin blanket. The
second form is more emphatic in regard
to time sequence(?).

3. Wä, g'il^εem^εlāwisē q!ūlbaxa tsaxāla
laa^εlasē denx^εēdesa q!emdemē.
Wä, g'il^εem^εlāwisē q!ūlbēda tsaxālāxs
laa^εlasē denx^εētsa q!emdemē.
- As soon, it is said, as the time beating was
at an end they sang the song. In the
former sentence tsaxāla is object, in
the latter subject. In the former the
subordinate clause is not introduced.
In the latter it is introduced by -xs and
the time sequence is emphasized.

4. Lā denx^εēdēda begwānem
The (near, visible) man sang.
Lā denx^εēdxa begwānema.
The (absent, invisible) man sang. In
this and the following the subject must
be conceived as apposition.
Lā denx^εēd yīxa begwānemē^ε.
The (pointed out) man sang.

5. Wä, laem^εlaē hēwāxa x'is!ēdaxa
g'ōkwē.
Wä, laem^εlaē hēwāxa x^εis^εēdēda
g'ōkwē.
Then the house never disappeared.

The original manuscripts of the data published here and in Volumes III, V, and X of the Publication of the Jesup North Pacific Expedition and in the Kwakiutl Tales, Columbia University Contributions to Anthropology, have been deposited in the Library of Columbia University.

On account of the variation in phonetic writing and in grammatical form which occur from time to time, it seems necessary to give a chronological table of the order in which the manuscripts were received.

The following abbreviations have been used: C for Columbia University Contributions to Anthropology, Volume II, Kwakiutl Tales; III, V, X, for Volumes III, V, X, of the Publications of the Jesup North Pacific Expedition. All other references refer to page and line of the present volume: 620.1, for instance, means page 620, line 1.

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719'-721'.....	309.19-310.35	925'-927'.....	238.15-239.40
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728'-731'.....	316.1-317.21	934'-937'.....	239.1-240.27
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734'-735'.....	308.1-309.18	945'-953'.....	331.1-334.72
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754'-766'.....	V 430-433 and 323.1- 325.40	968'-971'.....	343.28-344.50
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1-19.....	1080.1-1089.83	47.....	Not published
19-30.....	649.1-653.8	48-153.....	891.1-938.11
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1-115.....	836.1-891.41	430-432.....	693.43-694.67
116-120.....	Not published	433.....	Not published
121-140.....	733.1-742.89	434-437.....	1246.55-1248.91
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543.....	835.45-835.49	947-950.....	782.1-784.27
544-547.....	Not published	951-962.....	788.1-793.29
547-562.....	1073.1-1080.41	951'-962'.....	Not published
563.....	Not published	963-1158.....	Not published
564-566.....	785.21-786.50	1159-1166.....	702.1-705.69
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570-600.....	938.1-951.79	1167-1183.....	637.1-644.47
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607-681.....	1147.1-1179.67	1224-1227.....	1317.1-1318.37
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739-742.....	779.1-780.26	1242-1295.....	1363.1-1385.6
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749-757.....	776.1-779.64	1321-1352.....	Not published
758-760.....	Not published	1353'-1360'.....	Not published
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